

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 18 Al Kahf**

PodQuran - Vol 18



**Adopting Positive Characteristics
Leads to Peace of Mind**

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 18 Al Kahf**

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18 Al Kahf

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

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Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 18 Al Kahf of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 18 – Al Kahf, Verses 1-110 of 110

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝ (١)

قِيمًا لِّنُنْذِرَ بَأْسًا شَدِيدًا لِّمَن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝ (٢)

مَكِيثِينَ فِيهِ أَبَدًا ۝ (٣)

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝ (٤)

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝ (٥)

فَلَعَلَّكَ بَخِيعُ نَفْسِكَ عَلَىٰ عَائِثِهِمْ إِنَّ لَكَ يُؤْمِنُونَ بِهَذَا الْحَدِيثِ
أَسَفًا ۝ (٦)

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ
عَمَلًا ﴿٧﴾

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا
عَجَبًا ﴿٩﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آئِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ
لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ
وَزَدْنَاهُمْ هُدًى ﴿١٣﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ إِلَهَةً لَوْلَا يَأْتُونَ
عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ
كَذِبًا ﴿١٥﴾

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْذَىٰ إِلَى الْكَهْفِ يَنْشُرُ
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

✽ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ
اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا
مُرْشِدًا ﴿١٧﴾

وَتَحْسَبُهُمْ أُنْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا
أَزْكَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ
وَلَنْ تُمْسِكُوا بِأَنَّكُمُ الْمَدِينَةُ ﴿٢٠﴾

وَكَذَلِكَ أَخْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ
لَأَرْيَبَ فِيهَا إِذِ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا
رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ
مَسْجِدًا ﴿٢١﴾

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ
كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي
أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي
رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٤﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ
وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا ﴿٢٦﴾

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرْطًا ﴿٢٨﴾

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
مُرْتَفَقًا ﴿٢٩﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ
أَحْسَنَ عَمَلًا ﴿٣٠﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ
فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

❖ وَأَضْرِبْ لَهُم مِّثْلًا مِّثْلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أَكْلُهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا
نَهْرًا ﴿٣٣﴾

وَكَانَ لَهُ شَرْقُقًا لِسَبِيحِهِ ؕ وَهُوَ يُحَاوِرُهُ ؕ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ
نَفَرًا ﴿٣٤﴾

وَدَخَلَ جَنَّتَهُ ؕ وَهُوَ ظَالِمٌ لِنَفْسِهِ ؕ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ
أَبَدًا ﴿٣٥﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا
مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ؕ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِمَّنْ
نُطِفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ؕ إِنَّ تَرَنِ
أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

وَأَحِيطَ بِشَمْرِهِ فَاصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَلَيِّنُنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

وَلَمْ تَكُن لَّهُ فِتْنَةً يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

وَأَضْرَبَ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ
بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِندَ
رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ
أَحَدًا ﴿٤٧﴾

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

وَوَضَعَ الْكِتَابَ فَفَتَى الْمُجْرِمِينَ مُمْشِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
يُوَيْلَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ
لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

❁ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا
كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

وَرَاءَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا
مَصْرَفًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ
أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ
كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
هُزُوءًا ﴿٥٦﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا
جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجْدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ
مَوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ﴿٦١﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءُ نَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا
نَصَبًا ﴿٦٢﴾

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنَسَنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ
لَدُنَّا عِلْمًا ﴿٦٥﴾

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ
ذِكْرًا ﴿٧٠﴾

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْنَاهَا لِنُغْرِقَ أَهْلَهَا
لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

فَأَنْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ، قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ
لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

❖ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَٰذَا فَلَا تُصَحِّحْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي
عُذْرًا ﴿٧٦﴾

فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ
عَلَيْهِ أَجْرًا ﴿٧٧﴾

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۖ سَأُنَبِّئُكَ بِمَا أَوْيَلَٰ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا ﴿٧٨﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا
وَكَفْرًا ﴿٨٠﴾

فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ
لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ
تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ
ذِكْرًا ﴿٨٣﴾

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا
قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكِرًا ﴿٨٧﴾

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا
يُسْرًا ﴿٨٨﴾

ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ
دُونِهَا سِتْرًا ﴿٩٠﴾

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ
قَوْلًا ﴿٩٣﴾

قَالُوا يَٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

قَالَ مَا مَكْنِيَ فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ
نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

فَمَا اسْطَبَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

﴿٩٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْنَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَمَةِ وِزْنًَا ﴿١٠٥﴾

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِدَ كَلِمَتُ رَبِّي وَلَوْ

جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ

رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

"[All] praise is [due] to Allah , who has sent down upon His Servant the Book and has not made therein any deviance.

[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

In which they will remain forever

And to warn those who say, " Allah has taken a son."

They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

And indeed, We will make that which is upon it [into] a barren ground.

Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

[Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

So We cast [a cover of sleep] over their ears within the cave for a number of years.

Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

It is We who relate to you, their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.

These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"

[The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah , retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah . He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.

And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?"

They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever."

And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

And never say of anything, "Indeed, I will do that tomorrow,"

Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

And they remained in their cave for three hundred years and exceeded by nine.

Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

And recite, what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.

Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever.

And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

But as for me, He is Allah , my Lord, and I do not associate with my Lord anyone.

And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children,

It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground,

Or its water will become sunken [into the earth], so you would never be able to seek it."

And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

And there was for him no company to aid him other than Allah , nor could he defend himself.

There the authority is [completely] for Allah , the Truth. He is best in reward and best in outcome.

And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must]

befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.

And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.

And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time.

And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly".

[Moses] said, "That is what we were seeking." So they returned, following their footprints.

And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

He said, "Indeed, with me you will never be able to have patience.

And how can you have patience for what you do not encompass in knowledge?"

[Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

He said, "Then if you follow me, do not ask me about anything until I make to you about it mention."

So they set out, until when they had embarked on the ship, Al-Khidhr tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

[Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

[Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

So they set out, until when they met a boy, Al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

[Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

[Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they

found therein a wall about to collapse, so Al-Khidhr restored it. [Moses] said, "If you wished, you could have taken for it a payment."

[Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience."

As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

And they ask you, about Dhul-Qarnayn. Say, "I will recite to you about him a report."

Indeed We established him upon the earth, and We gave him to everything a way.

So he followed a way

Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease."

Then he followed a way

*Until, when he came to the rising of the sun, he found it rising on a people
for whom We had not made against it any shield.*

Thus. And We had encompassed [all] that he had in knowledge.

Then he followed a way

*Until, when he reached [a pass] between two mountains, he found beside
them a people who could hardly understand [his] speech.*

*They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters
in the land. So may we assign for you an expenditure that you might make
between us and them a barrier?"*

*He said, "That in which my Lord has established me is better [than what
you offer], but assist me with strength; I will make between you and them a
dam.*

*Bring me sheets of iron" - until, when he had leveled [them] between the
two mountain walls, he said, "Blow [with bellows]," until when he had made
it [like] fire, he said, "Bring me, that I may pour over it molten copper."*

*So Gog and Magog were unable to pass over it, nor were they able [to
effect] in it any penetration.*

*[Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise
of my Lord comes, He will make it level, and ever is the promise of my Lord
true."*

*And We will leave them that day surging over each other, and [then] the
Horn will be blown, and We will assemble them in [one] assembly.*

And We will present Hell that Day to the Disbelievers, on display -

*Those whose eyes had been within a cover [removed] from My
remembrance, and they were not able to hear.*

Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds?

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.

That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,

Wherein they abide eternally. They will not desire from it any transfer.

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.""

Discussion on Verses 1-110 of 110

A person who takes on the responsibility for another's well-being—like offering shelter—merits genuine gratitude. Therefore, it is both fair and fitting to express thanks to Allah, the Exalted, who has granted every blessing in the universe to humankind. Chapter 18 Al Kahf, verse 1:

“[All] praise is [due] to Allah...”

Expressing gratitude through intention means carrying out actions solely to please Allah, the Exalted. Any actions driven by different motives will not receive His reward, as warned in a Hadith found in Jami At-Tirmidhi, Hadith number 3154. A true sign of sincere intention is that one does not seek or expect acknowledgment or compensation from others. Verbal expressions of gratitude are shown by speaking kind words or remaining silent when necessary. Acting with gratitude involves using the blessings bestowed by Allah, the Exalted, in ways that align with His pleasure, as outlined in the Holy Quran and the noble traditions of the Prophet Muhammad, peace and blessings be upon him. Such behaviour leads to an increase in divine blessings and ultimately brings peace and satisfaction in both this life and the hereafter, achieved through attaining a balanced mental and physical state and by properly placing everything and everyone in their rightful place in life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, it is widely acknowledged that when a person owns an item, they have the right to use it as they see fit. In this context, since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe—including humanity—it stands to reason that He alone decides what occurs within His creation. Therefore, it is both logical and fair for individuals to submit to His will, as He is the exclusive owner of the universe and all it encompasses. Similarly, when someone lends their possession to another, it is only fair that the item is used according to the desires of its rightful owner. Allah, the Exalted, has granted every blessing to humanity not as a permanent gift, but rather as a temporary loan. Like any earthly loan, this divine trust must be repaid. The only way to meet this obligation is by using these blessings in ways that are pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are given as gifts, allowing those who receive them to enjoy them freely without limitations. Chapter 7 Al A'raf, verse 43:

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

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Gratitude must also be shown for the great favor of Allah, the Exalted, on mankind when he appointed the Holy Prophet Muhammad, His slave, as His final Messenger, peace and blessings be upon him. Chapter 18 Al Kahf, verse 1:

“[All] praise is [due] to Allah, who has sent down upon His Servant...”

As the Holy Prophet Muhammad, peace and blessings be upon him, was appointed as a mercy upon creation, his traditions are a source of mercy for people, as they successfully guide them through every situation they can face 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. Chapter 21 Al Anbiya, verse 107:

“And We have not sent you except as a mercy to the worlds.”

The widespread benefits granted to mankind through the Prophethood of the Holy Prophet Muhammad, peace and blessings be upon him, is concisely summarized in the following verse. Chapter 7 Al A'raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon

them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

In general, everything that is commanded and prohibited in Islamic teachings helps individuals attain peace of mind in both this life and the hereafter, even if it is not immediately apparent to them, by properly utilizing the blessings they have received. This approach will ensure they reach a balanced mental and physical state, placing everything and everyone in their lives in the right order while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to tranquility in both worlds. Furthermore, following Islamic teachings will guarantee that people's rights are fulfilled. This will promote justice and peace throughout society.

Furthermore, the responsibility of promoting good and preventing evil has been entrusted to Muslims by the Holy Prophet Muhammad, peace and blessings be upon him, as they are his successors on Earth. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh..."

It is essential for Muslims to actively encourage good and discourage evil according to Islamic principles, doing so with compassion. A Muslim should never think that their devotion to Allah, the Exalted, will protect them from the harmful effects of misguided people. Just like a good apple can become rotten when placed among bad ones, a Muslim who fails to promote goodness will eventually be swayed by negative behaviors, whether they are obvious or subtle. Even if the broader society continues to disobey Allah, the Exalted, one must persist in advising their dependents, such as family members, since their negative actions can significantly affect them. Furthermore, this duty falls on all Muslims, as highlighted in a Hadith from Sunan Abu Dawud, number 2928. Even if a Muslim encounters indifference from others, they should carry out their responsibility by consistently providing gentle advice supported by strong evidence and knowledge. Promoting good and forbidding evil without adequate understanding and proper etiquette will only drive people away from the truth and correct guidance, ultimately harming the entire community.

Only by effectively commanding good and prohibiting evil can one protect themselves from the negative influences of society and attain forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, 'Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?' they [the advisors] said, 'To be absolved before your Lord and perhaps they may fear Him.'"

If they concentrate only on themselves and ignore the behavior of others, there is a worry that the negative actions of those around them will lead to their own misdirection.

Chapter 7 Al A'raf, verse 157:

“...who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil...”

As Allah, the Exalted, is the sole creator of the universe and everything in it, He is the only One who truly understands what is beneficial and what is harmful for individuals, even if it may not be apparent to them. For instance, many harmful effects of alcohol on both the body and mind have only recently been uncovered through scientific studies, despite Allah, the Exalted, having prohibited it over 1400 years ago.

Generally, the few things considered unlawful in Islam are those where the harm outweighs the perceived advantages. For example, before the prohibition of alcohol and gambling, Allah, the Exalted, emphasized this principle by stating that their harm surpasses any possible benefits one might derive from them. This is evident to anyone with common sense. Chapter 2 Al Baqarah 219:

"They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people..."

The principles of Islam are designed exclusively for the benefit of individuals. Allah, the Exalted, gains no advantage nor experiences any loss from whether people comply or do not comply. Chapter 60 Al Mumtahanah, verse 6:

"...And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy."

Therefore, it is crucial for individuals to accept and apply the principles of Islam for their own benefit and well-being. This involves making use of the blessings granted to them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Only by doing so can one find peace of mind and succeed in both this life and the afterlife 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."

If they do not, then they will persist on misusing the blessings Allah, the Exalted, has granted them. Consequently, they will fall into a state of mental and physical imbalance they will lose clarity regarding their relationships, responsibilities, and priorities and their neglect in preparing for the inevitable reckoning on the Day of Judgement will render them vulnerable to distress, hardship, and adversity in both the worldly life and the Hereafter—even if certain material comforts temporarily remain within reach. 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.""

They therefore must imitate the wise patient who recognizes and adheres to their doctor's advice, realizing that it serves their best interests, even when faced with unpleasant medications and a strict diet. Similarly, just as the wise patient eliminates any mental and physical barriers to achieving good health, so too will the individual who learns and applies Islamic teachings. Chapter 7 Al A'raf, verse 157:

“...who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them...”

One must not be deceived into believing that living within the restrictions of Islam deprives a person of freedom. In truth, it is the one who lives without boundaries who ultimately becomes burdened with the shackles of physical and mental health problems. This concept may be illustrated through a simple scenario. A caring parent regulates the food intake of their child, allowing them to occasionally enjoy unhealthy foods but generally encouraging a nutritious and balanced diet. To the child, these restrictions may at first feel like an unwelcome confinement, as though they are chained to their parent's healthy lifestyle. In contrast, another child is granted complete freedom by their parent to eat whatever they wish, whenever they wish, and in whatever quantity they desire. This child feels unrestrained and liberated from all limitations. When these two children meet, the one with no restrictions often ridicules and looks down upon the one who is limited by their parent's rules. The restricted child, in turn, may feel pity for themselves upon seeing their peer indulge so freely. At first glance, it seems as though the unrestricted child has found joy, while the restricted one is weighed down by constraints and unable to fully enjoy life. However, as time passes, the reality becomes clear. The child who lived without boundaries develops severe health issues such as obesity, diabetes, and hypertension. These illnesses affect not only their body but also their mind, resulting in low self-confidence, poor self-image, reliance on medication, and the struggles that come with chronic diseases. Their happiness and quality of life are ultimately diminished. Meanwhile, the child who grew up with measured restrictions matures into a balanced and healthy individual, both physically and mentally. Their well-being grants them confidence, strength, and the capacity to succeed in life, free from the burdens of illness, medication, and social or psychological struggles. Having been raised with the right balance and guidance, they experience

true independence and freedom. Thus, while the unrestricted child becomes entrapped by the consequences of unrestrained living, the child raised with restrictions emerges as genuinely free, unburdened, and capable of living a fulfilled life. In the same way, the restrictions of Islam serve not as chains, but as safeguards that lead to true liberation.

In conclusion, the true slave is the individual who obeys everything except Allah, the Exalted, including social media, societal expectations, fashion, and culture. This type of bondage results in various mental, physical, and social issues. Conversely, the genuinely free person is one who submits solely to Allah, the Exalted, by effectively using the blessings He has granted them as described in Islamic teachings. This results in a sense of tranquility in both mind and body, achieved by maintaining a balanced mental and physical state and by properly prioritizing all aspects of their life while adequately preparing for their accountability on the Day of Judgement. Chapter 7 Al A'raf, verse 157:

“...who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them...”

Chapter 18 Al Kahf, verse 1:

“[All] praise is [due] to Allah, who has sent down upon His Servant...”

Gratitude is shown to Allah, the Exalted, for appointing the Holy Prophet Muhammad, peace and blessings be upon him, through showing sincerity to him. To truly support their verbal declaration of belief, love, and respect for the Holy Prophet Muhammad, peace and blessings be upon him, one must learn and act on his teachings. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

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

And chapter 4 An Nisa, verse 80:

"He who obeys the Messenger has obeyed Allah..."

And chapter 33 Al Ahzab, verse 21:

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

One should model their character after his blessed character to adopt positive traits like patience, gratitude, and generosity, while discarding negative traits such as envy, pride, and greed. This practice will lead to peace of mind, as embracing positive traits fosters a positive mindset. Learning from and embodying the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will also ensure that one accurately represents him to the world. Those who neglect this responsibility will misrepresent him, potentially deterring both non-Muslims and fellow Muslims from understanding and practicing Islamic teachings. Misrepresentation can lead to criticism of the Holy Prophet Muhammad, peace and blessings be upon him, especially when the negative behaviour of Muslims is observed. Every Muslim will be accountable for this, as it is their duty to represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, accurately to the world.

Furthermore, just as previous nations that professed love for their Holy Prophets, peace be upon them, will not be united with them in the hereafter due to their failure to follow them in practice, Muslims who do not practically follow the Holy Prophet Muhammad, peace and blessings be upon him, will

also not join him in the hereafter. Instead, individuals will be with those they have imitated in this life. This principle is highlighted in a Hadith found in Sunan Abu Dawud, number 4031.

Chapter 18 Al Kahf, verse 1:

“[All] praise is [due] to Allah, who has sent down upon His Servant...”

It is essential to understand that this verse emphasizes the highest rank a person can ever attain: to be a true servant of Allah, the Exalted. If any status had been greater than servanthood, Allah, the Exalted, would have bestowed that title upon the Holy Prophet Muhammad, peace and blessings be upon him. This is further affirmed in numerous Hadiths, including one found in Sahih Muslim, number 851, in which the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before mentioning his role as Messenger. This conveys a clear lesson—that the path to ultimate success and the loftiest ranks in both this world and the Hereafter lies in becoming a sincere servant of Allah, the Exalted. Such a status can only be attained by following the example of the greatest servant of Allah, the Exalted, namely, the Holy Prophet Muhammad, peace and blessings be upon him. There exists no alternative path to true servanthood. Chapter 3 Ale 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.””

The life of the Holy Prophet Muhammad, peace and blessings be upon him, makes it evident that the one who embraces servanthood to Allah, the Exalted, does not pursue their own worldly pleasure, nor the fleeting approval of others, nor do they obey social trends, fashion, or culture. Rather, their constant aim is to seek the pleasure of their Master, Allah, the Exalted. This servanthood is practically demonstrated when a person employs the blessings they have been granted in accordance with Islamic teachings, instead of indulging them according to personal desires. Moreover, the true servant of Allah, the Exalted, does not yearn for others to please them; instead, they desire that others seek the pleasure of Allah, the Exalted. Finally, the servant of Allah, the Exalted, recognizes that everything they possess—including their very life—was created and bestowed upon them by Him. Consequently, they understand that these blessings must be used as prescribed in Islamic teachings, for in reality, they do not belong to them.

Gratitude must also be shown for the divine code of conduct the Holy Prophet Muhammad, peace and blessings be upon him, was granted. Chapter 18 Al Kahf, verse 1:

“[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.”

No matter how advanced a society becomes or how much knowledge it gains in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unachievable, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress. Chapter 18 Al Kahf, verse 1:

“...who has sent down upon His Servant the Book and has not made therein any deviance.”

Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the growth of justice and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who recognizes and follows their doctor's medical advice, understanding that it is ultimately for their own good, even if it involves unpleasant treatments and a strict diet.

Chapter 18 Al Kahf, verses 1-2:

“...who has sent down upon His Servant the Book and has not made therein any deviance. Upright...”

Many people, including Muslims, seek solutions for their mental struggles—such as stress, anxiety, and depression—from worldly sources like self-help gurus, psychologists, and counsellors. While some of the advice they provide may align with Islamic teachings and thus be beneficial, the majority is limited and cannot offer complete solutions. This is because human knowledge is restricted by numerous factors. For example, a counsellor’s understanding is confined to what their patient chooses to disclose, leaving many unspoken feelings and emotions unaddressed. Researchers are restricted by their sample groups, which are further shaped by variables such as age, race, ethnicity, social class, and religion. Moreover, counsellors are inevitably influenced by personal experiences and subconscious biases. A male counsellor, for instance, may better understand the perspective of men, or a counsellor may unconsciously project personal experiences, such as an ex-spouse, during therapy sessions. These limitations are unavoidable, as human perception is shaped by experience and subjectivity. In contrast, the only One who can fully heal and sustain a person’s mental well-being is the One who is completely free from bias, error, and limitation. Allah, the Exalted, possesses complete knowledge of every human emotion, thought, and behaviour, as well as the perfect cure for every mental ailment. Unlike human beings, His guidance is absolute, flawless, and all-encompassing.

Thus, true peace of mind and lasting healing can only be attained by turning to Him. Chapter 67 Al Mulk, verse 14:

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

Therefore, anyone who truly seeks a cure for their mental struggles must turn to Allah, the Exalted, by learning and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will enable them to achieve a balanced mental and physical state, properly organize everything and everyone in their life, and prepare appropriately for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind in both this world and the hereafter. When approached in this way, even the worldly sciences that align with Islamic guidance will become a source of benefit for them. Chapter 21 Al Anbiya, verse 10:

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

And chapter 10 Yunus, verse 57:

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

And chapter 18 Al Kahf, verses 1-2:

"...who has sent down upon His Servant the Book and has not made therein any deviance. Upright..."

Gratitude for the Holy Quran is shown when one adopts sincerity towards it. Sincerity towards the Holy Quran requires deep reverence and love for the words of Allah, the Exalted. This sincerity is demonstrated by fulfilling three essential duties towards the Holy Quran. The first is to recite it correctly and consistently. The second is to seek a proper understanding of its teachings through reliable sources and qualified teachers. The third is to act upon its guidance solely for the sake of pleasing Allah, the Exalted. A sincere Muslim prioritizes adherence to its teachings over the pursuit of personal desires that contradict them. True sincerity to the Book of Allah, the Exalted, is reflected in modelling one's character upon the Holy Quran, following the example of the Holy Prophet Muhammad, peace and blessings be upon him, as affirmed in a Hadith found in Sunan Abu Dawud, number 1342. Part of this sincerity also entails approaching the Holy Quran with the genuine intention to understand and implement all of its teachings, even when they conflict with one's personal inclinations. By contrast, the one who selectively follows certain commands, prohibitions, or advice while disregarding others in accordance with their whims has fallen into insincerity towards the Holy Quran, and as a result, will not truly benefit from its guidance. Chapter 17 Al Isra, verse 82:

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

Finally, it must be understood that although the Holy Quran provides healing for worldly difficulties, a Muslim should not approach it solely for this purpose. In other words, one should not recite the Holy Quran merely to seek relief from temporal problems, treating it as a tool to be taken out only in times of hardship and then put aside afterwards. The primary purpose of the Holy Quran is to achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. To neglect this essential function and use it only for addressing worldly concerns is inconsistent with the conduct of a true Muslim. Such an approach is akin to purchasing a car fitted with numerous accessories but lacking an engine—rendering it incapable of fulfilling its true purpose. To behave in this manner is to demonstrate insincerity towards the Book of Allah, the Exalted.

As the Holy Quran is upright, it makes those who adopt sincerity towards it upright also. Chapter 18 Al Kahf, verses 1-2:

“...who has sent down upon His Servant the Book and has not made therein any deviance. Upright...”

This leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But those who fail to adopt sincerity towards the Holy Quran will inevitably misuse the blessings Allah, the Exalted, has granted them. In this world, their mindset will hinder them from attaining a balanced mental and physical state and cause them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to others, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite their worldly comforts. Moreover, their attitude has prevented them from preparing for their accountability on Judgement Day, resulting in a far worse punishment in the hereafter. Chapter 18 Al Kahf, verse 2:

“...to warn of severe punishment from Him...”

But those who adopt sincerity towards the Holy Quran will correctly use the blessings Allah, the Exalted, has granted them. In this way, a person will achieve a balanced mental and physical state, rightly order everything and

everyone in their life, and adequately prepare for their accountability on the Day of Judgement. Such conduct will, therefore, bring them peace of mind in both worlds. Chapter 18 Al Kahf, verses 2-3:

“...and to give good tidings to the believers who do righteous deeds that they will have a good reward. In which they will remain forever.”

It is important to note that internal belief in Allah, the Exalted, is not enough to achieve the promised reward. Rather, one must support their verbal declaration of faith in Allah, the Exalted, with actions. In fact, those who fail to do so are in great danger of losing their faith. It is essential to realize that faith resembles a plant which must be sustained through acts of obedience in order to grow and endure. Just as a plant deprived of nourishment, such as sunlight, withers and dies, so too can a person's faith perish if it is not nurtured with obedience. This represents the gravest of all losses.

One of the aims of the Holy Quran was to correct the false beliefs which had been fabricated regarding Allah, the Exalted, and His divine attributes. Chapter 18 Al Kahf, verse 4:

“And to warn those who say, "Allah has taken a son."”

In many belief systems outside of Islam, it is common to find the notion that God, or a supreme being, possesses human limitations, such as fatigue. This perspective often leads to the belief that this deity operates like a worldly monarch—incapable of managing all affairs alone and therefore requiring assistance from aides, like governors. This view has historically prompted some individuals to worship other entities, such as Angels, in an effort to gain favour with Allah, the Exalted.

A similar trend has regrettably been adopted by some Muslims. They dedicate time, effort, and resources to seeking out spiritual figures, believing these individuals have a unique connection to Allah, the Exalted much like a governor has with a king. Their objective is to please these figures so that they might intercede on their behalf with Allah, the Exalted, mirroring how a person might appease a governor to gain access to a king. These spiritual intermediaries essentially act as gatekeepers, a concept that fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not act as gatekeepers. Instead, they illuminated the direct path to pleasure of Allah, the Exalted, and never sought personal gain. Therefore, a Muslim should acquire Islamic knowledge from a qualified teacher and show them due respect, but they must not believe that worshipping seemingly spiritual individuals is a prerequisite for connecting with Allah, the Exalted. Allah, the Exalted, holds complete authority over the universe and is fully aware of all events. He does not require intermediaries between Himself and humanity. This principle is clearly articulated in the Holy Quran, for example, in chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

And chapter 2 Al Baqarah, verse 255:

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

While intercession is a genuine event that will occur on the Day of Judgement—contingent upon the explicit permission of Allah, the Exalted—it is of utmost importance that its significance is not treated with mockery or disregard. Such an attitude may result in being deprived of this divine mercy. Disparaging the concept of intercession often stems from a sense of complacency, where an individual neglects to use the blessings bestowed upon them in accordance with Islamic principles, yet still presumes salvation through the intervention of others, such as family members or spiritual figures. Indeed, one who mocks intercession in this way may find that the Holy Prophet Muhammad, peace and blessings be upon him, will testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse specifically addresses Muslims, as they are the only community to have acknowledged and embraced the guidance of the Holy Quran. In contrast, non-Muslims, having not accepted its teachings, cannot be described as abandoning them. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement is clear and severe.

Furthermore, even in cases where intercession is granted, such negligence may not prevent entry into Hell; at most, it may serve to reduce the severity of the punishment. It is essential to understand that even the briefest experience of Hell is profoundly unbearable. Therefore, any genuine hope in intercession must be accompanied by earnest effort—that is, the active and sincere use of the blessings one has been granted in accordance with the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Only then should one hope for intercession on the Day of Judgement, with the clear understanding that it is a mercy granted solely by the authority of Allah, the Exalted.

As mentioned earlier, one of the aims of the Holy Quran was to correct the false beliefs people fabricated in respect to Allah, the Exalted. Therefore, in order to avoid forming a misguided belief about Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy

Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This 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.

Allah, the Exalted, then criticizes a specific false belief about Him which people fabricated and cannot support with any evidence. Chapter 18 Al Kahf, verses 4-5:

“And to warn those who say, “Allah has taken a son.” They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.”

The factors contributing to the proliferation of erroneous beliefs about the Holy Prophet Eesa, peace be upon him, encompass his miraculous birth, the wonders he performed, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous nature of the Holy Prophet Eesa's birth, peace be upon him, and explicitly characterizes his birth without a father as a testament to the boundless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, “My Lord, how will I have a child when no man has touched me?” [The angel] said, “Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, “Be,” and he was.”

It is quite perplexing that Christians hold the belief that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, given that he was born without a father. However, they do not extend this belief to the Holy Prophet Adam, peace be upon him, despite the fact that he was born without either a father or a mother. From their perspective, the Holy Prophet Adam, peace be upon him, arguably has a stronger claim to being referred to as the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not assert this. It is indeed curious how they apply logic and reason in the context of the Holy Prophet Adam, peace be upon him, while failing to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles attributed to the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran. It is made abundantly clear that these miracles were performed with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alea Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses...”

Furthermore, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles, including the Holy Prophet Musa, peace be upon him. However, it is quite peculiar that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miraculous acts.

Moreover, the ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive serves as a testament to the might of Allah, the Exalted, who facilitated this journey for the Holy Prophet Eesa, peace be

upon him. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to embark on this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve...””

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The individual whose likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them...Rather, Allāh raised him to Himself.”

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, implying he was killed, is inherently peculiar, as a true divine being transcends the experience of death. If an entity is capable of

dying, it cannot be considered divine. Therefore, their mistaken belief in his crucifixion inherently contradicts their erroneous belief in his divinity.

A divine being, by its very nature, is self-sustaining, meaning it does not rely on another for sustenance. If a being depends on another for its sustenance, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings, as they required nourishment from Allah, the Exalted, indicating that they were not self-sustaining beings. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it cannot be asserted that the Angels, due to their lack of consumption, can be deemed as divine. In truth, they are also supported by Allah, the Exalted, albeit in a different manner, which means they are not self-sufficient. The mere fact that they have been created and will face death, similar to all of creation, is sufficient to disprove any notion of divinity.

A biological child will invariably possess certain traits inherited from their parent. However, in the instance of the Holy Prophet Eesa, peace be upon him, he does not share any attributes with Allah, the Exalted. Indeed, all of his traits are common to other humans. He was created, nourished by food and water, and will experience death and resurrection, just like every other human. His attributes alone are enough to refute the idea of divinity. Moreover, none of the motivations that might lead a person to desire a child are applicable to Allah, the Exalted, such as the need for protection and care in old age, the wish for someone to inherit from them, or the longing for companionship. Chapter 17 Al Isra, verse 111:

“...Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness...”

The Romans who embraced Christianity incorporated the idea of the Holy Prophet Eesa, peace be upon him, as divine into their beliefs, drawing from their previous faith, paganism. They took a revered and blessed Holy Prophet, peace be upon him, and associated him with myths and legends, such as Zeus, Hercules, and Odin. It only takes a small amount of common sense to realize that a being that is created, sustained by another, and capable of dying cannot be divine, as these attributes contradict the essence of divinity.

Despite the overwhelming evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, many Christians continue to cling to their mistaken beliefs about him. A significant

factor contributing to this peculiar behavior is the blind imitation of their elders. Chapter 18 Al Kahf, verses 4-5:

“And to warn those who say, “Allah has taken a son.” They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.”

Such imitation hinders individuals from evaluating knowledge and evidence, and discourages them from questioning the beliefs and assumptions they were brought up with. It was this attitude of blindly following the traces left behind by their forefathers is what the Holy Prophet Muhammad, peace and blessings be upon him, feared, as a single corrupt belief can result in the misguidance of many people as a result of blind imitation. Chapter 18 Al Kahf, verse 6:

“Then perhaps you would kill yourself out of sorrow because of the negative traces they leave behind, if they do not believe in this message.”

This stands in opposition to the teachings of Islam and common sense, as humans were created to think and not to follow blindly like cattle. Therefore, it is essential to refrain from unthinking imitation, as it is a primary cause of misguidance. Instead, individuals should apply their common sense and evaluate knowledge and evidence in every situation they face, whether secular or religious, and then make informed choices. Even in Islam, blind

imitation is criticized, as Allah, the Exalted, desires that people study, accept, and act upon Islamic teachings based on understanding rather than merely imitating other Muslims. Chapter 12 Yusuf, verse 108:

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

Chapter 18 Al Kahf, verse 6:

“Then perhaps you would kill yourself out of sorrow because of the negative traces they leave behind, if they do not believe in this message.”

This verse also reminds the Holy Prophet Muhammad, peace and blessings be upon him, that his duty is not to force right guidance on people. Rather, his duty involves explaining Islamic teachings to the world and leaving them a perfect role model for them to emulate. Generally speaking, an individual is obligated to inform others about the distinction between sound and misguided advice, encouraging them to choose a virtuous path. However, this obligation does not extend to compelling others to follow this direction. Failure to accept that one cannot dictate another's life choices will lead to repeated frustration and disappointment when people choose a misguided course. This sorrow may escalate to depression if the individual does not recognize that their role is to guide, not to coerce. Chapter 88 Al Ghashiyah, verses 21-22:

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

Those who truly seek proper guidance are the only ones who will accept it. People who prioritize peace in both this world and the next understand that a small price—controlling their earthly cravings—is worth paying for peace of mind. They realize that fulfilling every worldly desire does not bring genuine inner peace, a fact that is often clear when looking at the lives of the wealthy and famous.

As indicated by verse 7, another significant reason that Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite the substantial evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their earthly aspirations. Numerous Christian teachings promote the idea of salvation in both worlds for those who embrace Christianity, regardless of their actions. This belief system enables them to pursue all their worldly ambitions while being assured of salvation in both lives. Consequently, they uphold their Christian faith, as their primary aim in this life is to achieve their worldly goals rather than adhere to a higher moral standard that would guide them in the proper utilization of the blessings bestowed upon them by Allah, the Exalted. As a result, Allah, the Exalted, warns them and others that having access to worldly desires is only a part of the test of life in this world and they should therefore not allow their worldly desires to prevent them from passing this test. Chapter 18 Al Kahf, verse 7:

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is better in deed.”

The test of life involves whether or not one will correctly use the blessings they have been granted as outlined in divine teachings. Those who pass this test will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Whereas, those who become dominated by their worldly desires will fail the test of life in this world by persisting on misusing the blessings Allah, the Exalted, has granted them. In this life, their attitude will hinder their ability to attain equilibrium in both mental and physical well-being and they will lose sight of the true value of the people and possessions in their life. Their relationships—be it with family, friends, professional colleagues, or material wealth—will transform into sources of distress rather than comfort. Should they persist in defying the commandments of Allah, the Exalted, they will begin to misattribute their suffering to innocent individuals, such as their spouse, thereby fostering unjust resentment. By severing ties with those who genuinely care for them, they risk exacerbating their psychological instability, potentially descending into states of depression, substance dependency, and even suicidal ideation. This outcome is clearly observable among those who continuously misuse the blessings bestowed upon them—particularly among the affluent and renowned—despite their access to worldly pleasures. Moreover, such an attitude not only impairs their worldly existence but also leaves them unprepared for the ultimate reckoning on the Day of Judgement. As a result, their efforts and worldly success will be wasted in this world, as these things did not lead them to peace of mind, despite the moments of happiness they experienced. Chapter 18 Al Kahf, verse 8:

“And indeed, We will make that which is upon it [i.e. the Earth into] a barren ground.”

And chapter 18 Al Kahf, verses 103-104:

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

It is essential to recognize that worldly possessions—such as fame, wealth, influence, familial ties, friendships, and professional success—derive their true worth only when accompanied by inner tranquility. In the absence of peace of mind, these elements will not serve as sources of fulfilment, but rather as sources of stress and adversity in both this life and the next. This reality becomes evident upon observing individuals of affluence and renown, many of whom, despite their access to material comforts, suffer profoundly from psychological distress and mental health challenges.

Chapter 18 Al Kahf, verse 7:

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is better in deed.”

It is important to note that the test of life in this world does not involve how many good deeds a person does, as each person is limited by the amount of resources they have been granted by Allah, the Exalted. Rather, Allah, the Exalted, expects people to correctly use whatever blessings He has granted them, as outlined in Islamic teachings, whether they have been granted a lot of blessings or a few. In general, some people have developed a weak trait that prevents them from striving for self-improvement. This trait appears in their habit of comparing their own circumstances with those of others who seem to face fewer challenges, and then using those comparisons as an excuse to neglect increasing their obedience to Allah, the Exalted. True obedience involves fulfilling His commands, avoiding His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a person engaged in full-time work may excuse their lack of devotion by comparing themselves to someone employed part-time, claiming that the latter has more opportunity to dedicate themselves to acts of obedience. Likewise, a person with limited means may refrain from giving charity after observing the wealthy, reasoning that giving is easier for those who possess abundance. In reality, such excuses may offer temporary comfort to the soul, but they provide no benefit in this world or the Hereafter. Allah, the Exalted, does not expect people to act according to the resources of others; rather, He expects them to act within the means He has personally granted them. The full-time worker should dedicate whatever portion of free time they have to His obedience, even if it is less than that of the part-time worker, as the actions of the latter carry no weight in their own accountability. Similarly, the poor person should give charity in proportion to their capacity, even if it is far less than that of the wealthy, for Allah, the Exalted, will judge each person according to their own deeds, not by comparing them to others. People

must therefore set aside such empty excuses and instead strive to obey Allah, the Exalted, within the means He has granted them. Such conduct will foster a state of equilibrium in both mind and body and enable them to rightly orient their relationships, responsibilities, and priorities. Through this alignment, they will be better equipped to prepare for their ultimate accountability on the Day of Judgement. As a result, this manner of living will yield serenity and contentment in both the worldly life and the Hereafter.

Chapter 18 Al Kahf, verse 7:

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is better in deed.”

Generally speaking, one often finds that the joy derived from worldly pleasures is remarkably brief. A new car, a lavish meal, or a captivating film—the happiness they bring fades quickly, prompting a continuous search for the next experience to recapture that fleeting feeling of satisfaction. This cycle is particularly evident in the entertainment industry, which thrives on the perpetual desire for temporary amusement. In stark contrast, the joy that comes from acts of obedience to Allah, the Exalted is enduring. When one acts to please Allah, the Exalted, such as completing a holy pilgrimage or aiding someone in need, the happiness one feels does not disappear. It remains, a deep and lasting sense of fulfilment that can bring one peace for many years. Ultimately, if a person seeks a lasting joy, they will find it not in temporary distractions but in actions that bring them closer to Allah, the Exalted. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

And chapter 18 Al Kahf, verse 8:

"And indeed, We will make that which is upon it [into] a barren ground."

Only what lasts holds true value. The fleeting pleasures of this world, though they may feel enjoyable for a moment, are ultimately transient and lack genuine worth. A person's value is defined by what they pursue. If they seek lasting and meaningful things, their peace of mind will endure, built on a balanced state of being and a proper ordering of their life. However, if they chase what is temporary and worthless, their joy will quickly disappear, leaving their life devoid of value and inner peace. Instead of looking to social media, fashion, and culture for a sense of value, one should evaluate things based on whether they last. Cultural norms often promote wealth as a measure of success, yet it can bring immense stress, especially when used improperly. In contrast, lasting peace of mind and good deeds hold genuine worth. For example, someone who completed a holy pilgrimage years ago can still feel the profound peace it brought them. Things of little value, on the other hand, do not last. Consider the fleeting nature of entertainment or friendships built only on worldly matters. These can fade over time, turning close friends into strangers, despite the sacrifices one might have made for them. By focusing on what endures,

one can better understand where to invest their energy and resources for a truly valuable and peaceful life. Chapter 18 Al Kahf, verse 8:

“And indeed, We will make that which is upon it [into] a barren ground.”

Although the leaders of the non-Muslims of Mecca recognized the truth of Islam, they continued to oppose it. Being masters of the Arabic language, they were fully aware that the Holy Quran could not be the words of a human being. Furthermore, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his declaration of Prophethood, they knew with certainty that he was never a liar or deceiver. Chapter 10 Yunus, verse 16:

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

Since the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with previous divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he could not have possessed knowledge of either their altered or original teachings. This undeniable reality serves as further evidence of 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 leaders of the non-muslims of Mecca continued to oppose Islam as it contradicted their worldly desires and out of fear of losing their social influence and leadership. As a result, they employed different tactics in order to discourage others from accepting Islam. On one occasion, the leaders of the non-Muslims of Mecca dispatched two men to consult the Jewish scholars of Medina regarding the Holy Prophet Muhammad, peace and blessings be upon him. Since the Jewish scholars were the custodians of the earlier divine scriptures, they were regarded as more knowledgeable in such matters. The scholars advised the men to test the authenticity of the Holy Prophet Muhammad, peace and blessings be upon him, by posing three specific questions. The Meccans knew that the Holy Prophet Muhammad, peace and blessings be upon him, had never studied the earlier scriptures, and therefore understood that he could only provide correct answers if he was truly a Holy Prophet, peace be upon them. The three questions concerned: the story of the People of the Cave, the account of the king who journeyed to the east and west and his experiences, and finally, the reality of the human soul. When these questions were presented to him, the Holy Prophet Muhammad, peace and blessings be upon him, replied that he would provide answers the following day, but he did not add the phrase, “if Allah, the Exalted, wills.” Revelation containing the answers to these questions was then sent down fifteen days later in the Holy Quran. This incident is recorded in Ibn Kathir’s The Life of the Prophet, Volume 1, Pages 350–352. Chapter 18 Al Kahf, verse 9:

“Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?”

To start, it is essential to acknowledge that the delay in addressing these inquiries was, indeed, a clear testament to the integrity of the Holy Prophet Muhammad, peace and blessings be upon him. A deceiver would have hastened to respond to the questions in order to mislead individuals and achieve their earthly goals as swiftly as possible. Additionally, the postponement in receiving responses to their inquiries transpired because Allah, the Exalted, functions according to His own divine schedule, rather than the wishes or timelines of individuals. In addition, this delay unveils a profound truth about Islam. Islam was granted to humanity to offer them advantages, allowing them to achieve tranquility in both this life and the afterlife by attaining a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives. Islam does not derive anything from individuals, as its dignity and power originate solely from Allah, the Exalted. Chapter 61 As Saf, verse 8:

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

Chapter 18 Al Kahf, verse 9:

“Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?”

It is essential to understand that, unlike other scriptures—whether religious or worldly—when Allah, the Exalted, narrates events of the past, He only includes details necessary for attaining right guidance that leads to peace of mind in both worlds. Any information unrelated to this purpose is deliberately omitted. For instance, specific dates, locations, or names are often left unmentioned if they do not contribute to the intended lessons. This characteristic is consistently found throughout the Holy Quran and stands as one of its miraculous qualities, for every word is purposeful and directed toward guidance, with no surplus information included. This unique quality ensures that the reader remains focused on the lessons that matter most, leading to the implementation of knowledge that strengthens obedience to Allah, the Exalted. In turn, this results in peace of mind in both worlds, achieved through a balanced mental and physical state and the correct placement of everything and everyone within one's life. Consequently, with regard to Islamic teachings, one should concentrate on examining and inquiring into matters explicitly mentioned in the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these will be the very matters addressed on the Day of Judgement. Other branches of inquiry should be set aside, as they risk diverting one's attention from the essential knowledge and actions required. This is supported by a Hadith found in Sahih Muslim, number 3257, in which people are urged to refrain from posing trivial questions and instead focus on avoiding prohibitions and fulfilling obligations. Sadly, many people, including scholars, have become preoccupied with debates over inconsequential issues that will not be asked about on the Day of Judgement. Such an approach has contributed to unnecessary divisions within the Muslim community, despite the clear directive to maintain unity. In this context, Allah, the Exalted, narrates aspects of the story of the people of the cave highlighting only what is essential for guidance and

omitting details that hold no relevance, such as the location of the cave. Matters excluded from the Quranic account are therefore not meant to be pursued, as they do not contribute to increasing one's guidance. Chapter 18 Al Kahf, verses 10-11:

"When the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." So We cast [a cover of sleep] over their ears within the cave for a number of years."

The first thing to note is that they only obtained the aid of Allah, the Exalted, after they practically struggled to obey Him. They retreated from those who were preventing them from believing in Allah, the Exalted, to a cave so that they were free to express their belief in the Oneness of Allah, the Exalted, and as a result, they received the miraculous aid of Allah, the Exalted. Therefore, to be granted relief from all hardships, one must sincerely obey Allah, the Exalted, which entails correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 65 At Talaq, verse 2:

"...And whoever fears Allah - He will make for him a way out."

It is crucial to understand that this divine assistance does not always align with individual wishes. Rather, it consistently aligns with the boundless

knowledge and wisdom of Allah, the Exalted. Consequently, this divine support manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if they do not recognize it at first. Chapter 2 Al Baqarah, verse 216:

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

In the case of the people of the cave, they were put to sleep for many years so that they could reach a time where they were free to practice their faith in Allah, the Exalted, openly and safely. Chapter 18 Al Kahf, verse 11:

“So We cast [a cover of sleep] over their ears within the cave for a number of years.”

History has shown that the number of years the people of the cave remained sleeping was a highly debated issue, especially amongst the Christian scholars who claimed the people of the cave were Christians, even though the number of years they remained in the cave is irrelevant, as it does not increase one's obedience to Allah, the Exalted, to know this information, nor will this fact be questioned about on Judgement Day. As a result, Allah, the Exalted, sarcastically criticized this attitude in the next verse by indicating that the only thing relevant was for people to acknowledge that the people of the cave remained sleeping in it for a long

time, thereby acknowledging it was a miraculous act. Chapter 18 Al Kahf, verse 12:

“Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.”

This verse does seem like a sarcastic criticism of the people who debated about the exact number of years the people remained in the cave, as the purpose this miraculous event was not this. As indicated by a later verse, the purpose was much more important and significant than calculating the number of years they remained in the cave sleeping. Chapter 18 Al Kahf, verse 21:

“And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt...”

In addition, the next verse, also indicates that there was a greater purpose behind narrating the story of the people of the cave than calculating the exact number of years they remained in the cave sleeping. Chapter 18 Al Kahf, verse 13:

“It is We who relate to you their story with purpose and truth...”

Calculating how many years they remained in the cave does not have a significant purpose as knowing this information does not increase one's obedience to Allah, the Exalted.

As mentioned earlier, the Christian scholars claimed that the people of the cave were Christians. But Allah, the Exalted, corrects this false belief as He alone knows best about them and all other things. Chapter 18 Al Kahf, verse 13:

“It is We who relate to you their story with purpose and truth. Indeed, they were youths who believed in their Lord...”

They were not Christians, as they correctly believed in Allah, the Exalted. Whether their belief was derived from remnants of correct divine teachings which they encountered or it was derived from reflecting over the creation of the Heavens and Earth, either way they acknowledged the Oneness of Allah, the Exalted.

As a result of them accepting the Oneness of Allah, the Exalted, and struggling to hold on to their faith despite the opposition they faced, Allah,

the Exalted, granted them right guidance whereby they were able to make the right choices that would lead them to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 18 Al Kahf, verses 13-14:

“...Indeed, they were youths who believed in their Lord, and We increased them in guidance. And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.””

Generally speaking, when one reflects upon the creation of the Heavens and the Earth, and the innumerable systems operating in perfect harmony, it becomes evident that there is but One who has brought the universe into existence and continues to sustain it. A striking example of this divine precision is the exact distance between the Sun and the Earth; had it been marginally greater or lesser, the planet would not be suitable for habitation. Likewise, the Earth has been fashioned with an atmosphere that is both balanced and pure, thereby enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

“...and the alternation of the night and the day...”

The precise alternation of day and night, along with their varying durations throughout the year, has been divinely calibrated to ensure optimal benefit for humanity. Were the days excessively prolonged, individuals would suffer fatigue from extended exertion. Conversely, if the nights were unduly extended, insufficient daylight would hinder the pursuit of livelihood and the acquisition of beneficial knowledge. Should the nights become too brief, the opportunity for adequate rest would diminish, compromising physical and mental well-being. Moreover, any disruption to the balance of day and night would adversely affect agricultural cycles, thereby threatening the sustenance of both humans and animals. The flawless coordination of these cosmic systems serves as a compelling testament to the Oneness of Allah, the Exalted. Were there multiple deities, each with differing wills, such harmony would be unattainable, and disorder would inevitably prevail throughout the universe. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

The intricately balanced water cycle stands as a compelling indication of a Creator. The process by which seawater evaporates, ascends, and condenses into rain—initially acidic in nature—is a marvel of precision. This rain descends upon mountainous regions, where the geological composition of the mountains neutralises its acidity, rendering it suitable for human and animal consumption. Any disruption to this delicate equilibrium would result in catastrophic consequences for life on Earth.

Furthermore, the salinity of the oceans serves a vital function: it inhibits the decomposition of marine organisms from polluting the waters. Were the oceans to become contaminated, marine ecosystems would collapse, and the resulting impurity would extend its impact to terrestrial life. The composition of seawater has been divinely calibrated to support aquatic life while simultaneously allowing massive vessels to navigate its surface. A slight alteration in this composition would compromise this dual functionality—either favouring marine habitation or maritime transport, but not both. Even in the modern era, maritime shipping remains the predominant method of global goods transportation, underscoring the indispensable nature of this balance to human civilisation.

In addition, the theory of evolution, which is predicated on mutation, inherently involves imperfection. Yet, when one examines the vast array of living species, it becomes evident that they have been fashioned with remarkable precision to thrive within their respective environments. The camel, for instance, exemplifies this design: it is uniquely equipped to endure extreme heat and prolonged periods without water, making it ideally suited for desert conditions. Such examples reflect not randomness, but intentionality and balance in creation. Chapter 88 Al Ghashiyah, verse 17:

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

The physiological design of the goat exemplifies remarkable precision, wherein the impurities within its body are meticulously separated from the milk it produces. This natural filtration ensures that the milk remains pure and suitable for consumption. Any contamination or mixing of bodily impurities with the milk would render it unfit for human use, highlighting the intricate and purposeful nature of its creation. Chapter 16 An Nahl, verse 66:

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

Every species has been endowed with a specific lifespan, a measure that serves to maintain ecological balance and prevent any one species from dominating others. For instance, the common housefly lives for approximately three to four weeks, yet it can lay up to 500 eggs within that brief period. Were its lifespan extended, the resulting population surge would disrupt the equilibrium of life on Earth, potentially overwhelming other species. By contrast, other creatures endowed with extended lifespans possess the capacity to produce only a limited number of offspring. This inherent restraint serves to regulate their population and maintain ecological balance. Such precise calibration within the natural order cannot be attributed to mere chance, nor does the theory of evolution

sufficiently account for its purposeful design and consistency. Chapter 2 Al Baqarah, verse 164:

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

Winds play an indispensable role in sustaining life on Earth. They facilitate wind pollination, enabling the reproduction of crops, plants, and trees—an essential process for ecological continuity and food production. Historically, wind was a critical force in maritime navigation, and even today, sea transport remains the most widely used method for global trade and the movement of goods. Moreover, winds are instrumental in directing rain-bearing clouds to specific regions, thereby ensuring the distribution of water—a resource vital to all forms of life. The Earth exhibits a meticulously balanced wind system; any deviation from this equilibrium, whether through a deficiency or excess of wind, would result in widespread disruption. Insufficient wind would hinder pollination and rainfall distribution, while excessive wind could lead to environmental destruction and instability. Rainfall, too, is governed by a delicate balance. An inadequate amount leads to droughts and famine, while excessive rainfall causes flooding and devastation. These finely tuned systems of wind and rain reflect a profound order within creation, underscoring the necessity of balance for the preservation of life. Chapter 23 Al Mu'minun, verse 18:

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

An individual who earnestly contemplates the intricately balanced systems within the universe cannot, through sound reasoning, deny the existence of a singular Creator who has granted the creation countless blessings and possesses absolute authority over all things. The harmony observed in the natural order—across celestial bodies, ecosystems, and biological functions—points unequivocally to an intentional and omnipotent force behind creation. Chapter 18 Al Kahf, verse 14:

“And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.”

It is important to note that their rejection of any deity has been kept common and therefore does not refer to specific deities, which they people, who opposed them, would have worshipped. It is therefore essential to recognize that false deities are not limited to idols alone. In truth, anything that an individual obeys in contradiction to the command of Allah, the Exalted—whether social media, fashion, culture, or other people—becomes, in effect, the object of their worship. Chapter 9 At Tawbah, verse 31:

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

The learned figures and religious authorities among the People of the Book were not worshipped as deities; rather, they were obeyed in matters of disobedience to Allah, the Exalted. Such obedience was deemed a form of worship. This same principle is also applied in relation to the Devil. Chapter 36 Yaseen, verse 60:

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

The vast majority of people have not engaged in the direct worship of the Devil; however, they have been described as such because of their obedience to him in defiance of Allah, the Exalted. For this reason, it is imperative to refrain from obeying any entity in opposition to Allah, the Exalted, as doing so constitutes a form of worship. When a person persists in disobedience to Allah, the Exalted, they inevitably become subjugated to other influences—whether individuals, social media, fashion, culture, or employers. Attempting to serve multiple, unjust masters only produces stress, for it is impossible to satisfy all of them due to their inconsistent and conflicting demands. Just as an employee with numerous supervisors struggles to meet everyone’s expectations, those who turn away from the servitude of Allah, the Exalted, become burdened by countless masters and ultimately lose their peace of mind. Over time, such individuals may fall into sadness, isolation, depression, and even suicidal thoughts, as their efforts to appease worldly masters fail to yield the satisfaction they seek. This fundamental reality is evident to all, regardless of their level of education. Moreover, obedience to other entities in disobedience to Allah,

the Exalted, brings no benefit in the Hereafter, for those entities will not come to their aid when it is most needed. Chapter 18 Al Kahf, verse 15:

“These, our people, have taken besides Him deities. Why do they not bring for [obedience of] them a clear authority?...”

In reality, every individual who abandons the Islamic code of conduct in favor of other man-made systems does so primarily to satisfy worldly desires, since all human-devised codes are ultimately rooted in personal desires and aspirations. The wealthy and powerful are often the most deeply entrenched in this mindset, as they recognize that accepting the truth of Islam would obligate them to adhere to a defined moral framework, thereby limiting the pursuit of misguided desires. Consequently, they encourage others to emulate their approach, motivated by the fear of losing influence and authority. Historically, this explains why such individuals were among the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is not a matter of the truth or falsehood of Islam, which is evident through clear signs; rather, it reflects the pursuit of self-gratification and the desire to preserve worldly things. Chapter 18 Al Kahf, verse 15:

“...And who is more unjust than one who invents about Allah a lie?”

One of the major reasons why people obey other things in the disobedience of Allah, the Exalted, is due to blind imitation of the majority opinion within their society, that is controlled by the rich and elite of society. One must therefore avoid blindly following others, as the behaviour of the majority in society often leads to the disobedience of Allah, the Exalted. When one observes the majority of society ignoring religious teachings, they may believe that this behaviour is correct and, as a result, follow them without thought or reflection. In truth, the majority opinion is not always correct. History has clearly shown how a majority belief—such as the false notion that the Earth was flat—was later proven wrong by new evidence and knowledge. It is essential to refrain from mindlessly conforming to the majority, as this often results in misguided choices in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

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

Individuals should instead utilize the reason and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence. This allows them to make informed decisions, even if those decisions diverge from prevailing majority opinions. Indeed, Islam strongly criticizes the blind imitation of others in religious matters for this very reason, and instead encourages Muslims to learn and act upon Islamic teachings with full understanding. Chapter 12 Yusuf, verse 108:

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

And chapter 18 Al Kahf, verse 15:

“These, our people, have taken besides Him deities. Why do they not bring for [obedience of] them a clear authority? And who is more unjust than one who invents about Allah a lie?”

Unlike all other ways of life, which have been designed to accommodate the worldly desires of people, Islam however commands people to control their worldly desires for their own mental and physical well-being, just like a doctor prescribes a management plan for their patient so that they can achieve good mental and physical health. As a result of this truth, Islam has always been opposed by those whose only aim is to fulfill their worldly desires and aspirations for leadership and social influence. This opposition varies from criticizing muslims to violence against them. Chapter 18 Al Kahf, verse 16:

“[The youths said to one another], “And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave...”

It is clear that the people of the cave were forced to retreat away from their people, as they were being threatened and coerced by their people into giving up their faith in Allah, the Exalted.

In general, when an individual chooses a path that differs from that of their peers, it can provoke feelings of inadequacy in others regarding their own choices, particularly when those choices prioritize personal desires over the commandments of Allah, the Exalted. As a result, such individuals may face criticism, often even from family members, for steadfastly adhering to their faith.

Furthermore, societal influences—such as social media, prevailing fashion trends, and cultural norms—frequently exert pressure on those who maintain Islamic values. The practice and promotion of Islam are often perceived as obstacles to the pursuit of wealth, status, and social recognition. Industries and institutions critiqued by Islam typically resist the integration of Islamic principles and actively discourage Muslims from acting in accordance with their faith. This dynamic significantly contributes to the widespread anti-Islamic sentiments observable across various platforms, including social media.

Moreover, those who endeavour to follow Islamic teachings—which advocate moderation in personal desires and the responsible enjoyment of the blessings granted by Allah, the Exalted—often encounter opposition from individuals who act without restraint, pursuing their impulses in a manner that Islam regards as animalistic. Such individuals frequently attempt to deter others from embracing Islam and dissuade Muslims from

practicing their faith, seeking to entice them into a life dominated by unchecked desires. These critics often focus on specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. However, discerning observers can readily recognize the superficiality of these objections, which stem from a resentment of Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code, they rarely scrutinize other significant professions or uniforms—such as those in law enforcement, the military, healthcare, education, or business—with the same intensity. This selective criticism exposes the weakness and lack of substance in their arguments. Ultimately, it is the foundational principles of Islam and the disciplined conduct of its followers that provoke these attacks, prompting critics to disparage Islam in whatever manner they can.

Unwavering obedience to Allah, the Exalted, in these cases is essential as this will lead them deep sense of peace of mind and they will be shielded from these negative external influences, even if this protection is not immediately apparent to them. This obedience ensures that they make correct use of the blessings they have received, helping them to achieve a balanced mental and physical state and helping them place every aspect of their life in its proper order while preparing for their accountability on the Day of Judgement. This obedience therefore fosters peace in both this world and the next. As a result, they will be rightly guided through all circumstances, whether easy or difficult, which enhances their inner peace and secures them immeasurable rewards. Chapter 18 Al Kahf, verse 16:

“[The youths said to one another], “And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave...”

Whereas, choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval leads to a loss of inner peace. Such actions encourage the misuse of one's blessings, resulting in mental and physical chaos, it causes them to misplace everything and everyone within their life and prevents them from preparing adequately for their accountability on the Day of Judgement. This will lead to stress and challenges in this life and the next, regardless of the material comforts they enjoy.

To maintain a steadfast mindset, one must cultivate a strong faith. This faith is essential for staying devoted to Allah, the Exalted, in all situations and is developed by understanding and applying the clear teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad. These teachings demonstrate that true obedience brings tranquillity in both this life and the hereafter. Those who lack knowledge of Islamic principles will have a fragile faith, making them more likely to stray from obedience, especially when their desires conflict with divine guidance. This lack of understanding can obscure the fact that surrendering personal desires to obey the commands of Allah, the Exalted, is crucial for achieving peace. Therefore, it is vital to strengthen faith through the pursuit and application of Islamic knowledge, ensuring one remains obedient to Allah, the Exalted, at all times. This involves using one's blessings in accordance with Islamic teachings, which ultimately fosters a balanced state of mind and body and the correct placement of everything and everyone in their life. Chapter 18 Al Kahf, verse 16:

"[The youths said to one another], 'And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave...'"

Generally speaking, it is important to understand that the people of the cave only withdrew from their society because of the violent opposition they faced. They did not withdraw from them as they desired to escape the non-muslim society they lived in, as a cave would not be a suitable place to migrate to, in this case.

In this era of widespread challenges, some Muslims believe that escaping to an Islamic nation or self-isolating through measures like homeschooling is the key to preserving their faith. While these approaches are not inherently wrong and can offer a degree of protection, they are not a complete solution. The core issue with an "escape" mentality is that it is not a sustainable long-term strategy. Unless one retreats to an isolated cave and remains there permanently, it is impossible to avoid temptations and trials. Sooner or later, every person will have to face them in some form. For instance, a student from a single-gender school will inevitably encounter the opposite gender at some point in their life. In the age of social media, one does not even need to leave their bedroom to fall into temptation. Even moving to what seems to be an ideal Islamic country is not a guaranteed solution, as every country has its own unique set of challenges and temptations. As pilgrims and travellers can attest, injustice and unfairness exist even in Mecca and Medina.

It is often observed that Muslims from more traditional countries who travel to the West can fall deeper into sin than those who were born and raised there. This is because they have lived in a more sheltered environment, and when they are suddenly and massively exposed to the temptations of

the West, they are more likely to succumb. For those born and raised within a more challenging environment, there is a certain level of familiarity that allows them to navigate these trials with more resilience. Therefore, in today's world, an escape-oriented mindset is simply not practical.

The most effective way for Muslims to overcome life's challenges is by cultivating a strong faith. This is achieved through learning and living by the teachings of the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him, and then passing this knowledge on to the next generation. A strong faith ensures that a Muslim remains steadfast in the face of all temptations and difficulties, no matter where they are, by guiding them to use their blessings in ways that please Allah, the Exalted. Simply trying to escape these challenges by isolating oneself or one's family is not enough. This approach is like putting a criminal in prison; it provides a temporary restriction, but once they are released, they are likely to return to their old ways unless they are reformed through education. Similarly, a young Muslim will have natural desires that are fuelled by worldly temptations, and without a proper education, they are more likely to fail when their faith is tested. When a person is told to avoid something without understanding the reasons why, they are more likely to be tempted by it. However, a person who understands the wisdoms behind a prohibition is more likely to adhere to it. For example, someone who knows the negative effects of alcohol—the physical and mental harm, the link to crime and addiction, and the financial and relational ruin it can cause—is more likely to stay away from it than someone who only knows it is forbidden.

In conclusion, while it is wise to take practical steps to avoid temptations, the most crucial step is education. By learning and acting on the teachings

of the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him, Muslims can understand the wisdom behind Islamic prohibitions and strengthen their faith. This ensures they continue to obey Allah, the Exalted, in all circumstances, using their blessings in ways that please Him. This approach will help a person achieve a balanced mental and physical state and correctly prioritize everything and everyone in their life while preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace of mind in both this world and the next. Chapter 18 Al Kahf, verse 16:

“And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.”

The people of the cave encouraged each other towards adopting a positive mindset, despite the extreme difficulties they were facing. Adopting a positive mindset is an extremely important aspect of dealing with difficulties so that one remains obedient to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Whenever an individual encounters difficulties, they should recognize that the situation could have been far worse. If the trial pertains to worldly matters, they ought to be grateful that it does not affect their faith. Rather than focusing on the immediate sorrow caused by the hardship, they should direct their attention toward the ultimate outcome and the reward promised to those who exercise patience for the sake of Allah, the Exalted. When experiencing the loss of certain blessings, one should reflect upon the countless others that remain. In every trial, one should recall the verse of the Holy Quran which reminds believers that many hidden wisdoms accompany difficulties and tests, often beyond their perception.

Consequently, the circumstance they face may, in reality, be better than the outcome they had desired. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, one should contemplate these truths and others in order to cultivate a positive mindset, which is essential for navigating difficulties in a manner that brings abundant blessings 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. One should remember that the cup is not half empty, but rather half full.

Chapter 18 Al Kahf, verse 16:

“And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.”

As discussed earlier, this verse also reminds people that they will only achieve ease when facing difficulties when they practically obey Allah, the Exalted. They cannot expect relief and right guidance by persisting on His

disobedience by misusing the blessings He has granted them. Sadly, many fail to understand this truth and as a result, they question their faith as their stress, trouble and difficulties increase with time only because they fail to practically obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. It is vital to remember that the more one misuses the blessings they have been granted, the more they will obtain an unbalanced mental and physical state and the more they will misplace everything and everyone within their life. As a result, their stress, trouble and difficulties will only increase, even if they claim belief in Allah, the Exalted.

In addition, when an individual is faced with a challenge, it is incumbent upon them to make full use of the resources that Allah, the Exalted, has bestowed upon them in order to address the matter — for example, by seeking appropriate medical treatment when afflicted with illness. Only after they have exhausted the means provided by Allah, the Exalted, should they turn to patience, awaiting His assistance. This approach mirrors that of the people of the cave, who utilized the means at their disposal to flee from the persecution they faced, before placing their trust in Allah, the Exalted. Chapter 18 Al Kahf, verse 16:

“And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave...”

This procedure is indeed affirmed by the Holy Quran, for the term used therein for seeking assistance from Allah, the Exalted, refers to requesting His aid only after one has exerted their utmost effort to overcome the

challenges they face. It does not denote appealing for help from Allah, the Exalted, while neglecting to utilize the means and resources He has granted them to address the difficulties before them. Chapter 1 Al Fatihah, verse 5:

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

Allah, the Exalted, has created worldly means for the purpose of their rightful utilization, as outlined in the teachings of Islam. Therefore, an individual should not adopt the manner of a lifeless being by embracing a passive disposition that results in neglecting the resources Allah, the Exalted, has granted them to address a difficult situation. It is improper to expect that Allah, the Exalted, will resolve such matters on their behalf without any personal effort or endeavor. Chapter 13 Ar Ra'd, verse 11:

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

And chapter 18 Al Kahf, verse 16:

“...Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.”

As a result of their obedience to Him despite the difficulties they faced, Allah, the Exalted, granted them aid, protection and comfort. Chapter 18 Al Kahf, verse 17:

“And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof...”

This is a clear sign that as long as one remains firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they will obtain divine aid through every situation so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 18 Al Kahf, verse 17:

“...That was from the signs of Allah. He whom Allah guides is the [rightly] guided...”

But as obeying Allah, the Exalted, often criticises the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. As Allah, the Exalted, does not force right

guidance on people, as this would nullify the test of life in this world, He will allow this person to face the consequences of their decisions. As a result, they will develop 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. Consequently, they will experience stress, hardships, and difficulties in both this world and the Hereafter, even if they possess certain worldly comforts. Chapter 18 Al Kahf, verse 17:

“...but he whom He allows to go astray - never will you find for him a protecting guide.”

It is essential to recognize that worldly possessions—such as fame, wealth, authority, family, friends, and a career—hold value only when accompanied by peace of mind. Without it, these very possessions can become sources of stress and hardship in both this world and the Hereafter. This reality is evident when observing the rich and famous, who often struggle with mental health issues despite having access to and enjoying worldly comforts.

Allah, the Exalted, also provided security for the people of the cave in an unexpected way to ensure they would not be discovered by the people they fled from. Chapter 18 Al Kahf, verse 18:

“And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.”

And chapter 65 At Talaq, verse 2:

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

From this event, it becomes clear that divine assistance does not necessarily coincide with an individual's personal desires. Instead, it is always in accordance with the infinite knowledge and wisdom of Allah, the Exalted. As a result, such support is provided at the most appropriate moments and in ways that are ultimately most beneficial, even if the individual does not immediately perceive it. Chapter 2 Al Baqarah, verse 216:

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

As discussed earlier, the exact amount of years the people of the cave remained sleeping is not a relevant point of discussion, despite the many

scholars who have delved into this topic. This point is further illustrated by the next verse whereby Allah, the Exalted, teaches people the right attitude to adopt in respect to irrelevant information. Chapter 18 Al Kahf, verse 19:

“And similarly, We awakened them that they might question one another. Said a speaker from among them, “How long have you remained [here]?” They said, “We have remained a day or part of a day.” They said, “Your Lord is most knowing of how long you remained...”

Generally speaking, in Islamic teachings, individuals should avoid studying religious topics that do not lead to an increase in their sincere obedience to Allah, the Exalted. Obedience involves correctly using the blessings one has been granted as outlined in Islamic teachings. A useful criterion for assessing the relevance of a religious topic is to consider whether Allah, the Exalted, will question them about it on the Day of Judgement. For instance, if a person will not be questioned about a specific event in Islamic history, then that topic is considered irrelevant and should be avoided. However, if they will be held accountable for a topic on the Day of Judgement, such as fulfilling the rights of a neighbour, then that subject is essential and must be researched, learned, and acted upon to the best of one's ability. The people of the cave adopted the correct attitude whereby they dismissed discussing how long they remained in the cave as they had more important matters to deal with. Chapter 18 Al Kahf, verse 19:

“...So send one of you with this silver coin of yours to the city and let him look to which is the purer of food and bring you provision from it...”

It is important to note that even in their extremely difficult situation they refrained from obtaining and consuming impure and unlawful food, such as food which is dedicated to a false deity, which has been common throughout the generations. Generally speaking, it is important to understand that every situation, including the pursuit of provision, involves two distinct aspects. The first is what Allah, the Exalted, has decreed—destiny. This aspect is inevitable and cannot be altered by any created being. Since it lies beyond human control, it is unreasonable for a person to stress over it. No action, whether by themselves or others, can change what has been divinely destined. This includes the minimum provision necessary for survival; as long as a person is alive, they will continue to receive what they need, and nothing can prevent them from accessing or using it—not even their own actions.

The second aspect relates to personal effort, which is entirely within one's control. A person should focus on this by using the means granted to them, such as physical strength and intellect, to obey Allah, the Exalted. This involves fulfilling His commands, avoiding His prohibitions, and meeting destiny with patience, as taught by the Prophet Muhammad, peace and blessings be upon him. It also includes striving to earn lawful provision to meet their own needs and the needs of their dependents, while avoiding unlawful gain, excess, wastefulness, and extravagance.

One should not waste time worrying about matters outside their control. Instead, they should act upon what is within their capacity, following the teachings of Islam. They must avoid extremes—neither falling into laziness by relying solely on destiny, nor placing complete trust in their own efforts. The correct approach is to strive for their provision through permissible

means while trusting in the divine guarantee of Allah, the Exalted. This reliance fosters patience and guards against seeking provision through impermissible avenues. This is what Allah, the Exalted, has commanded.

Finally, individuals should always remember that anything they obtain and use unlawfully will become a source of stress, trouble, and difficulty for them in this life and the next. This is because they can never escape the power and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

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

When a person misuses the blessings they have been granted, they will inevitably disobey Allah, the Exalted. This will lead to an imbalanced mental and physical state and cause them to misplace people and things in their lives. The result is an increase in stress, trouble, and difficulties in this life and the next. All aspects of their life, including their family, friends, career, and wealth, will become a source of stress. If they persist in this disobedience, they may begin to blame the wrong people, such as their spouse, for their problems. Cutting these good people out of their lives only makes their mental health issues worse, potentially leading to depression, substance addiction, and even suicidal thoughts. By continuing to misuse blessings, they fail to prepare for their accountability on Judgement Day, where the punishment will be far more severe than any suffering they experienced in this life.

It is crucial to understand that any wealth or worldly possession acquired unlawfully becomes a curse. All good deeds performed with these ill-gotten gains will be rejected by Allah, the Exalted, and will only increase one's sins and punishment in both worlds, unless they sincerely repent. The outward foundation of Islam is to earn and use lawful things, just as the inward foundation is one's intention. If this foundation is corrupt, everything built upon it will also be corrupt and thus rejected by Allah, the Exalted, even if they appear to be good deeds. It is clear what the ultimate outcome will be for someone who behaves this way on Judgement Day.

As the people of the cave were fugitives, they remained vigilant against being identified by the people they fled from. Chapter 18 Al Kahf, verses 19-20:

"...So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you. Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever."

This highlights the importance of understanding how to trust in Allah, the Exalted, correctly. Trusting in Allah, the Exalted, involves using the resources He has provided a person according to Islamic teachings and then accepting the outcome He chooses for them, even if they do not understand the wisdom behind it. For example, the people of the cave took precautions according to their means in order to protect themselves from being discovered by the people they fled from but they also trusted that

whatever Allah, the Exalted, decides for them will be best. Therefore, trusting in Allah, the Exalted, does not mean abandoning the resources one has been given. Chapter 18 Al Kahf, verse 20:

"Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever."

In addition, one must appreciate the seriousness of their difficulty as they would have certainly been tortured over their faith in Allah, the Exalted, if they had been caught by the people they fled from. Generally speaking, one method for cultivating patience during hardships is for an individual to compare their difficulty with greater and more severe challenges. Doing so can make their own problem appear smaller and less significant, thereby assisting them in remaining patient and obedient to Allah, the Exalted. This principle can be illustrated through a worldly example. A person suffering from a severe migraine may feel as though the world is collapsing around them. However, if that same individual were on a ship about to collide with an iceberg and sink in the freezing ocean, the migraine would likely seem trivial, as their attention would be entirely consumed by the immediate, life-threatening danger of the sinking ship. In a similar manner, a person facing a difficulty should recognize that their situation could have been far worse and endeavour to shift their focus to greater challenges they might have encountered. This can be achieved by reflecting on the experiences of others who endure more severe hardships. For instance, a person with back pain may consider the circumstances of someone who is physically disabled, or even reflect upon more profound difficulties such as death and accountability on the Day of Judgement. Such comparisons diminish the perceived weight of one's own hardship and its effects, thereby facilitating patience and steadfastness in the obedience of Allah, the Exalted—through

fulfilling His commands, avoiding His prohibitions, and bearing the trials of destiny with patience as outlined in Islamic teachings.

Allah, the Exalted, then makes clear the purpose of the people of the cave being discovered and the main purpose behind keeping their story alive throughout the generations. Chapter 18 Al Kahf, verse 21:

“And similarly, We caused them to be found that they would know that the promise of Allah is truth and that of the Hour there is no doubt...”

The promise of Allah, the Exalted, that has been shown through the story of the people of the cave is that as long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in divine teachings, they will obtain His aid, protection and guidance through every situation so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if this reality is not obvious to people. But as mentioned earlier, the aid of Allah, the Exalted, always occurs according to His infinite knowledge and wisdom and not according to the desires or timetable of people. Accepting this reality is part of having faith and trust in Allah, the Exalted, and in His promise of aiding those who obey Him. Chapter 18 Al Kahf, verse 21:

“And similarly, We caused them to be found that they would know that the promise of Allah is truth...”

In addition, the people of the cave falling asleep for many years is a clear demonstration of resurrection. Sleep is considered the sister of death because it cuts off a person's senses. Allah, the Exalted, then returns the person's soul to them if they are destined to continue living, thereby giving the sleeping person life once again. Chapter 39 Az Zumar, verse 42:

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

The same way Allah, the Exalted, awakens a sleeping person, He will resurrect the dead person on the Day of Judgement. Chapter 18 Al Kahf, verse 21:

“...and that of the Hour there is no doubt...”

Generally speaking, denying the possibility of human resurrection on the Day of Judgement is a peculiar stance, especially when countless signs of

revival are witnessed throughout the natural world. Allah, the Exalted, brings life to barren land through rainfall, transforming it into a source of sustenance. A lifeless seed buried in the soil springs forth into a living plant, nourishing creation—an everyday miracle that mirrors the resurrection of the human being, who too is buried in the earth and will be brought back to life by the command of Allah, the Exalted. The cycle of the seasons offers another clear example. In winter, trees shed their leaves and appear lifeless, yet with the arrival of spring and summer, they are adorned once again with vibrant foliage, full of life and beauty. These recurring patterns of death and renewal are not mere coincidences; they are divine signs pointing toward the reality of resurrection. Contemplating these examples and many others found in nature makes the concept of the final resurrection not only plausible but deeply rooted in observable truth. They serve as reminders of the power of Allah, the Exalted, to give life to the dead, just as He does with the earth, the seed, and the tree.

The inevitability of the Day of Judgement becomes evident when one reflects upon the intricate balance found throughout the universe. The Earth, for instance, is positioned at an exact distance from the Sun—neither too close nor too far—allowing life to flourish. A slight deviation in this distance would render the planet uninhabitable. Similarly, the water cycle operates with remarkable precision: water evaporates from the oceans, condenses in the atmosphere, and returns as rain, sustaining life across the globe. Even the ground demonstrates this balance. It is soft enough to allow delicate shoots and branches to break through and grow, yet firm enough to support towering structures and buildings. These examples, among countless others, not only point to the existence of a Creator but also highlight the meticulous equilibrium embedded in creation.

However, there remains one glaring imbalance in the world: the actions of human beings. Time and again, one witnesses tyrants and oppressors who evade justice, living comfortably despite the harm they cause. Meanwhile, the oppressed endure hardship and suffering, often without receiving due recompense for their patience and perseverance. Many devout Muslims who strive to obey Allah, the Exalted, face trials and challenges, yet their worldly rewards are limited. In contrast, those who openly defy divine guidance frequently enjoy ease and luxury. Given that Allah, the Exalted, has established balance in all aspects of creation, it follows that justice in human actions must also be balanced. Since this balance is not fully realized in this world, it must be fulfilled in another realm—on the Day of Judgement. It is on that day that every deed will be accounted for, and true justice will be served, restoring the equilibrium that is absent in the actions of people.

Allah, the Exalted, has the power to fully reward and punish individuals in this world. However, one of the divine wisdoms behind withholding complete recompense is to grant people repeated opportunities to repent sincerely and reform their conduct. His mercy allows time for reflection and change, rather than immediate Judgement. As for the righteous, their full reward is not given here because this world is not Paradise—it is a place of trial, not ultimate fulfilment.

Central to faith is the belief in the unseen, particularly the promise of reward in the Hereafter. This belief distinguishes true faith, for trusting in what cannot be perceived by the senses—such as the unseen reward—is far more profound than believing in what is immediately visible. If all reward were tangible and immediate, the depth and sincerity of faith would be diminished.

In addition, the balance between fear of divine punishment and hope in divine reward is a powerful motivator. It encourages individuals to avoid sin and strive toward righteousness, knowing that their efforts will be accounted for in the life to come.

For the Day of Recompense to begin, the material world must come to an end. This is because judgement can only occur once all human actions have ceased. The final reckoning requires the conclusion of earthly life, indicating that this world is temporary and destined to end.

Reflecting on these truths strengthens one's conviction in the Day of Judgement. It inspires a believer to use their blessings wisely, in accordance with the guidance of the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Through this preparation, a person can attain peace of mind and success in both this life and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. 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.”

Despite the fact that the promise of Allah, the Exalted, of aiding those who obey Him and the reality of the Day of Judgement were the two main lessons for people to learn from the people of the cave, many people ignored these lessons, and instead turned the story of the people of the cave into entertainment and a means to derive worldly blessings by supplicating at the cave. Chapter 18 Al Kahf, verse 21:

"...when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a place of worship.""

They behaved in this manner as obeying Allah, the Exalted, and preparing for Judgement Day contradicts the worldly desires of people. So instead of concentrating on these two things, they turned the people of the cave as a means to obtain worldly things, such as a child, a spouse or a visa. Sadly, muslims have adopted the same manner whereby the people who were considered righteous by their society, such as the people of the cave, were turned into gatekeepers between them and Allah, the Exalted. Meaning, they supplicate at their graves hoping for these saints to intercede on their behalf in the court of Allah, the Exalted, so that they obtain their worldly desires.

In many belief systems outside of Islam, there is a belief that Allah, the Exalted, or a supreme being has human limitations, such as needing rest.

This has led to the idea that this deity, like a worldly monarch, cannot manage everything alone and needs assistants, such as governors. This view has sometimes caused people to worship other beings, like Angels, hoping to gain favour with Allah, the Exalted. Sadly, a similar pattern has been adopted by some Muslims. They seek out spiritual figures, believing these individuals have a special connection to Allah, the Exalted, much like a governor has with a king. Their goal is to please these figures so they can act as intermediaries and intercede with Allah, the Exalted, on their behalf—a concept that fundamentally goes against Islamic teachings. The Holy Prophets, peace be upon them, were not gatekeepers. They simply showed humanity the direct path to the pleasure of Allah, the Exalted, without seeking personal gain.

Therefore, while Muslims should acquire Islamic knowledge from a qualified teacher and show them respect, they must not believe that worshipping spiritual individuals is a requirement for connecting with Allah, the Exalted. Allah, the Exalted, has complete authority over the universe and is fully aware of everything; He does not need intermediaries between Himself and humanity. This principle is clearly articulated in the Holy Quran, for example, in chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

And chapter 2 Al Baqarah, verse 255:

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

Intercession is a genuine event that will occur on the Day of Judgement, contingent upon the explicit permission of Allah, the Exalted. It is of utmost importance that its significance is not treated with mockery or disregard, as such an attitude may result in being deprived of this divine mercy. Mocking the concept of intercession often stems from a sense of complacency, where an individual neglects to use the blessings bestowed upon them in accordance with Islamic principles, yet still presumes salvation through the intervention of others, such as family members or spiritual figures. Indeed, one who mocks the intercession in this way may find that the Holy Prophet Muhammad, peace and blessings be upon him, will testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse specifically addresses Muslims, as they are the only community to have acknowledged and embraced the guidance of the Holy Quran. In contrast, non-Muslims, having not accepted its teachings, cannot be described as abandoning them. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against the Day of Judgement is clear.

Furthermore, even in cases where intercession is granted, such negligence may not prevent entry into Hell; at most, it may serve to reduce the severity of the punishment. It is essential to understand that even the briefest experience of Hell is profoundly unbearable. Therefore, any genuine hope in intercession must be accompanied by earnest effort—that is, the active and sincere use of the blessings one has been granted in accordance with the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Only then should one hope for intercession on the Day of Judgement, with the clear understanding that it is a mercy granted solely by the authority of Allah, the Exalted.

In addition, to ignoring the main lessons behind the story involving the people of cave, many people, including scholars, dedicated their time, energy and efforts into discussing, debating and studying irrelevant aspects of this story, which would not increase their obedience to Allah, the Exalted, nor would these things be questioned about on Judgement Day. Chapter 18 Al Kahf, verse 22:

“They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the

unseen; and they will say there were seven, and the eighth of them was their dog. Say, "My Lord is most knowing of their number. None knows them except a few..."

As indicated by the rest of verse 22, one should refrain from studying subjects within religious knowledge that do not enhance their genuine obedience to Allah, the Exalted. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as delineated in Islamic teachings. A useful criterion for determining the relevance of a religious knowledge topic is to evaluate whether it is something Allah, the Exalted, will inquire about on Judgement Day. If an individual will not be questioned regarding a specific topic in Islam, such as particular events in Islamic history, then that subject is deemed irrelevant and should be avoided. Chapter 18 Al Kahf, verse 22:

"...So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

Conversely, if a topic is one that will be addressed on Judgement Day, such as the obligation to fulfil the rights of one's neighbour, then it is imperative to research, learn, and act upon that topic to the best of one's ability.

In addition, verse 22 criticises not basing one's decisions and opinions on real evidence. One of the foundational principles of Islam that benefits individuals across both worldly and spiritual domains is the imperative to anchor one's actions in sound knowledge and verifiable evidence. This method facilitates informed decision-making and equips individuals to navigate diverse circumstances with clarity and inner tranquillity.

In the realm of faith, it is incumbent upon individuals to ensure that their religious practices and beliefs are firmly rooted in the guidance of the holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Reliance upon extraneous sources of religious instruction is strongly discouraged, as such sources may deviate from the primary texts and often rest upon unfounded assertions or human invention. This caution is explicitly affirmed in a Hadith recorded in Sunan Abu Dawud, number Hadith 4606, wherein the Holy Prophet Muhammad, peace and blessings be upon him, warns that any matter not substantiated by the Holy Quran and his traditions shall be rejected by Allah, the Exalted.

In worldly affairs, it remains equally essential that one's actions be guided by credible and empirically validated knowledge. For example, the use of medicinal treatments should be predicated upon rigorous scientific inquiry and clinical validation, ensuring that such interventions have demonstrable efficacy in addressing specific health conditions.

Just as it is deemed irrational for an individual to rely upon worldly knowledge devoid of a sound evidential basis, likewise, one who neglects the guidance of the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, while instead adhering to unreliable religious sources, exposes themselves to misguidance and deception. Such a person may adopt aberrant beliefs that give rise to superstitious practices and unfounded fears, resulting in illogical associations between actions and outcomes. For example, a Muslim may engage in spiritual rituals with the hope of conceiving a child, despite the absence of any legitimate correlation between such practices and childbirth, whether from an Islamic or empirical standpoint. Persisting in the rejection of knowledge that is substantiated by clear evidence may lead to the formation of distorted conceptions regarding Allah, the Exalted, and His creation—potentially including belief in supernatural entities—thereby placing one's faith in jeopardy.

It is therefore incumbent upon every individual to renounce such misguided conduct and to ensure that all actions are firmly grounded in reliable knowledge: in religious matters, through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and in worldly affairs, through empirical evidence such as that derived from scientific inquiry.

As discussed earlier, the story of the people of the cave was revealed after the leaders of the non-muslims tested the Holy Prophet Muhammad, peace and blessings be upon him, about them, as directed by the scholars from the people of the book, living in Medina. When the Holy Prophet Muhammad, peace and blessings be upon him, was questioned by the leaders of the non-muslims, he responded that he would provide answers the following day, but he did not include the phrase 'if Allah, the Exalted, wills.' The answers to these inquiries were revealed fifteen days later in the

Holy Quran. This event is detailed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Pages 350-352. Chapter 18 Al Kahf, verses 23-24:

"And never say of anything, 'Indeed, I will do that tomorrow.' Except [when adding], 'If Allah wills.'..."

It must first be acknowledged that the delay in responding to the questions posed to the Holy Prophet Muhammad, peace and blessings be upon him, served as a manifest sign of his truthfulness and the authenticity of Islam. One who fabricates claims would have hastened to offer a response in order to deceive others and swiftly attain worldly objectives. This delay also underscored a fundamental theological principle: Allah, the Exalted, acts solely in accordance with His divine will and timing, not in response to human desires or demands.

Moreover, this delay illuminates a profound reality concerning the nature of Islam. Islam was bestowed upon humanity not to serve their ambitions, but to guide them toward spiritual and psychological equilibrium, offering peace of mind in this life and salvation in the Hereafter. It achieves this by enabling individuals to attain a balanced mental and physical state, and by instructing them in the proper prioritization of all aspects of life. Islam derives no benefit from human acceptance or rejection; its dignity and strength are inherent, flowing directly from Allah, the Exalted. Chapter 61 As Saf, verse 8:

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

Islam, by its very nature, does not accommodate personal whims or subjective expectations, including those of the Meccan polytheists who sought to undermine the Holy Prophet Muhammad, peace and blessings be upon him, despite their own acknowledgment of his moral uprightness. These individuals had lived alongside him for four decades prior to his declaration of Prophethood, during which time they consistently affirmed his honesty, reliability, and trustworthiness. Their challenge was not born of genuine doubt, but of resistance to a message that threatened their social and theological constructs. Moreover, as eloquent and accomplished masters of the Arabic language, they were fully cognizant that the Quranic discourse far exceeded the bounds of human composition. Its unparalleled linguistic precision, rhetorical depth, and spiritual resonance made it clear that it could not have originated from any human source, least of all from one who was unlettered and had no formal exposure to prior scriptures. Their rejection, therefore, was not due to ignorance of its divine origin, but a deliberate denial rooted in pride and self-interest. Chapter 10 Yunus, verse 16:

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

A manifest proof of the Prophethood of Holy Prophet Muhammad, peace and blessings be upon him, and the authenticity of Islam lies in his recitation of historically precise narratives and deeply rooted wisdom.

These revelations encompassed knowledge of past nations, Holy Prophets, peace be upon them, and divine laws—details that were inaccessible to the general populace of Mecca and especially to one who was unlettered and had never engaged with the earlier scriptures.

The non-muslims of Mecca were fully aware that the Holy Prophet Muhammad, peace and blessings be upon him, did not obtain formal education. Yet, they witnessed him conveying truths that aligned with the preserved revelations of previous Holy Prophets, peace be upon them, often correcting distortions and restoring clarity. This phenomenon could not be explained through natural means, and thus stood as a clear indication that the source of his knowledge was divine. 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.”

Such verses underscore the miraculous nature of the revelation and the impossibility of human fabrication. The unlettered state of the Holy Prophet Muhammad, peace and blessings be upon him, coupled with the depth and precision of the Quranic message, remains one of the most compelling evidences of his Prophethood.

Chapter 18 Al Kahf, verses 23-24:

“And never say of anything, “Indeed, I will do that tomorrow.” Except [when adding], “If Allah wills.” ...”

Remembering Allah, the Exalted, when planning to do things will aid one in only doing things which please Allah, the Exalted. In addition, reminding oneself that only what Allah, the Exalted, wills occurs within the universe is an important aspect of remaining patient in times of difficulty and grateful in times of ease. When one faces difficulties, they will remember that Allah, the Exalted, only wills what is best, even if the wisdoms behind His choices are not obvious to them. This will aid them in remaining patient by avoiding complaining with their words or actions and encourage them to remain obedient to Him by correctly using the blessings He has granted them as outlined in Islamic teachings. In times of ease, one will show gratitude to Allah, the Exalted, as they know that times of ease only occur with the will and permission of Allah, the Exalted. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude is expressed in one's intention by acting only to please Allah, the Exalted. In one's speech, it means speaking what is good or remaining silent. In one's actions, it involves using the blessings one has been granted in ways that are pleasing to Allah, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person practices this, they will receive further blessings and achieve peace of mind and success in both worlds by obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Thus, the individual who consistently conducts themselves in accordance with divine guidance in every circumstance will be enveloped by the enduring support and mercy of Allah, the Exalted. Chapter 18 Al Kahf, verse 24:

“...Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this in right conduct."

This fosters a state of tranquillity and contentment in both the worldly life and the Hereafter, through the attainment of mental and physical equilibrium and from the proper ordering of one's relationships, responsibilities, and possessions in alignment with sacred teachings. This principle is affirmed in a Hadith recorded in Sahih Muslim, number 7500, which underscores the profound spiritual and practical benefits of righteous conduct.

Chapter 18 Al Kahf, verses 23-24:

“And never say of anything, “Indeed, I will do that tomorrow.” Except [when adding], “If Allah wills.”...”

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the boundless and supreme authority of Allah, the Exalted, in a Hadith documented in Jami At Tirmidhi, number 2516. This Hadith conveys that no aspect of creation can aid an individual unless it is the will of Allah, the Exalted, and similarly, nothing can cause harm to someone if Allah, the Exalted, does not allow it. This highlights that only what Allah, the Exalted, ordains takes place in the universe. This guidance does not imply that one should abandon the use of means, such as medicine; rather, it suggests that these means should be employed as they have been established by Allah, the Exalted, while acknowledging that He is the ultimate arbiter of all outcomes. For example, many sick individuals take medicine and recover, while others who take the same medicine do not experience improvement. This demonstrates that another element influences the final outcome: the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, “Never will we be struck except by what Allah has decreed for us...”

A person who understands this principle realizes that all events affecting them, which are not a result of their own behaviour, were unavoidable. Similarly, any opportunities that were lost could not have been seized. It is crucial to understand that regardless of the final outcome, even if it contradicts an individual's wishes, they should remain patient and genuinely trust that Allah, the Exalted, has chosen what is most beneficial

for them, even if they cannot grasp the reasoning behind the result. Chapter 2 Al Baqarah, verse 216:

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

When an individual genuinely comprehends this truth, they cease to depend on creation, realizing that it cannot inherently inflict harm or provide benefit to them. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience. This involves fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inspires them to place their trust in Allah, the Exalted, and to fear only Him, as they understand that creation cannot harm them without His will. Recognizing that everything that happens in one's life and the universe stems from Allah, the Exalted, is part of grasping His Oneness. This topic is boundless and transcends a superficial belief that there is none worthy of worship except Allah, the Exalted. When this belief is deeply entrenched in a person's heart, they will rely solely on Allah, the Exalted, knowing He is the only One capable of assisting them. They will submit to and obey Allah, the Exalted, in every aspect of their life. A person typically obeys another to seek protection or gain an advantage. Only Allah, the Exalted, can truly provide this, making Him the sole entity deserving of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it implies they believe that this other can offer them some form of benefit or shield them from harm, which reflects a weakness in their faith. Since the origin of all events is Allah, the Exalted, one should exclusively obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty...”

As Allah, the Exalted, does not expect nor demand perfection from people, whenever they face a situation they did not plan for, especially worldly situations, they must remember the ultimate and complete control Allah, the Exalted, has over their affairs and accept that what He has chosen is best for them, even if this is not obvious to them. Chapter 18 Al Kahf, verse 24:

“...And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this in right conduct."

In order to adopt this mindset one must obtain strong faith. Strong faith is essential for maintaining steadfast obedience to Allah, the Exalted, in every circumstance—whether in times of ease or hardship. Such faith is cultivated through understanding and applying the clear signs and guidance contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings affirm that true obedience to Allah, the Exalted, is the path to peace in both this world and the hereafter. Conversely, those lacking sound knowledge of Islamic principles are left with weak faith, making them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This deficiency blinds them to the reality that true peace lies in surrendering their desires and adhering to the commands of

Allah, the Exalted. Therefore, it is imperative for believers to strengthen their faith through seeking Islamic knowledge and putting it into practice. In doing so, they ensure their continual obedience to Allah, the Exalted, by correctly utilizing the blessings He has granted, in accordance with Islamic teachings. This leads to a balanced mental and physical state and enables them to rightly prioritize every aspect of their lives. Chapter 18 Al Kahf, verse 24:

"...and say, "Perhaps my Lord will guide me to what is nearer than this in right conduct."

Remembering that Allah, the Exalted, alone provides people with the inspiration, knowledge, ability and opportunity to obtain and act on right guidance also prevents one from adopting arrogance. Avoiding arrogance is vital, as it can cause a Muslim to mistakenly believe that by adhering to Islamic teachings, they are doing Allah, the Exalted, a favor. Such a mindset obstructs genuine obedience, especially when personal desires conflict with divine commands, ultimately leading them astray. In contrast, those who realize that faith and obedience are solely for their own benefit cultivate humility before Allah, the Exalted, and remain steadfast in worship during both hardship and ease. In times of trial, they respond with patience, and in times of ease, they express gratitude. This behaviour enables them to use every blessing they have been granted in accordance with Islamic teachings, regardless of the circumstance. Through this approach, they attain a balanced mental and physical state, assign everything and everyone in their lives to their rightful place, and prepare adequately for their accountability on the Day of Judgement. Such conduct leads to true peace of mind in both worlds.

Some believe that the exact number the people of the cave remained sleeping is then mentioned in both solar and lunar years, in the next verse. Chapter 18 Al Kahf, verse 25:

“And they remained in their cave for three hundred years and exceeded by nine.”

But it is more likely that this statement is another attempt of people trying to determine the length of their stay in the cave, just like their earlier attempts of determining how many were in the cave. Chapter 18 Al Kahf, verse 22:

“They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, “My Lord is most knowing of their number...””

And chapter 18 Al Kahf, verse 25:

“And they remained in their cave for three hundred years and exceeded by nine.”

Therefore, this verse can be viewed as a criticism of the people who continue to pursue knowledge which is not relevant to their obedience of Allah, the Exalted, nor will it be questioned about on Judgement Day, despite the fact that Allah, the Exalted, has warned people from doing this in the previous verses. This is further supported by the next verse, which reminds people of the correct thinking to adopt. Chapter 18 Al Kahf, verse 26:

“Say, “Allah is most knowing of how long they remained...””

The limitless knowledge of Allah, the Exalted, is then mentioned in order to warn people to adopt the right attitude so that they concentrate on relevant and beneficial knowledge which will aid them in increasing their obedience to Allah, the Exalted, so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 18 Al Kahf, verse 26:

“...He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His command with anyone.””

An individual must therefore accept and act upon Islamic teachings for their own benefit, even when it conflicts with personal desires. This is comparable to a wise patient who, despite being prescribed bitter medicine and a strict diet, follows their doctor's advice, knowing it is for their own good. Just as the patient achieves good physical and mental health, so too does the person who embraces and acts on Islamic teachings. This is because the only one with the necessary knowledge to ensure a person achieves a balanced mental and physical state, and correctly orders all aspects of their life, is Allah, the Exalted. The collective knowledge of society is insufficient to achieve this, regardless of all the research undertaken. It cannot solve every problem a person may face, prevent all forms of stress, or guide them to properly prioritize everything and everyone in their life. This is due to the inherent limitations of human knowledge, experience, foresight, and biases. Allah, the Exalted, alone possesses this complete knowledge and has bestowed it upon humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 18 Al Kahf, verse 27:

“And follow what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.”

The truth of this is evident when one observes the lives of those who live according to Islamic teachings versus those who do not. While many patients may not fully understand the science behind their prescriptions and thus place their blind trust in their doctor, Allah, the Exalted, invites people to reflect on Islamic teachings so they can appreciate their positive effects. He does not ask for blind faith; instead, He wants people to recognize the truthfulness of Islam through its clear proofs. However, this requires an

individual to approach Islamic teachings with an open and unbiased mind.
Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the abode of peace of mind—He alone decides who achieves this tranquility and who does not. Chapter 53 An Najm, verse 43:

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

And chapter 18 Al Kahf, verse 26:

“...They have not besides Him any protector, and He shares not His command with anyone.””

It is evident that Allah, the Exalted, will grant peace of mind only to those who use the blessings He has bestowed upon them in the correct way, as outlined in Islamic teachings. Chapter 18 Al Kahf, verse 27:

“And follow what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.”

Following the Holy Quran is only possible when one fulfills its different aspects. The first aspect involves its correct and consistent recitation. The second entails acquiring a sound understanding of its teachings through a trustworthy source and qualified instructor. The final and most consequential aspect is the implementation of its guidance with the sincere intention of seeking the pleasure of Allah, the Exalted. A sincere believer prioritizes adherence to the Quranic injunctions over personal inclinations that conflict with its teachings. To shape one's character in accordance with the Holy Quran is a definitive mark of genuine sincerity towards the Book of Allah, the Exalted. This practice reflects the noble tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as affirmed in the Hadith recorded in Sunan Abu Dawud, number 1342.

True sincerity towards the Holy Quran necessitates approaching it with the unwavering resolve to comprehend and act upon its entirety, regardless of whether its guidance opposes one's desires. Conversely, the individual who selectively adheres to its commands, prohibitions, and counsel based on personal whims manifests insincerity towards it. Such a person deprives

themselves of the transformative guidance 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.”

Finally, it is essential to recognize that although the Holy Quran provides a cure for worldly difficulties, one should not limit its use to this purpose alone. It should not be approached merely as a tool to be taken out in times of hardship and then set aside once ease returns. The primary role of the Holy Quran is to guide individuals to achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. To neglect this central purpose while using it solely for resolving worldly problems is inconsistent with the conduct of a true Muslim. This attitude is comparable to purchasing a car adorned with numerous accessories but lacking an engine—rendering it useless for its main function. Approaching the Holy Quran in such a manner reflects insincerity towards it and undermines the very guidance it was revealed to provide. Chapter 18 Al Kahf, verse 27:

“And follow what has been revealed to you of the Book of your Lord...”

Unlike the previous divine scriptures which were edited in order to satisfy the worldly desires of people, the Holy Quran is preserved and cannot be edited. 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 18 Al Kahf, verse 27:

“...There is no changer of His words...”

However, the Holy Quran can be misinterpreted to suit the desires of people or parts of it can be ignored. One must therefore support their verbal declaration of faith in it by sincerely acting on it in all situations, even if their desires are contradicted. The one who fails to do so will inevitably persist on misusing the blessings they have been granted. In this temporal world, their misguided attitude will obstruct the attainment of equilibrium between mental and physical well-being and cause them to misplace their relationships and responsibilities. Consequently, the very elements that ought to provide stability—such as family, friendships, professional pursuits, and material wealth—become sources of persistent anxiety and distress. Should they persist in defying the commands of Allah, the Exalted, they are likely to misattribute their suffering to innocent parties, including their spouse, thereby severing ties with those who genuinely seek their

welfare. Such estrangement exacerbates their psychological instability, potentially culminating in severe afflictions such as depression, substance dependence, and even suicidal ideation. This outcome is readily observable in those who continuously misuse the divine favours bestowed upon them, particularly among the affluent and renowned, whose external comforts often mask profound mental health issues. Moreover, their heedlessness in obeying Allah, the Exalted, prevents them from preparing for the Day of Judgement and as a result they will face a far more grievous and enduring punishment in the Hereafter. Chapter 18 Al Kahf, verse 27:

“...and never will you find in other than Him a refuge.”

In fact, the one who fails to support their verbal declaration of faith in Islam by failing to learn and act on Islamic teachings is in great danger of losing their faith. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. In the same way that a plant withers and dies without nourishment, such as sunlight, the faith of a person can also die if it is not nourished with acts of obedience. This represents the greatest loss. As indicated by the next verse, an aspect of ensuring one supports their verbal declaration of faith in Allah, the Exalted, with actions is to adopt the good companionship. Chapter 18 Al Kahf, verse 28:

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening...”

As highlighted in a Hadith found in Sunan Abu Dawud, number 4833, a person follows the way of life of their friend. This indicates that a person inevitably adopts the qualities—whether good or bad—of those they keep close company with, even if they are not fully aware of it. For this reason, a person must carefully choose companions who encourage and support them in obeying Allah, the Exalted, through their speech and actions. Chapter 18 Al Kahf, verse 28:

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance...”

As the inward foundation of Islam is one’s intention, this verse encourages adopting a good intention whereby one performs good deeds only to please Allah, the Exalted. The one who acts for any other reason will not obtain any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

As good companions encourage one to correctly use the blessings they have been granted as outlined in Islamic teachings, they must resist the urge to turn away from them and their attitude, by their worldly desires, as this will only cause them to misuse the blessings they have been granted. Chapter 18 Al Kahf, verse 28:

“...And let not your eyes pass beyond them, desiring adornments of the worldly life...”

As a consequence, such individuals will fall into an imbalanced mental and physical state, they will misplace everything and everyone within their lives and neglect proper preparation for their accountability on the Day of Judgement. This will ultimately result in stress, hardship, and difficulties in both worlds, even if they outwardly appear to enjoy certain worldly luxuries. It is essential to recognize that worldly possessions and pursuits—such as fame, wealth, authority, family, friends, and career—hold true value only when accompanied by peace of mind. In the absence of peace of mind, these very things become a source of increased stress and hardship in both worlds. This reality is evident when observing the rich and famous, many of whom, despite enjoying abundant worldly comforts, are burdened with mental health struggles. Chapter 18 Al Kahf, verse 28:

“...And let not your eyes pass beyond them, desiring adornments of the worldly life...”

It is important to note that this verse does not specifically warn against unlawful worldly things but instead warns against vain worldly things also, as they will distract one from correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. In fact, a component of piety is to refrain from some lawful actions out of concern that they may lead to what is unlawful. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, did not merely state that people should not cross His limits; He made it clear that they should not even approach them. This guidance is a recurring theme throughout the Holy Quran. For instance, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from a specific tree in Paradise, and even advised him not to approach it, although approaching the tree itself was lawful. Chapter 7 Al A'raf, verse 19:

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

Countless examples show that even if something is lawful, it does not mean a person should do it. Certain lawful actions, particularly those that are vain, should be avoided because they often lead to what is unlawful. For example, engaging in vain speech, which is not a sin on its own, frequently leads to sins like backbiting and lying. Similarly, the vain spending of wealth often escalates to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

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

The path to misguidance for the vast majority of individuals is often gradual, unfolding through a sequence of seemingly unharmed steps. Typically, one begins by merely approaching unlawful matters without direct involvement, yet over time, such proximity fosters temptation and eventual participation. For instance, an individual who regularly associates with those who consume alcohol is statistically more inclined to partake in it than one who avoids such company altogether. This principle of cautious restraint—even from certain lawful yet vain activities—is explicitly endorsed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2451. He affirmed that true piety cannot be attained until a person willingly forsakes some permissible acts out of fear that they may serve as conduits to the impermissible. This prophetic guidance underscores the necessity of vigilance not only in avoiding what is categorically unlawful, but also in distancing oneself from select vain indulgences that may compromise spiritual integrity. Such conscientiousness safeguards one’s commitment to the sincere obedience of Allah, the Exalted, which entails the proper utilization of divine blessings in accordance with Islamic teachings. This disciplined approach constitutes the essence of righteousness and is a means to attaining inner tranquillity and enduring peace in both the worldly life and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

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

On the other hand, those who fail to recognize the importance of avoiding the limits set by Allah, the Exalted, will often overindulge in lawful things—especially vain pursuits. This excess increases the likelihood of falling into the unlawful and results in the misuse of the blessings they have been granted. As a result, they will fall into 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 inevitably bring stress, hardship, and difficulties in both worlds, even if they 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.""

And chapter 18 Al Kahf, verse 28:

"...And let not your eyes pass beyond them, desiring adornments of the worldly life..."

A major cause of people adopting the wrong attitude whereby they persist on misusing the blessings they have been granted is the blind imitation of the majority opinion within their society, which is controlled by the elite and influencers of society. Chapter 18 Al Kahf, verse 28:

“...and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair always exceeds the proper bounds.”

As nothing occurs within the universe without the will of Allah, the Exalted, this result has been attributed to Him. But it is obvious that this result only occurs because they choose to pursue their worldly desires over obeying Allah, the Exalted.

It is imperative that one refrains from blindly emulating the conduct of others, for the prevailing norms within society frequently lead to the disobedience of Allah, the Exalted. When the majority neglects the teachings of Islam, an individual may erroneously assume that such widespread behaviour must be correct, thereby following it without due contemplation or discernment. However, the truth remains that the consensus of the majority is not inherently indicative of correctness. Historical precedent has repeatedly demonstrated the fallibility of popular opinion, as evidenced by once-dominant misconceptions—such as the erroneous belief that the Earth was flat—which were later invalidated

through the emergence of sound evidence and knowledge. Thus, it is essential to avoid the unthinking conformity that characterizes herd-like behaviour, for such imitation often leads to erroneous decisions in both worldly and religious domains. True guidance lies not in the majority's approval, but in adherence to divine instruction and reflective reasoning. Chapter 6 Al An'am, verse 116:

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

And chapter 18 Al Kahf, verse 28:

“...and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair always exceeds the proper bounds.”

Rather than succumbing to uncritical conformity, individuals are enjoined to utilize the faculty of reason and intellect granted to them by Allah, the Exalted, in order to assess each situation through the lens of sound knowledge and evidence. This approach enables them to make judicious decisions, even when such choices diverge from the dominant views held by the majority. Indeed, Islam strongly censures the blind imitation of others in matters of religion, precisely because such imitation undermines sincere

understanding and conscious adherence. Accordingly, the Islamic tradition urges believers to acquire authentic knowledge and to act upon it with discernment, thereby cultivating a faith rooted in comprehension rather than mere custom. Chapter 12 Yusuf, verse 108:

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

Chapter 18 Al Kahf, verse 28:

“...and who follows his desire and whose affair always exceeds the proper bounds.”

This verse cautions that those who persist in the pursuit of worldly desires—whether vain or sinful—will inevitably develop an extreme mentality. Such individuals become excessively elated in times of joy and disproportionately distressed in times of difficulty. It is universally recognized that both the human body and mind function correctly only when maintained in a state of balance. For example, body temperature must remain within a precise range; if it rises too high or falls too low, health complications arise. Similarly, both excessive and insufficient food consumption cause harm, and blood pressure that is either too high or too low results in serious health problems. Countless other examples reflect this principle. In the same way, when one adopts an extreme attitude, they

destabilize themselves both mentally and physically, losing control of their actions as they become driven by unchecked desires. This explains why individuals who embrace such extremes frequently suffer from mental health difficulties, preventing them from attaining lasting peace of mind, even if they experience fleeting moments of pleasure or amusement. It is crucial to distinguish between happiness—a temporary emotion influenced by circumstances—and peace of mind, which is a steady inner state that remains constant through all situations. Furthermore, those who persist on their desires will inevitably misuse the blessings they have been granted, failing to apply them as outlined in the Islamic code of conduct, even if they outwardly claim to be Muslim. As a result, they will fall into deeper mental and physical imbalance and misplacing their priorities regarding people and possessions. Consequently, family, friends, career, and wealth—intended to be blessings—become heavy burdens and sources of stress. If such individuals persist in disobedience to Allah, the Exalted, they may wrongly attribute their distress to others, such as their spouse, and by severing these positive ties, they only aggravate their problems. This destructive path can lead to depression, substance abuse, or even suicidal thoughts. Ultimately, this outcome becomes evident when observing those who excessively chase worldly desires, for it is the very root of their extreme behaviour and mental instability. Chapter 18 Al Kahf, verse 28:

“...and who follows his desire and whose affair always exceeds the proper bounds.”

In addition, the one who pursues their worldly desires will adopt the incorrect definitions of life, such as the definition of a good relative, a good spouse and a good friend. As a result, they will adopt an extreme mentality whereby they show excessive love, respect and loyalty to certain people at

certain times, such as their friends, falsely believing this attitude makes them a good friend, and they will excessively neglect the rights of other people in their life, such as their spouse, falsely believing they have the right to behave in this manner. This extreme behavioral pattern will therefore prevent them from fulfilling the rights of people correctly and as a result they will contribute to the spread of injustice and corruption within their home and society.

The Holy Prophet Muhammad, peace and blessings be upon him, was always deeply concerned for the guidance of people, desiring that they embrace Islam for their own benefit. He was particularly eager for the leaders among the non-Muslims to accept the truth, knowing that their acceptance would likely influence their followers to do the same. On one occasion, the noblemen of Mecca expressed an interest in conversing with the Holy Prophet Muhammad, peace and blessings be upon him, regarding Islam. However, they made a condition: they requested that his poor Companions, may Allah be pleased with them, be sent away, as they did not wish to sit in their company. Out of his eagerness for their potential acceptance of Islam, the Holy Prophet Muhammad, peace and blessings be upon him, considered their request. At this point, Allah, the Exalted, revealed the following verses: chapter 6 Al An'am, verses 52-54:

“And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, “Is it these whom Allāh has favored among us?” Is not Allāh most knowing of those who are grateful? And when those come to you who

believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.""

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

And verse 18 was revealed later on, as a further encouragement to the Holy Prophet Muhammad, peace and blessings be upon him, to remain with his Companions, may Allah be pleased with them, at all times. Chapter 18 Al Kahf, verse 28:

"And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair always exceeds the proper bounds."

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 18:28, Page 123.

This event shows that Islam is a religion for all people, and worldly barriers like gender, ethnicity, wealth, and social status are not important and should have no value among Muslims. Instead, people should treat everyone according to Islamic teachings. While some individuals, like one's parents, have a greater right to kind treatment, everyone still deserves to be treated with respect and kindness. In fact, a person cannot be a true Muslim or believer until they keep their verbal and physical harm away from others and their possessions. This is confirmed in a Hadith found in Sunan An-Nasai, number 4998. Furthermore, a person should never believe they are superior to others because of their worldly possessions, as this attitude will prevent them from treating others according to Islamic teachings. No one has the right to believe they are superior, as every blessing they possess was created and given to them by Allah, the Exalted. Therefore, they have no right to be proud of something that belongs to another. Superiority lies only in obeying Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

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

This involves using the blessings one has been granted in the correct way, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Since a person's intentions and most of their actions are hidden, no one should believe they are superior to others or claim that another person is superior. Chapter 53 An Najm, verse 32:

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

In addition, this event makes it clear that as Islam does not compromise on its values in order to please people, they are free to decide whether to accept the truth of Islam or not, as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."...”

In addition, understanding this fact prevents one from adopting arrogance whereby they falsely believe they are doing Allah, the Exalted, a favor by accepting and acting on Islamic teachings. Such a mindset prevents genuine obedience, especially when personal desires conflict with divine commands, ultimately leading one astray. In contrast, those who understand that faith and obedience are for their own benefit develop humility before Allah, the Exalted, and remain steadfast in worship through both hardship and ease. They respond to trials with patience and to times of ease with gratitude. This perspective allows them to use every blessing they have been given in accordance with Islamic teachings, no matter the circumstances. Through this approach, they achieve a balanced mental and physical state, place everything and everyone in their lives in their rightful place, and adequately prepare for their accountability on the Day of

Judgement. This conduct leads to true peace of mind in this world and the next.

Chapter 18 Al Kahf, verse 29:

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."..."

No matter how advanced a society may become, and regardless of the breadth of knowledge it acquires across diverse disciplines—including the psychological and physiological dimensions of human beings—it remains beyond human capacity to devise a comprehensive code of conduct that fully harmonizes with human nature and adequately addresses the myriad circumstances, conditions, and contingencies that individuals and communities encounter throughout their earthly existence. Such an undertaking is intrinsically unattainable, for humanity continues to uncover new dimensions of its own constitution, such as the intricate functions of various regions of the brain, and has yet to attain the requisite depth of understanding to construct a flawless ethical framework capable of cultivating both inner tranquillity and societal justice. Only Allah, the Exalted, possesses the prerogative and capacity to establish such a code, for He alone is the Creator of all things, and His knowledge is infinite—encompassing the totality of past, present, and future. It is therefore He alone who is divinely qualified to furnish mankind with a moral and ethical standard that unequivocally distinguishes virtue from vice, benefit from harm, and offers a pathway to serenity amidst the turbulence of worldly life. Historical precedent affirms that when this divine code was sincerely

adopted and implemented by individuals, it engendered widespread peace, justice, and societal harmony. Accordingly, it is incumbent upon individuals to accept and adhere to the divine guidance granted to them, recognizing it as the most conducive to their ultimate well-being—even when certain prescriptions may conflict with personal inclinations. They are to emulate the discerning patient who, despite the bitterness of medicine and the rigour of dietary restrictions, submits to the counsel of the physician, knowing that such compliance serves their best interest. But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. Consequently, such individuals will obtain an unbalanced mental and physical state and misplace everything and everyone in their lives. This leads to stress, trouble, and difficulties, even if they enjoy some worldly luxuries. And as their attitude will prevent them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 18 Al Kahf, verse 29:

“...Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Since everything in existence belongs to and is under the authority of Allah, the Exalted, it is essential for individuals to follow His commands. Just as a person can be penalized for breaking a country's laws, ignoring the divine regulations set by the Creator will lead to trouble in this life and the afterlife. While an individual can choose to leave a country they dislike, they cannot escape the dominion of Allah, the Exalted. And while people can attempt to change societal standards, they cannot change the divine laws established

by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is governed by Allah, the Exalted, who alone defines its laws without needing human approval. Therefore, following these divine regulations is vital for one's own benefit. Those who grasp this truth will obey the commands of Allah, the Exalted, and aim to use the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to understand the wisdom behind the commands and prohibitions of Allah, the Exalted—recognizing their role in enhancing personal and societal well-being—or they can pursue their worldly desires and ignore Islamic teachings. However, those who disregard Islamic principles must be prepared to face the consequences of their actions in this life and the next, as no amount of objection or complaint will shield them from the outcomes. The one who understands this truth will accept that the only way to achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, is by obeying Allah, the Exalted, by correctly using the blessings He has granted, as He alone possesses the knowledge to achieve this outcome and as He alone controls the affairs of the universe, including their spiritual hearts, the abode of peace of mind. As a result, they will achieve peace of mind in both worlds. Chapter 18 Al Kahf, verse 30:

“Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.”

Throughout the Holy Quran, Allah, the Exalted, makes it clear that one must support their verbal declaration of faith with actions in order to achieve peace of mind in both worlds. In fact, the one who fails to may well

leave this world without their faith. It is vital to understand that faith is like a plant that needs to be nourished by acts of obedience to flourish and survive. In the same way a plant withers and dies without nourishment like sunlight, a person's faith can also die if it is not nourished by obedience to Allah, the Exalted. This is the greatest loss one can experience. Chapter 18 Al Kahf, verse 30:

“Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.”

Unlike worldly standards—where people are judged and valued solely based on the results they achieve—Allah, the Exalted, judges and appreciates the sincerity of one's efforts, even if those efforts do not produce visible outcomes. As long as a person possesses a pure intention to please Allah, the Exalted, and supports it with genuine struggle in obedience to Him, they will attain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, regardless of tangible results. For instance, if someone sets out with a sincere intention and strives to complete a charitable project, yet their efforts do not materialize into physical results, they will still be rewarded by Allah, the Exalted, in both worlds for their intention and struggle. Chapter 53 An Najm, verse 39:

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

And chapter 18 Al Kahf, verses 30-31:

“...indeed, We will not allow to be lost the reward of any who did well in deeds. Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.”

After explaining the importance of obeying Him and warning people against disobeying Him, Allah, the Exalted, supports this reality with an example. Chapter 18 Al Kahf, verses 32-34:

“And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. And he had [all types of] fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in manpower.””

This discusses the typical mindset of a person who has been granted worldly things, such as wealth and social influence, and how they falsely believe that these things are a sign of divine love and real success. Due to their arrogance, this person persists on reminding others, whether directly, or like this case, indirectly, of their worldly success falsely believing it

makes them superior to others. It is important to understand being granted worldly things, such as wealth, is only a test, whether or not a person will show gratitude for them. Gratitude, when manifested in one's intention, entails acting solely for the pleasure of Allah, the Exalted. In speech, gratitude is expressed through the utterance of what is virtuous or the deliberate choice to remain silent. In action, it is demonstrated by employing one's divinely bestowed blessings in manners that are pleasing to Allah, the Exalted, as delineated in Islamic teachings. Such comprehensive gratitude serves as a conduit for increased divine favour, inner tranquillity, and holistic success in both the worldly life and the Hereafter. It cultivates equilibrium in one's mental and physical state and enables the proper placement of all matters and relationships within the framework of one's existence, thereby fostering harmony in both worlds. Chapter 14 Ibrahim, verse 7:

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

And therefore, being granted a restricted provision is not a sign of divine disapproval. Rather, it is only a test whether or not a person will show patience. Patience, in its real form, entails refraining from expressions of complaint—whether through speech or action—and maintaining steadfastness in the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. It is rooted in the conviction that Allah, the Exalted, alone decrees what is ultimately best for His servant, even when the wisdom behind such decrees remains concealed from human perception. Chapter 2 Al Baqarah, verse 216:

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

Chapter 18 Al Kahf, verse 34:

“...so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in manpower.””

As mentioned earlier, it is essential to recognize that external appearances or societal criteria, such as wealth, ethnicity, or gender, do not confer superiority. Allah, the Exalted, has made it evident that true superiority is intrinsically linked to the extent of one's fear of Him. This entails genuinely obeying Him so that one utilizes the blessings received in ways that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

It is essential to recognize that intentions remain hidden from creation, meaning no individual can truly judge themselves or others as superior

based solely on outward behavior. For this reason, one must avoid making claims about their own status or that of others. Only Allah, the Exalted, fully knows the intentions behind every word and action, as well as the true state of each person. Chapter 53 An Najm, verse 32:

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

The one who falsely believes superiority lies in worldly things, such as wealth, will only wrong themselves through their arrogant attitude. Chapter 18 Al Kahf, 35:

“And he entered his garden while he was unjust to himself...”

In general terms, no quantity of righteous deeds will avail an individual who harbours pride within their heart. This principle is starkly illustrated in the case of the Devil, whose extensive period of worship and devotion proved futile once he succumbed to arrogance. His pride nullified the spiritual merit of his previous acts, ultimately leading to his downfall. Indeed, the Quranic narrative explicitly links pride with disbelief, underscoring the gravity of this moral defect. It is therefore imperative for every person to vigilantly guard against this destructive trait, recognizing that pride not only undermines one's relationship with Allah, the Exalted, but also obstructs the path to sincere servitude and spiritual elevation. Chapter 2 Al Baqarah, verse 34:

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

The one afflicted with pride is the one who rejects the truth when it is presented to them, not due to its invalidity, but merely because it originates from another and contradicts their personal inclinations and entrenched mindset. Such an individual perceives themselves as superior to others, despite being unaware of their true standing before Allah, the Exalted. They deem themselves virtuous on account of a handful of insincere and deficient good deeds, while remaining oblivious to the displeasure of Allah, the Exalted, which stems from their numerous transgressions.

Moreover, to look down upon others is a manifestation of foolishness, for no one possesses knowledge of their own ultimate fate, nor that of others. The one who is scorned may well depart this world as a sincere believer, whereas the one who arrogantly belittles may meet his end in a state of disbelief.

In truth, pride over anything is irrational, given that all possessions and faculties are created and granted by Allah, the Exalted. Even righteous deeds are only made possible through His divine inspiration, bestowed knowledge, and granted strength. To be proud of that which one does not inherently own is akin to boasting over a mansion that neither belongs to

nor houses the claimant. For this reason, pride is a divine attribute that belongs exclusively to Allah, the Exalted, as He alone is the Creator and intrinsic Owner of all things. Whoever dares to contend with Allah, the Exalted, in pride shall be cast into Hell, as affirmed in a Hadith recorded in Sunan Abu Dawud, number 4090. In contrast, the believer is enjoined to emulate the noble example of the Holy Prophet Muhammad, peace and blessings be upon him, by embodying humility. The truly humble are those who recognize that every blessing they possess and every harm from which they are shielded originates solely from Allah, the Exalted. Thus, humility is far more befitting of the servant than pride.

One must not be deceived into thinking that humility leads to disgrace, for none have been more honoured than the humble servants of Allah, the Exalted. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, guaranteed elevation in rank for those who adopt humility for the sake of Allah, the Exalted, as narrated in Jami At Tirmidhi, number 2029. The humble accept the truth regardless of its source, knowing that all truth ultimately emanates from Allah, the Exalted. Rather than looking down upon others, they regard them with mercy and compassion, expressing this through sincere conduct, all the while hoping that Allah, the Exalted, will reciprocate with divine mercy and compassion. They understand that one shall be treated by Allah, the Exalted, in accordance with how they treat others, as indicated in a Hadith found in Sahih Bukhari, number 7376.

As mentioned earlier, when a person fails to understand that the worldly things they have been granted, such as wealth, is only a test, whether or not they will use them correctly as outlined in Islamic teachings, then they will assume they are beloved to Allah, the Exalted, and as a result, they will continue to enjoy worldly luxuries. Chapter 18 Al Kahf, verse 35:

“...He said, "I do not think that this will perish - ever.””

Also, due to their misguided belief, they falsely attribute their worldly success to themselves, as they fail to recognize that the ability, inspiration, knowledge and opportunity to succeed in this world all come from Allah, the Exalted. They falsely believe that all their plans will materialize exactly how they planned, and as a result, they will always move from one successful outcome to another. Chapter 18 Al Kahf, verse 35:

“...He said, "I do not think that this will perish - ever.””

As they are drowned in worldly luxuries and desires, they possess weak faith, even if they claim belief in Islam. As a result, they may verbally claim belief in the hereafter but internally they have doubts about it as they are completely blinded by the love of the material world and as leaving their worldly assets behind after death frightens them. Chapter 18 Al Kahf, verse 36:

“And I do not think the Hour will occur...”

The truth is that the one who truly believes in their accountability on the Day of Judgement will practically prepare for it by correctly using the blessings they have been granted as outlined in Islamic teachings. Whereas, the one who does not truly believe in it will not prepare for it. Chapter 18 Al Kahf, verse 36:

“And I do not think the Hour will occur...”

This attitude can also occur when one blindly follows the majority opinion within society, whereby the majority of people either reject the concept of accountability on the Day of Judgement, who they ignore practically preparing for it, even if they claim belief in it. One must avoid blindly following others, as the behavior of the majority within society often leads to disobedience of Allah, the Exalted. When individuals see most people neglecting Islamic teachings, they may assume that the majority must be correct and, as a result, follow them without reflection. In reality, the opinion of the majority is not always correct. History clearly demonstrates this, as widely held beliefs have often been proven false with the passage of time and the advancement of knowledge—for example, the once-common but mistaken belief that the Earth was flat. Therefore, it is essential to avoid acting like cattle by unthinkingly conforming to the majority, as such behavior frequently results in misguided choices in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

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

Instead, individuals should utilize the reasoning and intellect granted to them by Allah, the Exalted, to assess each situation based on knowledge and evidence. This enables them to make informed decisions, even when these decisions differ from the prevailing views of the majority. Indeed, Islam strongly discourages blind imitation in matters of faith and encourages Muslims to seek knowledge, understand Islamic teachings, and act upon them with insight and comprehension. Chapter 12 Yusuf, verse 108:

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

As many people claim belief in Judgement Day yet fail to prepare for it practically, due to weak faith, they falsely assume that if they encounter the Day of Judgement, they will be forgiven and granted success, just like Allah, the Exalted, granted them success in this world. Chapter 18 Al Kahf, verse 36:

“...And even if I should be brought back to my Lord, I will surely find better than this as a return.”

This leads to wishful thinking whereby one persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them while falsely believing they will obtain success and peace of mind in the hereafter, either because they claim belief in Allah, the Exalted, or because they falsely believe Allah, the Exalted, loves them because of the worldly success He has granted them or as they adopt false beliefs about Allah, the Exalted, and His divine attribute of forgiveness and mercy. One must avoid wishful thinking as it has no value in Islam. The one who claims belief in Allah, the Exalted, must support their claim through physical acts of obedience by correctly using the blessings He has granted them as outlined in Islamic teachings. The one who fails to do this is in great danger of losing their faith. Faith, akin to a plant, requires continual nourishment through acts of obedience to flourish and survive. Just as a plant perishes without sustenance like sunlight, an individual's faith may wither and die if not cultivated by obedient actions. This spiritual decline represents the most profound loss. In addition, as mentioned earlier, being granted worldly things is not a sign of the love of Allah, the Exalted. It is only a test whether or not one will correctly use the things He has granted them as outlined in Islamic teachings. The one who fails to pass this test will find that their worldly success does not aid them in this world or in the next, as it will only lead them to an unstable mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. Finally, while Allah, the Exalted, is All-Forgiving, He is also All-Just. To treat the wrongdoer the same as the doer of good would be a contradiction of divine justice, an action that is not in alignment with His nature. Chapter 45 Al Jathiyah, verse 21:

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

And chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

To avoid an incorrect perception of Allah, the Exalted, one must study His divine attributes and names as they are revealed in the Holy Quran and through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gaining this knowledge cultivates a correct belief in Allah, the Exalted, and motivates true obedience by inspiring individuals to use His blessings in accordance with Islamic principles.

One must therefore avoid adopting wishful thinking in respect to Judgement Day as it will prevent them from practically preparing for it while falsely assuming they will receive mercy, success and salvation in the hereafter. Chapter 18 Al Kahf, verse 36:

“...And even if I should be brought back to my Lord, I will surely find better than this as a return.”

As the rich man's companion was a sincere companion, he reminded the rich man of his origins and how Allah, the Exalted, granted all his worldly success to Him and was therefore entitled to receive gratitude from him. Chapter 18 Al Kahf, verse 37:

"His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?"

It is important to note that the rich man did not declare disbelief in Allah, the Exalted, but rather he failed to show gratitude to Allah, the Exalted, for the worldly success He had granted him. But this ingratitude was treated as disbelief in this verse, as ingratitude is intrinsically connected to disbelief, while gratitude is deeply connected to belief. Therefore, one must understand this connection and therefore support their verbal declaration of faith with gratitude, by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Such conduct facilitates the attainment of equilibrium in both mental and physical faculties, enabling the individual to assign appropriate value and position to all aspects and relationships within their life. In doing so, they prepare themselves conscientiously for their ultimate accountability on the Day of Judgement. Consequently, this disposition engenders serenity in both worlds.

In addition, one must always remember their humble origins in order to avoid adopting pride of the worldly success they have achieved, while

acknowledging that their worldly success is only possible through the knowledge, inspiration, ability and opportunity granted to them by none other than Allah, the Exalted. Chapter 18 Al Kahf, verse 37:

“...He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?”

This humility will ensure one remains firm on obeying Allah, the Exalted, in every situation by correctly using the blessings He has granted them as outlined in Islamic teachings, instead of obeying other things, such as one's desires. Chapter 25 Al Furqan, verse 43:

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

And chapter 18 Al Kahf, verse 38:

“But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.”

Generally speaking, an individual's worship and obedience may not be limited to false deities like idols; it can extend to anything that one obeys in opposition to Allah, the Exalted. This can include, but is not limited to, social media, fashion, culture, and other people. Anything that supersedes the commands of Allah, the Exalted, is, in essence, what a person truly worships. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders among the People of the Book were not worshipped as deities. Instead, their obedience in acts of rebellion against Allah, the Exalted, was considered a form of worship. This same Islamic principle also applies to the Devil. Chapter 36 Yaseen, verse 60:

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

Most people have not explicitly worshipped the Devil; however, they have been accused of doing so due to their obedience to him in defiance of Allah, the Exalted. It is, therefore, crucial to avoid obeying other entities in opposition to Allah, the Exalted, as this constitutes a form of worship.

A person who persists in disobeying Allah, the Exalted, will inevitably become subservient to other influences, such as individuals, social media, fashion, culture, or their employers. The effort to satisfy multiple and often unjust masters leads to significant stress, as their unpredictable demands make it impossible to please them all. Just as an employee with multiple supervisors struggles to meet every expectation, those who abandon the servitude of Allah, the Exalted, will be burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, this can lead to feelings of sadness, isolation, and depression, and even suicidal thoughts, as their efforts to please these worldly masters fail to provide the satisfaction they sought. This fundamental truth is universally understood, when one observes those who have adopted this mindset, such as celebrities. Furthermore, worshipping other entities by yielding to them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not be able to provide assistance in a time of need. In order to avoid this outcome one must abandon the obedience of all things which leads to the disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 18 Al Kahf, verse 38:

“But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.”

As mentioned earlier, one must acknowledge the fact that every worldly thing they have obtained is only possible through the knowledge, inspiration, ability and opportunity granted to them by none other than Allah, the Exalted. Chapter 18 Al Kahf, verse 39:

“And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah?’...”

It is a matter of moral and social propriety that one expresses gratitude towards those who contribute to their sustenance, such as by providing shelter or other essential provisions. Accordingly, as Allah, the Exalted, is the sole Benefactor who has bestowed every blessing within the universe upon humankind, it is both just and obligatory that individuals direct their gratitude towards Him.

Moreover, it is universally accepted that the rightful owner of an object possesses the authority to determine its use. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists—including human beings—He alone holds the prerogative to legislate what ought to transpire within the universe and what ought not. Thus, obedience to His commands is not merely an act of devotion but a rightful acknowledgement of His absolute ownership and authority.

In a similar vein, when an individual lends their property to another, it is deemed proper that the borrower utilize the item in accordance with the lender’s wishes. Allah, the Exalted, has granted every worldly blessing to human beings not as a permanent gift, but as a temporary loan. As with all loans, repayment is obligatory. The only means of repaying this divine loan is by employing these blessings in ways that are pleasing to Allah, the

Exalted. In contrast, the blessings of Paradise are true gifts, and thus will be enjoyed freely by their recipients, without restriction or obligation. Chapter 7 Al A'raf, verse 43:

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

A person must therefore avoid confusing the temporary blessings of this world, which are merely a loan, with the everlasting gifts of Paradise.

Accepting this truth will encourage one to show gratitude for all the worldly things and success they have been granted. Gratitude, when expressed through intention, entails that one acts solely for the sake of attaining the pleasure of Allah, the Exalted. In speech, it is manifested by articulating that which is virtuous or, when such speech is not possible, by observing silence. In action, gratitude is demonstrated by utilizing the blessings bestowed upon the individual in a manner that accords with the pleasure of Allah, the Exalted, as prescribed in Islamic teachings. Such a comprehensive embodiment of gratitude becomes a means for attracting further divine blessings. It cultivates inner tranquillity and facilitates success in both the worldly life and the Hereafter, by fostering a harmonious balance between one's mental and physical states and by enabling the individual to assign rightful place and value to all aspects and relationships within their life. Chapter 14 Ibrahim, verse 7:

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

And chapter 18 Al Kahf, verses 39-40:

“...Although you see me less than you in wealth and children. It may be that my Lord will give me [something] better than your garden...”

But just like showing gratitude causes an increase in blessings, mercy and peace, the one who shows ingratitude, by misusing the blessings they have been granted, will eventually face a loss in blessings, mercy and peace in both worlds. Indeed, such a mindset prevents a person from achieving mental and physical balance and causes them to mismanage all aspects of their life. Consequently, their family, friends, career, and wealth become sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly blame people and things in their lives, such as a spouse, for their stress. When they remove these good people from their lives, their mental distress will only escalate, potentially leading to depression, substance addiction, and even suicidal tendencies. This outcome is evident when observing those who persistently misuse their blessings, such as the rich and famous, despite their worldly luxuries. Since their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far more severe. Chapter 18 Al Kahf, verses 40-41:

“...and will send upon it a calamity from the sky, and it will become a smooth, dusty ground. Or its water will become sunken [into the earth], so you would never be able to seek it.”

As Allah, the Exalted, does not hold people accountable immediately for their ingratitude, one must therefore take advantage of the respite granted to them by Allah, the Exalted, before they face the consequences of their ingratitude and all the worldly things they have obtained, their efforts and achievements will not be able to save them. Chapter 18 Al Kahf, verses 42-43:

“And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone." And there was for him no company to aid him other than Allah, nor could he defend himself.”

As mentioned earlier, it is important to note that his association with Allah, the Exalted, was in the form of his arrogance whereby he worshipped himself while falsely believing all his worldly success was accomplished by his own efforts and as a result, he persisted on disobeying Allah, the Exalted, by misusing the blessings he was granted by Allah, the Exalted. As Allah, the Exalted, alone controls the affairs of the universe, this person will eventually face the consequences of their arrogance, sooner or later. Chapter 18 Al Kahf, verse 44:

“There the authority and protection is [completely] for Allah, the Truth...”

In addition, this reminds one not to place their hopes for protection, comfort and peace in worldly things, as the bestower of these things is Allah, the Exalted, alone, and these things must therefore be sought from Him, through His obedience. This involves correctly using the blessings He has granted as outlined in Islamic teachings. This approach ensures the attainment of a balanced mental and physical state and enables them to correctly prioritize everything and everyone in their lives while preparing adequately for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind in both worlds. This attitude will also ensure they gain divine aid and protection in both worlds. Chapter 65 At Talaq, verse 2:

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

It is important to recognize that divine assistance does not always align with personal desires. Rather, it consistently reflects the infinite knowledge and wisdom of Allah, the Exalted. Consequently, this assistance is granted at the most favorable times and in the most beneficial ways for individuals, even if its wisdom is not immediately apparent to them. Chapter 2 Al Baqarah, verse 216:

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

The strength of a person is directly tied to the one in whom they place their trust and seek refuge with. When an individual turns sincerely to Allah, the Exalted—who holds power over all things—through obedience and reliance, they are empowered to endure and overcome all difficulties. Conversely, those who depend on worldly entities such as wealth, authority, fame, family, friends, or career—each inherently weak and temporary—will themselves become fragile in the face of trials. Chapter 22 Al Hajj, verse 73:

“...Weak are the pursuer and pursued.”

This may be likened to one who seeks protection in a fortified castle during a storm and another who takes shelter in a straw hut; it is evident who will emerge with greater security and success. Chapter 18 Al Kahf, verse 44:

“There the authority and protection is [completely] for Allah, the Truth. He is best in reward and best in outcome.”

Allah, the Exalted, then further discusses the fickle and transient nature of worldly things and how they are not fit for placing one's hope for peace of mind, comfort and protection. Chapter 18 Al Kahf, verse 45:

“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds...”

The test of life in this world lies in whether individuals utilize the blessings they have been granted in accordance with divine teachings, or whether they misuse them in the pursuit of worldly desires, which appear to them as sources of pleasure and beauty. Those who fail to comprehend this reality will inevitably chase after their desires, thereby misusing the blessings they have been granted. They mistakenly believe that peace of mind can be attained through the fulfillment of these desires, assuming that the joy derived from them will endure without causing any harm to their mental or physical well-being. Consequently, they presume that their worldly possessions will remain with them indefinitely and will continue to provide them with happiness throughout their lives. Chapter 10 Yunus, verse 24:

“...when the earth has taken on its adornment and is beautified and its people suppose that they have control over it...”

People are naturally drawn to the beauty of the material world; however, if they fail to recognize the true test of life, they will become distracted from fulfilling it and instead devote themselves to pursuing worldly desires. Just as a student who neglects their studies due to the allure of entertainment inevitably fails their examination, so too will an individual fail the test of life if they allow worldly attractions to divert them from their true purpose. Moreover, those who focus exclusively on satisfying their worldly desires fall into the false belief that they possess control over their lives and everything within them. Chapter 10 Yunus, verse 24:

“...when the earth has taken on its adornment and is beautified and its people suppose that they have control over it...”

As a consequence, such individuals will postpone preparing for their accountability on the Day of Judgement, under the false assumption that they can do so at a later time. However, since the moment of death is unknown and life passes with great speed, those who neglect this preparation—by failing to use the blessings they have been granted in accordance with Islamic teachings—will inevitably face death in a state of unpreparedness. As a result, all their worldly pursuits, desires, and successes will ultimately be rendered futile, for they neither grant lasting peace of mind in this world nor provide benefit in the hereafter. Chapter 18 Al Kahf, verse 45:

“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth

mingles with it and [then] it becomes dry remnants, scattered by the winds...”

And chapter 18 Al Kahf, verses 103-104:

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

In addition, since worldly things—such as fame, wealth, authority, family, and friends—are inherently imperfect and transient, it is impossible for a person to retain them permanently or guarantee that they will remain a lasting source of joy. Chapter 18 Al Kahf, verse 45:

“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds...”

When individuals misuse the blessings they have been granted, they inevitably misplace everything and everyone within their lives. Just as a disorganized library becomes a source of stress for someone searching for

a specific book, a person who misplaces priorities and relationships will experience nothing but stress from worldly possessions and the fulfillment of their desires, even if these bring temporary happiness. Similarly, just as the human body is designed with balance—where any disruption in its systems, such as over- or under-eating or abnormal body temperature, leads to illness—misusing one’s blessings results in an imbalance of both mental and physical states. This disorder, coupled with misaligned priorities, prevents the attainment of true peace of mind, regardless of the extent to which worldly desires are satisfied. This truth becomes evident when observing the lives of the rich and famous, who, despite acquiring vast wealth and fulfilling many desires, often struggle with mental health challenges, including depression, substance abuse, and suicidal tendencies. Chapter 18 Al Kahf, verse 45:

“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds...”

And as Allah, the Exalted, has control over the affairs of the universe, including their spiritual hearts, the abode of peace of mind, this outcome is inevitable and unavoidable. Chapter 18 Al Kahf, verse 45:

“...And Allah is ever, over all things, Perfect in Ability.”

In contrast, those who utilize the worldly blessings they have been granted in accordance with Islamic teachings ensure that these blessings serve as a source of peace in both worlds. By doing so, they achieve a balanced mental and physical state and correctly prioritize everything and everyone within their lives. When the world ultimately passes—whether through their own death or the arrival of the Day of Judgement—their righteous deeds and efforts will endure, continuing to provide them with peace in the hereafter. Chapter 18 Al Kahf, verse 46:

“Worldly assets and family are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”

Therefore, an individual must embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with personal desires. They should resemble a prudent patient who follows their doctor’s advice, understanding that it serves their best interest, despite being prescribed bitter medicines and a strict dietary regimen. Just as such a patient attains sound mental and physical health, so too will the individual who sincerely accepts and follows Islamic teachings. This is because Allah, the Exalted, alone possesses the knowledge required to guide a person toward a balanced mental and physical state and to correctly place everything and everyone within their life. Chapter 18 Al Kahf, verse 46:

“Worldly assets and family are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”

Whenever an individual seeks to enjoy the permissible luxuries of the material world, they inevitably observe that the sweetness such experiences produce within the heart is fleeting. For instance, upon returning from a holiday, the initial joy and delight rapidly dissipate, prompting the individual to plan another journey in pursuit of the same transient pleasure. Similarly, after completing a film or television programme, the momentary sweetness vanishes, leading to a desire for further entertainment to recapture that sensation. This pattern is characteristic of all vain or sinful indulgences, and it is this cyclical craving for ephemeral sweetness that sustains the entertainment industry.

In contrast, the sweetness derived from actions that are sincerely connected to the pleasure of Allah, the Exalted, is enduring and firmly rooted within the heart. The Muslim who performs the Holy Pilgrimage with sincerity continues to feel its spiritual sweetness decades later. Likewise, the one who undertakes a charitable endeavour—such as constructing a mosque or sponsoring an orphan—retains the sweetness of that act for many years. This enduring nature of spiritual sweetness serves as a clear indication that true and lasting contentment is found in deeds that are pleasing to Allah, the Exalted, rather than in vain or sinful pursuits.

Furthermore, this reality constitutes a profound sign regarding the nature of value in this world. That which endures possesses intrinsic worth, while that which fades swiftly is fickle and devoid of true value. Thus, the discerning individual must seek permanence and substance in their pursuits,

recognising that genuine value lies in what is spiritually enduring. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

The worth of an individual is intrinsically tied to the nature of their pursuits. One who strives for that which is enduring and intrinsically valuable—such as the pleasure of Allah, the Exalted—will themselves be endowed with lasting value, and their inner tranquility and righteous deeds will likewise endure. Conversely, one who chases after what is fleeting and devoid of true substance will find that their enjoyment is short-lived, and their life, bereft of meaningful purpose, will reflect that same lack of value. Thus, the path one chooses is not merely a reflection of their priorities, but a determinant of their ultimate worth and legacy. Chapter 18 Al Kahf, verse 46:

"Worldly assets and family are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope."

Whether one accepts this truth and thereby obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, or not, either way, every person will face the consequences of

their intentions, speech and actions, sooner or later. Chapter 18 Al Kahf, verses 47-48:

“And the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone. And they will be presented before your Lord in rows, [and He will say], “You have certainly come to Us just as We created you the first time...””

As no one will leave this world with their worldly assets, such as their fame, wealth, authority, family, friends or their career, and instead they will leave this world with their good and bad deeds, it is therefore important for one to use the things they have been granted correctly as outlined in Islamic teachings so that they become a source of comfort and peace for them in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Failing to do this will result in one being left empty handed of all good when they reach their accountability on the Day of Judgement while leaving all their worldly assets behind. Chapter 18 Al Kahf, verse 48:

“And they will be presented before your Lord in rows, [and He will say], “You have certainly come to Us just as We created you the first time...””

In a Hadith recorded in Sahih Muslim, Hadith number 7420, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that the only assets genuinely owned by an individual pertain to three specific matters. The first of these are assets expended in acquiring and consuming food. A person is advised to spend moderately in this regard, avoiding excess, wastefulness, or extravagance, as such behaviour may be deemed sinful. Chapter 7 Al A'raf, verse 31:

“...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

It is imperative for individuals to consume only that which is lawful, for according to a Hadith recorded in Sahih Muslim, number 2346, the supplication of one who partakes in the unlawful is rejected. If a person's plea is not accepted, how then can the remainder of their deeds be deemed worthy before Allah, the Exalted? Indeed, another Hadith found in Sahih Muslim, number 2342, affirms that any righteous act founded upon the unlawful is likewise rejected. Just as the inward foundation of Islam is rooted in sincere intention, so too is its outward foundation anchored in the acquisition and utilisation of that which is permissible.

Moreover, it is recommended that a person adopt a mindset of simplicity in their dietary habits—eating to sustain life rather than living in pursuit of food. Such moderation prevents one from being incessantly preoccupied with bodily desires, thereby allowing greater focus on higher responsibilities and spiritual obligations.

The second domain in which one's assets is spent pertains to clothing. Here again, the individual is urged to avoid extravagance and wastefulness, for those who indulge excessively in such matters have been described as the siblings of the Devil. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils...”

An individual should find contentment in wearing clean, modest, and aesthetically pleasing clothing, for this is considered an expression of faith according to a Hadith recorded in Sunan Ibn Majah, number 4118. Islam does not oppose the notion of appearing well-groomed; however, it emphasises that such presentation can be achieved without excessive expenditure of wealth or time. One's commitment to outward appearance must never obstruct the fulfilment of essential duties and responsibilities. In truth, the more a person becomes absorbed in their physical presentation, the more likely they are to extend this indulgence to other domains—such as their vehicle, residence, and dietary habits. This tendency may ultimately divert them from utilising the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. As a consequence, the individual will suffer an imbalance in both mental and physical well-being. Their priorities will become disordered, leading to the misplacement of people and responsibilities within their life. Most critically, they will neglect proper preparation for their ultimate accountability on the Day of Judgement. This will give rise to anxiety, hardship, and tribulation in both the worldly life and the Hereafter—even if they appear to enjoy certain material comforts and 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.""

The final category of assets that an individual possesses is that which is invested in the Hereafter—namely, what is spent in manners that are pleasing to Allah, the Exalted. This encompasses expenditure on personal necessities as well as the essential needs of one's dependents, provided such spending aligns with the teachings of Islam and is free from wastefulness, excess, or extravagance. Moreover, this principle extends beyond material wealth to include all blessings granted to a person—be they physical, intellectual, or social. The greater one's commitment to utilising these blessings correctly as outlined in Islamic teachings, the more they will attain tranquillity and prosperity in both the worldly life and the life to come through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life . Chapter 16 An Nahl, verse 97:

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

In conclusion, it is essential for a person to recognise that the first two categories of assets—namely, sustenance and clothing—have already been guaranteed by Allah, the Exalted. These provisions are immutable and were apportioned to each individual over fifty thousand years prior to the creation of the Heavens and the Earth, as affirmed in a Hadith recorded in Sahih Muslim, number 6748. Consequently, one should pursue these necessities with moderation and instead direct greater attention toward the third category: that which is invested in the Hereafter. All other forms of acquiring and utilising assets, in truth, do not belong to the individual. They will inevitably be left behind for others to benefit from, while the original possessor remains accountable for their use on the Day of Judgment. Chapter 18 Al Kahf, verse 48:

*“And they will be presented before your Lord in rows, [and He will say],
“You have certainly come to Us just as We created you the first time...””*

This verse is also a criticism of those who denied or ignored the reality of resurrection, even though Allah, the Exalted, created people from nothing and therefore resurrecting them after they have turned into bones and dust is an easier task for Him. Chapter 18 Al Kahf, verse 48:

“...You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.”

Denying the possibility of human resurrection on the Day of Judgement is an irrational claim, given the numerous examples of resurrection that occur regularly throughout days, months, and years. For instance, Allah, the Exalted, revives barren land through rainfall, causing lifeless seeds to sprout and provide sustenance for His creation. In the same way, He will bring forth life from the human “seed” buried in the earth, just as He brings a dead seed to life. The cycle of the seasons further illustrates resurrection: during winter, trees shed their leaves and appear lifeless, yet in other seasons they are renewed with foliage and vitality. Resurrection is also evident within the human body itself, as cells continuously die and regenerate, such as the renewal of skin cells. Similarly, the sleep–wake cycle serves as a daily sign of resurrection. Sleep is likened to death, as the sleeper’s senses are suspended; Allah, the Exalted, then restores the soul to the sleeper if they are destined to live, granting them renewed life once again. Chapter 39 Az Zumar, verse 42:

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

Furthermore, the Day of Judgement is a necessary reality. When one reflects upon the universe, countless signs of balance become evident. For example, the Earth is positioned at a perfectly balanced distance from the Sun; even the slightest shift closer or farther would render it uninhabitable. Likewise, the water cycle is precisely balanced—water evaporates from the oceans, condenses into clouds, and returns as rain—ensuring the continuation of life on Earth. The ground, too, was created in balance: it is

soft enough to allow fragile shoots to break through, providing sustenance for creation, yet firm enough to support the weight of massive structures built upon it. These and many other examples testify not only to the existence of a Creator but also to the principle of balance embedded within creation. However, there is one striking exception: the actions of mankind. In this world, one often witnesses oppressors and tyrants who escape accountability, while many of the oppressed endure immense hardship without receiving their due reward. Sincere believers who dedicate themselves to the obedience of Allah, the Exalted, frequently face trials and receive only a portion of their recompense, whereas those who defy His commands often enjoy worldly luxuries. Just as Allah, the Exalted, established balance in all aspects of His creation, justice in human actions must also be balanced. Since this complete balance is not achieved in the worldly life, it must inevitably be fulfilled in another realm—on the Day of Judgement.

Allah, the Exalted, has the power to grant full reward or punishment in this world. However, one of the divine wisdoms behind withholding complete recompense is that He grants people repeated opportunities to repent sincerely and amend their behaviour. Similarly, He does not grant believers their full reward in this world, for this world is not Paradise. Part of faith itself is belief in the unseen, including the certainty of the complete reward awaiting believers in the hereafter. Indeed, belief in the unseen is what gives faith its distinction, for believing only in what is perceptible through the five senses—such as receiving full reward in this world—would not hold the same spiritual weight.

In addition, the awareness of a deferred reward and punishment cultivates both fear and hope in individuals: fear of the ultimate punishment and hope

in the eternal reward of the hereafter. This balance motivates them to abstain from sin and to engage in righteous deeds.

Moreover, the establishment of the Day of Recompense requires the end of the material world. This is because the judgement of deeds can only occur once the actions of all people have concluded. Thus, the final destruction of the world is a necessary precursor to 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.”

Chapter 18 Al Kahf, verse 48:

“...You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.”

Reflecting on these truths strengthens one’s conviction in the reality of the Day of Judgement. This, in turn, inspires them to prepare for it by correctly utilizing the blessings they have been granted, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Through this preparation, they secure peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But as practically preparing for the accountability on Judgement Day contradicts the worldly desires of people, many of them will reject it or ignore preparing for it, even if they claim belief in it. As a result, they will persist on misusing the blessings they have been granted. Consequently, such individuals will suffer from an imbalance in both their mental and physical states and they will misplace their relationships, priorities, and overall life structure. Despite any enjoyment of worldly comforts or luxuries, they will inevitably encounter distress, hardship, and adversity in this world. And as their attitude prevents them from preparing for their accountability on Judgement Day, their distress will increase while they are filled with regrets. Chapter 18 Al Kahf, verse 49:

“And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?” And they will find what they did present [before them]. And your Lord does injustice to no one.”

After mentioning the end result of the one who disobeyed Allah, the Exalted, He mentions the first one who disobeyed Him as a warning to avoid following in his footsteps and joining him in his position in the hereafter. Chapter 18 Al Kahf, verse 50:

“And [mention] when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord...”

The Devil was not created as an Angel; rather, his origin lies among the Jinn. Due to his extensive acts of devotion and worship, he was elevated to a station among the Angels, and thus the divine command to prostrate before the Holy Prophet Adam, peace be upon him, was applicable to him as well. However, he succumbed to arrogance, deeming himself superior to the Holy Prophet Adam, peace be upon him, and thereby defied the command of his Lord. Chapter 7 Al A’raf, verse 12:

“[Allāh] said, “What prevented you from prostrating when I commanded you?” [The Devil] said, “I am better than him. You created me from fire and created him from clay [earth].””

The Devil arrogantly dismissed the fundamental truth that external appearance bears no influence upon one’s spiritual rank. True status is determined solely by Allah, the Exalted, and those who sincerely acknowledge His Lordship do not dispute this divine criterion. In his haste, the Devil judged the outward form of the Holy Prophet Adam, peace be upon him, while disregarding the profound knowledge and sanctified soul that Allah, the Exalted, had bestowed upon him. Such selective and superficial thinking fosters a mindset steeped in negativity, leading individuals to interpret circumstances through a distorted lens. This disposition often gives rise to further transgressions, including backbiting, gossip, and slander. For this reason, the Holy Prophet Muhammad, peace

and blessings be upon him, advised in a Hadith recorded in Sunan Abu Dawud, number 4993, that maintaining positive assumptions about others constitutes a form of worshipping Allah, the Exalted.

Moreover, it is imperative to recognize that external attributes or societal markers—such as wealth, ethnicity, or gender—do not confer superiority. Allah, the Exalted, has unequivocally clarified that genuine superiority is intrinsically tied to the degree of one's reverent fear of Him. This reverence manifests through sincere obedience by correctly using the blessings one has been granted in accordance with 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...”

It is imperative to acknowledge that an individual's intentions remain concealed from others, rendering it impossible to accurately assess one's own superiority or that of another based solely on outward conduct. Accordingly, one must abstain from making claims regarding personal or collective spiritual rank, for such judgements lie exclusively within the knowledge of Allah, the Exalted. He alone is fully aware of the intentions, speech, and deeds of every soul. Chapter 53 An Najm, verse 32:

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

Owing to his arrogance, the Devil was devoid of any true fear of Allah, the Exalted, and therefore could never be deemed superior to the Holy Prophet Adam, peace be upon him, despite the latter's creation from clay.

In general, pride is a ruinous trait that must be wholly avoided, for it brings destruction in both the worldly life and the Hereafter. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Sahih Muslim, number 265, that even the smallest measure of pride is sufficient to condemn a person to Hell. Pride inclines individuals to reject the truth when it is presented to them, as it often conflicts with their personal inclinations and desires. The Devil exemplified this by rejecting the truth and disputing the honoured rank that Allah, the Exalted, had conferred upon the Holy Prophet Adam, peace be upon him.

Moreover, pride fosters contempt for others, leading a person to deem themselves superior. Both of these manifestations of pride are deeply misguided, for the truth is indispensable to maintaining correct guidance in both religious and worldly matters. Truth must therefore be accepted regardless of its source, for its ultimate origin is none other than Allah, the Exalted. To look down upon others is equally unwise, for no one truly knows their own standing or that of others in the sight of Allah, the Exalted. Since the final outcome of every soul in the Hereafter remains unknown, it is reckless to belittle others, as one cannot guarantee departing this world with faith. Furthermore, every worldly blessing in one's possession is

created and granted solely by Allah, the Exalted; He alone is the true Owner of all blessings. To take pride in something that ultimately belongs to another is sheer folly, akin to boasting about a mansion that one does not own. Pride, therefore, is a quality that belongs exclusively to Allah, the Exalted, and whosoever seeks to rival Him in this attribute will face punishment in both worlds. This warning is reaffirmed in a Hadith recorded in Sunan Abu Dawud, number 4090.

Another destructive trait exhibited by the Devil was envy. Envy constitutes a major sin, for it directly challenges the divine allocation of blessings decreed by Allah, the Exalted. The envious person behaves as though Allah, the Exalted, has erred in granting a particular favour to another rather than to themselves. The Devil demonstrated this by regarding the honour conferred upon the Holy Prophet Adam, peace be upon him, as something to which he was more entitled. It is therefore incumbent upon every believer to guard against envy by acknowledging that Allah, the Exalted, grants to each individual that which is most fitting for them in His perfect wisdom. One's focus should remain on employing the blessings they have been granted in ways that earn His pleasure, rather than dwelling upon what has been given to others. Such an approach safeguards peace of mind in both this world and the Hereafter, fostering a balanced mental and physical state and enabling the correct placement of all matters and relationships within one's life. Chapter 42 Ash Shuraa, verse 27:

“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”

An individual should cultivate a deep aversion to envy and guard against allowing it to influence their speech or actions toward the one whom they envy. Should they conduct themselves in this manner, it is hoped that they will be pardoned for the internal feeling of envy. It must be understood that wishing to possess similar blessings to those granted to others—without desiring their loss—is permissible, though discouraged, in matters of worldly gain. If one aspires to attain blessings comparable to those enjoyed by others, it is far more virtuous that such aspirations be directed toward religious blessings, such as the acquisition of beneficial knowledge or the performance of charitable deeds. This principle is affirmed in a Hadith recorded in Sahih Muslim, number 1896.

Furthermore, this account serves as a warning against the excessive longing for leadership and authority. The Devil coveted the position of being the representative of Allah, the Exalted, upon the earth, deeming himself more worthy of it. This intense desire for leadership drove him to defy Allah, the Exalted, and to cultivate other destructive traits, including pride and envy. It is for this reason that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the pursuit of leadership and wealth can be more harmful to a person's faith than two starving wolves let loose upon a flock of sheep. Such pursuits, when driven by excessive craving, can readily lead an individual to disobey Allah, the Exalted, in their efforts to obtain, preserve, and increase them. It is therefore wiser to seek lawful means that correspond to one's needs and obligations, for this approach shields a person from undue stress and from the risk of punishment in both this life and the Hereafter.

Moreover, it is essential to emulate the Angels, who comprehended the true essence of servanthood—never disputing the decrees of Allah, the Exalted, but submitting to them with complete and unwavering obedience. Chapter 15 Al Hijr, verses 29-30:

“And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.” So the angels prostrated - all of them entirely.”

The Devil, by contrast, conducted himself as though he were a master, subjecting the divine command of Allah, the Exalted, to his own flawed reasoning and personal judgement. Chapter 15 Al Hijr, verses 30-32:

“Except Iblees, he refused to be with those who prostrated. [Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?” He said, “Never would I prostrate to a human whom You created out of clay from an altered black mud.””

Such conduct stands in direct contradiction to the essence of true servanthood, for a servant is obliged to listen to and obey their Master at all times, recognising that the Master alone determines what is best for them in every circumstance. The Devil was the first to introduce innovation into matters of obedience by subjecting the command of Allah, the Exalted, to

his own flawed reasoning rather than submitting to it. This mindset must be wholly avoided, and instead, one should emulate the example of the Angels, who refrained from innovation and submitted to Allah, the Exalted, exactly as He commanded. This principle underlies the warning of the Holy Prophet Muhammad, peace and blessings be upon him, that any matter not founded upon Islam—specifically, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will be rejected by Allah, the Exalted. This is affirmed in a Hadith recorded in Sunan Abu Dawud, number 4606. Accordingly, it is incumbent upon every believer to devote themselves to learning and acting upon these two primary sources of guidance, refraining from other practices even if they appear beneficial. The undeniable reality is that the more one engages with alternative sources of religious instruction, the less they will learn from and act upon these two sources of guidance, ultimately leading to misguidance.

Chapter 18 Al Kahf, verse 50:

“And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord...”

Furthermore, the Devil was the first to adopt the mentality of selectively choosing when to obey Allah, the Exalted, and when to disobey Him. He did not deny the Oneness of Allah, the Exalted, nor the act of worshipping Him; however, he refused a single command—to prostrate before the Holy Prophet Adam, peace be upon him, out of objection to the honour Allah, the Exalted, had granted him. A similar disposition is found in those who accept

certain Islamic teachings while disregarding others according to personal desire. Such individuals treat their faith as though it were a garment to be worn and removed at will. This approach is fundamentally at odds with the very definition of being a Muslim, which entails continuous and practical submission to Allah, the Exalted. A true believer must avoid the devilish tendency to pick and choose from the religion and instead approach every circumstance with the intention of utilising every blessing in a manner pleasing to Allah, the Exalted. In doing so, they fulfil their role as representatives of Allah, the Exalted, and attain tranquillity and success in both worlds—achieving a balanced mental and physical state and placing everything and everyone in their rightful position within their life.

In contrast, adopting a selective approach to the commands of Allah, the Exalted, inevitably leads to heedlessness of Him and to the misappropriation of the blessings He has bestowed. Such individuals will consequently fall into a state of imbalance, both mentally and physically, misplacing priorities, relationships, and responsibilities within their lives, while failing to make adequate preparation for their ultimate accountability on the Day of Judgement. This neglect will bring about distress, trials, and hardships in both the worldly life and the Hereafter, even if they partake in certain fleeting worldly pleasures.

Chapter 18 Al Kahf, verse 50:

“And [mention] when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord...”

This also underscores the necessity of striving to uphold the rights of creation alongside the rights of Allah, the Exalted. The Devil's objection lay in refusing to honour the right of the Holy Prophet Adam, peace be upon him, rather than in neglecting the right of Allah, the Exalted. One must avoid such imbalance by prioritising the fulfilment of the rights of Allah, the Exalted, which entails employing the blessings one has been granted in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while also endeavouring to fulfil the rights of creation. This is achieved by treating others in accordance with the teachings of Islam, which include treating them as one would wish to be treated. It is a grave error to assume that fulfilling only the rights of Allah, the Exalted, is sufficient for success. Islam makes clear that justice will be established on the Day of Judgement, even if it appears to have been evaded in this world. Those who have wronged others, even while fulfilling the rights of Allah, the Exalted, will be compelled to surrender their good deeds to their victims; and if their good deeds are exhausted, they will bear the sins of their victims until justice is complete. Such an outcome could lead to their being cast into Hell on the Day of Judgement. This warning is affirmed in a Hadith recorded in Sahih Muslim, number 6579.

Furthermore, as indicated by the following verse, another reprehensible trait displayed by the Devil was his refusal to take responsibility for his own actions, choosing instead to attribute his misguidance to Allah, the Exalted. Chapter 15 Al Hijr, verse 39:

"[Iblees] said, 'My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.'"

Allah, the Exalted, does not compel any individual towards right guidance or misguidance, for such compulsion would nullify the very purpose of the worldly test. Rather, He makes clear to them the attitudes of righteousness and wrongdoing, grants them the freedom to choose their path, and then holds them accountable for the choices they make. Accordingly, no one may rightfully attribute their misguidance to Allah, the Exalted, or to any other being, should they choose to disobey Him by misusing the blessings He has bestowed.

It is therefore imperative to avoid adopting the mindset of evading personal responsibility and shifting blame onto others. The one who refuses to take ownership of their actions will never rectify their character; instead, they will persist in misusing the blessings granted to them. Such negligence will inevitably lead to a state of mental and physical imbalance, the misplacement of priorities, relationships, and possessions, and a failure to prepare for the inevitable accountability before Allah, the Exalted, on the Day of Judgement. This neglect will bring about distress, trials, and hardship in both the worldly life and the Hereafter, regardless of any temporary worldly luxuries they may enjoy.

Moreover, the refusal to take responsibility for one's actions hinders the fulfilment of the rights of others. This, in turn, results in the spread of corruption and injustice within society. Shifting blame for one's own

misdeeds will never be accepted by Allah, the Exalted, in this world or the next. Indeed, as indicated by the following verse, Allah, the Exalted, will not accept even the attempt to transfer the blame for one's sins onto the Devil, despite his persistent efforts to mislead humankind. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own sins, no individual will be able to transfer the consequences of their transgressions onto him, for he possessed no power to compel anyone towards misguidance. His role was limited to inviting others towards error, and those who willingly accepted his invitation will have no one to blame but themselves.

Chapter 15 Al Hijr, verse 39:

“[Satan] said, “My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.””

Furthermore, it is essential to acknowledge that, as the reality of destiny remains hidden from human beings, it cannot serve as a legitimate justification for engaging in immoral or sinful actions. Chapter 6 Al An'am, verse 148:

"...Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing.""

Moreover, Allah, the Exalted, will not call individuals to account for their predetermined destiny on the Day of Judgement; rather, His judgement will be based upon their intentions and deeds—matters that lie within their capacity to control. Chapter 21 Al Anbiya, verse 23:

"He is not questioned about what He does [i.e. destiny], but they will be questioned."

Since an individual's intentions and actions lie within their control, they are obliged to accept full responsibility for them, irrespective of any claims to the contrary. Just as a police officer who deliberately misuses their training and the resources entrusted to them by the department cannot hold the department accountable for their misconduct, likewise, a person cannot attribute blame to Allah, the Exalted, when they intentionally misuse the

blessings He has granted—particularly after He has provided them with guidance on their proper use.

It is also inconsistent for a person to invoke destiny as an excuse for committing sins and evading responsibility, yet, when wronged by others, to demand justice without acknowledging that—according to their own reasoning—such injustice would also have been predetermined. By their own logic, they would thus be unable to hold their oppressor accountable.

In truth, destiny cannot serve as a justification for sinful conduct, for it does not imply that Allah, the Exalted, compels individuals to act in a particular way. Rather, it signifies that Allah, the Exalted, possesses prior knowledge of their choices and actions, has recorded them, and permits them to carry out their intended deeds—since He does not impose correct guidance upon them, as such compulsion would nullify the very purpose of life in this world.

Despite being aware of these realities, the Devil attributed his misguidance to Allah, the Exalted, in order to evade responsibility for his own actions. Furthermore, by refusing to accept accountability, he falsely regarded the Holy Prophet Adam, peace be upon him, as the cause of his loss of rank among the Angels. Consequently, he vowed to mislead all of his descendants so that they would fail the test of life in this world and suffer in both worlds, as he himself would. Despite his vow, people still obey Him falsely believing peace of mind and success lies in this behaviour. Chapter 18 Al Kahf, verse 50:

“...Then will you take him and his descendants as allies other than Me while they are enemies to you?...”

The one who persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. As a result, an their life—including their family, friends, career, and wealth—becomes a source of stress. If the person persists in disobeying Allah, they will mistakenly blame others, such as their spouse, for their problems. When they cut these good people out of their lives, their mental health will worsen, leading to depression, substance addiction, and even suicidal tendencies. This outcome is apparent in those who misuse the blessings they have been granted, like the rich and famous, even if they enjoy worldly luxuries. Because their attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the afterlife will be far worse. Chapter 18 Al Kahf, verse 50:

“...Wretched it is for the wrongdoers as an exchange.”

In order for an individual to lead a good and balanced life, they must accept and act on Islamic teachings, even when those teachings go against their personal desires. This is similar to a wise patient who follows their doctor's advice, even if it involves bitter medicine or a strict diet, because they know it is for their own good. Just as the patient achieves good health, the

individual who follows Islamic teachings will achieve mental and physical well-being. Allah, the Exalted, is the only One with the complete knowledge necessary to ensure a person achieves this state of balance and correctly manages all aspects of their life. In contrast, as indicated in the next verse, society's knowledge of human psychology and physiology, despite extensive research, is limited. It cannot solve every problem, help a person avoid all forms of stress, or guide them in correctly prioritizing people and things in their life due to inherent limitations in knowledge, experience, foresight, and the presence of biases. Chapter 18 Al Kahf, verse 51:

“I did not make them witness to the creation of the heavens and the earth or to the creation of themselves...”

Therefore, as Allah, the Exalted, alone possesses the knowledge to guide people to peace of mind in both worlds, He does not need the aid of His creation in order to achieve this goal. In fact, the one who follows any man-made code of conduct instead of adhering to the Islamic code of conduct, will only obtain an unbalanced mental and physical state and it will cause them to misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds. Chapter 18 Al Kahf, verse 51:

“...and I would not have taken the misguiders as assistants.”

Generally speaking, this also warns against acting on other sources of religious knowledge other than the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one acts on religious knowledge from sources, even if it leads to good deeds, the less they will act on the true sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith from Sunan Abu Dawud, number 4606, that any matter not rooted in the two sources of guidance will be rejected by Allah, the Exalted. Additionally, the more a person acts on other sources of religious knowledge, the more they will begin to act on things that contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties might be advised to perform certain spiritual exercises that contradict Islamic teachings. Since this person is ignorant and has a habit of following other religious sources, they will easily fall into this trap and begin to perform practices that directly challenge the teachings of Islam. They may even begin to believe things about Allah, the Exalted, and the universe that contradict Islamic teachings, such as believing that people or supernatural creatures can control their destiny, because their knowledge is not rooted in the two main sources of guidance. Some of these misguided practices and beliefs, such as the practice of black magic, are considered clear disbelief. 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]."...”

Someone who has a habit of acting on religious knowledge from other sources can lose their faith without even realizing it. This is why acting on religious innovations not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is considered to be following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

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

And chapter 18 Al Kahf, verses 50-51:

“...Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange. I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.”

Generally, worship and obedience are not confined to false deities such as idols; they can extend to anything a person places above the commands of Allah, the Exalted. This includes, but is not limited to, social media, fashion, culture, or even other people. Whatever is given precedence over the obedience of Allah, the Exalted, becomes, in reality, what a person is worshipping. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders among the People of the Book were not worshipped as deities in the literal sense. Rather, their followers' obedience to them in matters of disobedience to Allah, the Exalted, was regarded as a form of worship. This same principle in Islam also applies to the Devil: obeying him in defiance of Allah, the Exalted, is in essence an act of worship directed towards him. Chapter 36 Yaseen, verse 60:

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

And chapter 18 Al Kahf, verse 50:

“...Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.”

Most people have not directly worshipped the Devil; however, they are described as doing so because of their obedience to him in defiance of Allah, the Exalted. For this reason, it is vital to avoid submitting to any authority or influence that contradicts the commands of Allah, the Exalted, as such submission itself becomes a form of worship.

A person who continually disobeys Allah, the Exalted, will inevitably fall under the control of other influences—such as individuals, social media, fashion, cultural trends, or even their employers. Trying to satisfy these multiple and often unjust masters leads to stress and frustration, as their conflicting and unpredictable demands make it impossible to meet them all. Just as an employee with several supervisors cannot realistically fulfil every expectation, those who abandon servitude to Allah, the Exalted, will find themselves weighed down by countless masters, losing their peace of mind in the process. Over time, this burden can manifest as sadness, isolation, depression, and even suicidal thoughts, as their attempts to please these worldly masters fail to bring them the fulfilment they were seeking. Moreover, yielding to other entities in disobedience to Allah, the Exalted, will hold no value in the Hereafter, since these very entities will be powerless to offer any assistance when it is most needed. Chapter 18 Al Kahf, verses 52-53:

“And [warn of] the Day when He will say, ‘Call ‘My partners’ whom you claimed,’ and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction. And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.”

Despite how advanced a society becomes or how much knowledge it acquires about the mental and physical aspects of people, it is impossible for them to create a code of conduct that perfectly aligns with human nature and accounts for all situations. This is because humanity is constantly discovering new things, such as how different parts of the brain work, and has not yet amassed enough understanding to establish a perfect code that brings about peace and justice. Only Allah, the Exalted, can accomplish this, because He is the Creator of all things and His knowledge is infinite. He is the only One who can provide humanity with a code of conduct that clearly distinguishes between good and evil, and what is beneficial versus what is harmful, ultimately leading to peace of mind. Chapter 18 Al Kahf, verse 54:

“And We have certainly diversified in this Qur'an for the people from every [kind of] example...”

History shows that when this divine code was implemented, it led to widespread tranquillity, justice, and peace in society. Therefore, people must accept this divine code of conduct as the most beneficial path for their well-being, even if some parts conflict with their personal desires. They should act like a wise patient who accepts and follows their doctor's advice, knowing it is in their best interest, despite being prescribed bitter medicine or a strict diet. But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will dispute and ignore the guidance He has granted. Chapter 18 Al Kahf, verse 54:

“...but the human has ever been, most of anything, [prone to] dispute.”

Allah, the Exalted, encourages people to learn from the past generations who persisted on disobeying Him as they blindly followed the traditions of each other instead of understanding and accepting the clear proofs granted to them by Allah, the Exalted. Chapter 18 Al Kahf, verse 55:

“And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the tradition of the former peoples came to them...”

One must therefore avoid blindly following others, as the behaviour of the majority often leads to the disobedience of Allah, the Exalted. When people see most of society neglecting Islamic teachings, they may assume that the behaviour of the majority must be correct and, as a result, follow them without thought or reflection. In reality, the majority opinion is not always right. History provides many examples where what was once widely believed was later proven false with new evidence and knowledge—such as the mistaken belief that the Earth was flat. Thus, it is essential to avoid acting like cattle, unthinkingly conforming to what the majority does, for such blind imitation often results in misguided choices in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

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

Instead, individuals should make use of the reasoning and intellect bestowed upon them to evaluate each situation in light of knowledge and evidence. This will enable them to make informed decisions, even if those decisions differ from the prevailing opinions of the majority. Islam strongly criticizes blind imitation in matters of religion for this very reason and, in contrast, encourages Muslims to learn, understand, and act upon its teachings with insight. Chapter 12 Yusuf, verse 108:

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

One should also avoid adopting the ignorant attitude whereby they will only accept and act on Islamic teachings when the unseen things are revealed to them, such as punishment descending from the Heavens. Chapter 18 Al Kahf, verse 55:

“...or that the punishment should come [directly] before them.”

It is a misguided attitude to assume that faith holds value only when it is based upon what can be perceived through the five senses. In truth, the essence of faith lies in believing in certain unseen realities—such as the

vision of Allah, the Exalted—without direct sensory perception. Even so, these unseen matters are not without proof; they are supported by numerous signs and evidences manifest throughout the heavens and the earth. Just as the existence of a painting testifies to the presence of a painter, so too does the existence of creation—especially when it is perfectly fashioned—attest to the existence of a Creator.

Furthermore, there are countless worldly matters that people cannot perceive directly, yet they accept and utilise them without objection. For instance, multitudes take medicine without perceiving or comprehending the precise manner in which it operates within the human body. While the code of conduct granted to humanity through Islam is entirely grounded in evidence and sound reasoning, certain aspects of the religion pertain to the unseen, for it is this element that imparts true value to faith. For this reason, the claim to faith of one who has directly witnessed the unseen—such as the Angels—will not be accepted by Allah, the Exalted, for belief in what is already visible carries no distinction. The true test for humankind lies in whether they accept reality without direct sensory perception, and whether, having accepted it, they sincerely obey Allah, the Exalted, despite possessing the strength and capacity to disobey Him. In sending His Holy Prophets, peace be upon them, and revealing His divine scriptures, Allah, the Exalted, has always preserved the element of trial, leaving room to assess people's discernment and obedience. He has never unveiled reality to such an extent that acceptance would be inevitable, for in such a case the very concept of trial, success, and failure would lose all meaning. Accordingly, this verse cautions against waiting for Allah, the Exalted, and His Angels to appear before one's eyes, for such an occurrence would signify the end of all opportunity for choice. Faith and obedience hold value only so long as the truth is presented in a manner that allows for its rejection. Were the unseen realities of the universe and the Hereafter to be fully disclosed, even the most obstinate disbelievers and the gravest sinners would neither deny nor disobey. Faith and obedience are

meaningful only while the veil over reality remains. The moment that veil is lifted entirely will mark the conclusion of the period allotted for decision-making and the end of the trial of life—an event that will occur on the Day of Judgement. Chapter 18 Al Kahf, verse 55:

“And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the tradition of the former peoples came to them or that the punishment should come [directly] before them.”

This verse serves as a profound reminder against adopting a self-centred outlook, where one becomes absorbed only in personal circumstances while neglecting the broader realities of life. Such a mindset blinds a person to the wisdom found in history, their own experiences, and the struggles of others. Reflecting on these lessons is among the most effective ways to develop good character, avoid repeating mistakes, and attain genuine inner tranquillity. For example, observing the wealthy and famous misuse the blessings they have been granted—only to face anxiety, mental illness, substance dependence, and even suicidal thoughts despite their access to luxury—offers a powerful warning. It shows that peace cannot be attained through material possessions or the unchecked pursuit of desire. Similarly, witnessing someone struggle with poor health should awaken gratitude for one’s own well-being and inspire its correct use before it is lost. Thus, Islam continually calls believers to remain reflective, to look beyond their immediate concerns, and to draw wisdom from the world around them. By doing so, they protect themselves from heedlessness and cultivate a perspective that nurtures balance, gratitude, and lasting peace—through achieving a sound mental and physical state and by correctly placing everything and everyone in their lives. Chapter 18 Al Kahf, verse 56:

“And We send not the messengers except as bringers of good tidings and warners...”

It is important to recognize that good news and warnings only bring benefit when one responds to them through practical action. The individual who acts by correctly using the blessings granted by Allah, the Exalted, in accordance with Islamic teachings will attain peace of mind in both worlds—by achieving a balanced mental and physical state and by properly placing everything and everyone within their life. In contrast, the one who fails to act upon the guidance and warnings of Islamic teachings will persist in misusing the blessings they have been granted. As a result, they will fall into imbalance both mentally and physically, misplace priorities concerning people and things in their life, and neglect due preparation for their accountability on the Day of Judgement. Consequently, they will face stress, hardship, and difficulty in both worlds, even if they outwardly appear to enjoy certain worldly luxuries.

In truth, individuals who neglect the Islamic code of conduct in favor of other man-made guidelines do so primarily to satisfy their worldly desires, as these alternative codes are fundamentally based on human desires and aspirations. Those who are wealthy and powerful often exhibit a stronger attachment to this perspective, as they understand that accepting the truth of Islam would necessitate following a specific moral framework, which could restrict their pursuit of misguided desires. Consequently, they tend to influence others to adopt their approach, driven by a fear of losing their power and influence. Historically, this tendency explains why they have

often been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not a reflection of whether Islam is the right or wrong faith according to clear evidence; it is simply about fulfilling personal desires. Chapter 18 Al Kahf, verse 56:

“...And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.”

In general, when an individual adopts a path that diverges from that of their peers, it can evoke feelings of inadequacy in others concerning their own choices—particularly when those choices prioritise personal desires over adherence to the commandments of Allah, the Exalted. Consequently, such individuals may be subjected to criticism, often even from members of their own family, for their steadfast commitment to their faith.

Furthermore, societal influences—such as social media, prevailing fashion trends, and dominant cultural norms—frequently exert pressure upon those who uphold Islamic values. The practice and propagation of Islam are often perceived as impediments to the pursuit of wealth, status, and social recognition. Industries and institutions that are subject to Islamic critique typically resist the incorporation of Islamic principles and actively discourage Muslims from living in accordance with their faith. This resistance significantly contributes to the prevalence of anti-Islamic sentiment across various platforms, including social media.

Moreover, those who strive to follow Islamic teachings—which advocate moderation in personal desires and the correctly use of the blessings granted by Allah, the Exalted—often face opposition from individuals who act without restraint, as Islam makes them appear animalistic. Such individuals frequently attempt to dissuade others from embracing Islam and to deter Muslims from practising their faith, seeking instead to entice them into a life dominated by unchecked desires. These critics often target specific aspects of Islam, such as the prescribed dress code for women, in an effort to diminish its appeal. However, discerning observers can readily perceive the superficiality of such objections, which stem from resentment towards Islam’s emphasis on self-discipline. For instance, while they may criticise the Islamic dress code, they seldom apply the same scrutiny to the uniforms required in other respected professions—such as law enforcement, the military, healthcare, education, or business. This selective criticism exposes the weakness and lack of substance in their arguments. Ultimately, it is the foundational principles of Islam and the disciplined conduct of its adherents that provoke such attacks, prompting detractors to disparage Islam in whatever manner they can. Chapter 18 Al Kahf, verses 56-57:

“...And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule. And who is more unjust than one who is reminded of the verses of his Lord but turns away from them...”

This attitude will only cause them to persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 18 Al Kahf, verse 57:

“And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth?...”

In this world, their mindset will hinder them from attaining a harmonious mental and physical condition and cause them to misplace everything and everyone in their lives. Chapter 18 Al Kahf, verse 57:

“...Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.”

Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to disregard Allah, the Exalted, they will misattribute their stress to the wrong individuals and circumstances, such as their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Furthermore, as their attitude obstructs them from preparing for their accountability on Judgement Day, the consequences they face in the hereafter will be significantly more severe.

Chapter 18 Al Kahf, verse 57:

“...Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.”

As nothing transpires in the universe without the will of Allah, the Exalted, the outcome of a person's actions is ultimately attributed to Him. However, it is evident that such outcomes manifest only because the individual chooses to reject and ignore divine guidance. In fact, when a person becomes dominated by worldly desires, they lose mastery over their faculties and conduct, acting solely to satisfy these cravings while often disregarding the resulting harm and consequences. Chapter 18 Al Kahf, verse 57:

“...Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.”

This scenario is comparable to that of a person addicted to drugs, whose dependency dictates their actions and leads to a loss of self-control. Such

an individual may engage in wrongful behaviors, such as theft, while remaining unaware of the harmful consequences of their choices, as their addiction clouds their Judgement entirely. Similarly, excessive worldly desires—such as an intense craving for wealth—can grow to dominate a person’s actions and conduct. It is therefore essential to regulate one’s desires and pursue only lawful and balanced aims to prevent such outcomes. Failing to do so inevitably results in unethical behaviors, as well as mental and physical health issues, caused by an imbalanced state of mind and body and by misplacing everything and everyone within one’s life. Ultimately, the more a person allows themselves to be controlled by their desires, the further they drift from the obedience of Allah, the Exalted, and peace of mind in both worlds. Chapter 18 Al Kahf, verse 57:

“...And if you invite them to guidance - they will never be guided, then - ever.”

Accepting the Oneness of Allah, the Exalted, entails obedience to Him in every circumstance, which includes correctly utilizing the blessings He has granted according to Islamic teachings. In contrast, following other ways of life—such as social media, fashion, or cultural norms—primarily facilitates the fulfilment of worldly desires, since all systems apart from Islam are rooted in human desires and aspirations. For instance, some religions claim that mere belief ensures salvation in both worlds, regardless of one’s actions. Historically, the wealthy and influential have often resisted Islam, recognizing that its clear ethical framework restricts the pursuit of self-indulgent desires. To protect their status and authority, they have rallied others around a collective rejection of the faith, fearing that adherence to Islam would undermine their control. These elites were frequently the first to oppose the Holy Prophets, peace be upon them, not due to an objective

evaluation of Islam's truth, but to safeguard their own interests. Their opposition reflects little more than a desire to preserve power and gratify personal ambitions, rather than any genuine critique of the faith. Chapter 18 Al Kahf, verse 57:

“...And if you invite them to guidance - they will never be guided, then - ever.”

Despite this behaviour from the majority of people, Allah, the Exalted, still grants people respite so that they can reform their behaviour and continues to provide them with countless blessings. Chapter 18 Al Kahf, verse 58:

“And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment...”

An individual who misuses the blessings bestowed upon them must not be deceived into believing that the absence of immediate consequences implies exemption from divine punishment. Such a mindset is perilous, for it fosters negligence and spiritual blindness. In this worldly life, their attitude will obstruct the attainment of mental and physical equilibrium and lead to a disordered existence wherein relationships, responsibilities, and possessions are mismanaged and incorrectly prioritised. Consequently, every facet of their life—be it family, companionship, career, or wealth—will

transform into a source of distress. Should they persist in the disobedience of Allah, the Exalted, they will inevitably misattribute their suffering, directing blame toward innocent parties such as their spouse or close companions. In severing ties with these virtuous individuals, their psychological state will deteriorate further, potentially descending into depression, substance dependence, and even suicidal ideation. This outcome is not hypothetical; it is visibly manifest in the lives of many who misuse the blessings they have been granted—particularly among the affluent and renowned—despite their apparent enjoyment of worldly luxuries. Ultimately, their heedlessness in preparing for the Day of Judgement will culminate in a far graver reckoning in the Hereafter, wherein the punishment will be magnified in proportion to their ingratitude and transgression. Chapter 18 Al Kahf, verse 58:

“...Rather, for them is an appointment from which they will never find an escape.”

One must reflect on the past generations in order to appreciate this truth. Chapter 18 Al Kahf, verse 59:

“And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time.”

Generally speaking, it is important for a person to remain observant in their daily life and to avoid becoming so absorbed in their own worldly affairs that they grow heedless of the events unfolding around them and the lessons to be drawn from what has already occurred. This is a valuable quality to cultivate, as it serves as an effective means of strengthening one's faith, which in turn enables consistent obedience to Allah, the Exalted. Such attentiveness entails utilising the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as prescribed in Islamic teachings. Such conduct will enable the individual to attain equilibrium in both mental and physical well-being, allowing them to rightly prioritize all aspects of their life—people, responsibilities, and possessions—while diligently preparing for their accountability on the Day of Judgement. This disciplined and purposeful approach fosters inner tranquility and enduring contentment, granting peace of mind in both the worldly life and the Hereafter. For example, when a person observes someone who is ill, they should not only assist them by whatever means are available—even if only through supplication—but also reflect upon their own health, recognising that they too will inevitably lose it, whether through illness, ageing, or death. This reflection should inspire gratitude for their current well-being and motivate them to express that gratitude through action, making use of their health in both worldly and religious endeavours that are pleasing to Allah, the Exalted.

Similarly, when a person witnesses the death of a wealthy individual, they should not only feel sorrow for the deceased and their family but also contemplate the certainty of their own death, the timing of which is unknown to them. They should understand that, just as the wealthy person was abandoned by their wealth, fame, and family at the grave, so too will they be left to face their own grave with nothing but their deeds as their companion. This realisation should encourage them to prepare for their grave and the Hereafter.

Those who conduct themselves in this manner will continually strengthen their faith, day by day, whereas those who remain excessively absorbed in their worldly pursuits will persist in heedlessness. Such heedlessness will hinder their ability to improve their conduct towards Allah, the Exalted, and towards His creation.

After encouraging people to learn lessons from past and present events, Allah, the Exalted, discusses the event involving the Holy Prophet Musa, peace be upon him, who travelled to seek knowledge. Chapter 18 Al Kahf, verse 60:

“And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.””

It is important to recognize that, unlike other religious or worldly scriptures, when Allah, the Exalted, recounts past events in the Holy Quran, He includes only the information necessary for guidance, omitting details that do not serve this purpose. For instance, dates, locations, or names are often left unspecified when they are not relevant to the lessons being conveyed. This careful selection of content is a distinguishing feature of the Holy Quran and one of its miraculous signs: every word is purposeful, and no superfluous information is included. This unique characteristic enables individuals to focus entirely on knowledge that increases their obedience to Allah, the Exalted, ultimately leading to peace of mind in both worlds

through a balanced mental and physical state and by correctly prioritizing everything and everyone within their lives. Accordingly, when approaching Islamic teachings, individuals should concentrate on matters directly mentioned in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these are the aspects that will be addressed on the Day of Judgement. Other areas of knowledge, while potentially informative, may distract from the essential actions and obligations required for success in this life and the next. As emphasized in a Hadith recorded in Sahih Muslim, number 3257, people are instructed to avoid trivial questions and focus instead on fulfilling their duties and abstaining from prohibited actions. Sadly, many people, including scholars, have become engrossed in debates over inconsequential matters that will hold no weight on the Day of Judgement. This tendency has contributed to divisions within the Muslim community, despite clear directives to maintain unity.

For example, in the event of the Holy Prophet Musa, peace be upon him, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, highlight only the elements necessary to convey the intended moral and spiritual lessons, omitting irrelevant details. Such irrelevant information is not meant to be pursued, as it does not contribute to one's guidance or spiritual development. Chapter 18 Al Kahf, verse 60:

"And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.""

According to the Hadith found in Sahih Bukhari, number 7478, the Holy Prophet Musa, peace be upon him, journeyed to meet Khaadir, peace be upon him, as he was granted a special knowledge which the former did not possess. This event therefore indicates the importance of seeking useful knowledge. The Holy Prophet Muhammad, peace and blessings be upon him, stated in a Hadith recorded in Sahih Muslim, number 6853, that whoever follows a path in search of knowledge, Allah, the Exalted, will make the path to Paradise easy for them.

This encompasses both a physical pursuit of knowledge, such as attending lectures and classes, and an intellectual or spiritual pursuit that does not require physical travel. It includes all forms of acquiring knowledge, such as listening, reading, studying, and writing. The journey to Paradise is filled with obstacles, and only those who possess knowledge of these challenges and how to overcome them can navigate the path safely. Just as a person cannot reach a city without knowing its location and the route leading to it, one cannot attain Paradise without understanding the guidance and means that lead to it.

The knowledge referenced includes both beneficial worldly knowledge and religious knowledge, as the former often supports sincere obedience to Allah, the Exalted. For instance, acquiring useful worldly knowledge to pursue a lawful occupation helps an individual avoid unlawful earnings, thereby facilitating their journey toward Paradise.

Furthermore, the path to Paradise is only traversed by those who embrace piety, which involves fulfilling the commands of Allah, the Exalted,

refraining from His prohibitions, and patiently facing destiny in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. At its core, the foundation of piety lies in acquiring and acting upon religious knowledge. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

It is crucial to understand that a person's intention in seeking and acting upon knowledge must be solely to please Allah, the Exalted. Those who pursue religious knowledge for worldly motives, such as showing off, have been warned of the punishment of Hell if they do not sincerely repent, as mentioned in a Hadith recorded in Sunan Ibn Majah, number 253.

Furthermore, knowledge must be accompanied by action, as knowledge without application holds no true value or benefit. This can be compared to a person who possesses knowledge of a safe path but fails to follow it, remaining instead in a place full of danger. Knowledge can thus be divided into two categories: the first is knowledge that is acted upon, which leads to piety and an increase in obedience to Allah, the Exalted; the second is knowledge that is ignored, which fails to enhance obedience and may instead foster arrogance. Such individuals may come to regard themselves as superior, despite being likened to donkeys carrying books that provide them no benefit. Chapter 62 Al Jumu'ah, verse 5:

“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”

Allah, the Exalted, told the Holy Prophet Musa, peace be upon him, to journey to a location and advised him that when he lost the fish that was with him, he would find Khaadir, peace be upon him. Chapter 18 Al Kahf, verses 61-63:

“But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue." He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly".”

The servant of the Holy Prophet Musa, peace be upon him, immediately acknowledged his error of failing to mention losing the fish. Broadly speaking, individuals must avoid the attitude of diverting responsibility for their actions. Those who refuse to take accountability will be unable to improve their character and will continue to misuse the blessings granted to them. Consequently, they will experience mental and physical imbalance, misplace priorities and relationships in their lives, and fail to adequately prepare for their accountability on the Day of Judgement. This results in stress, challenges, and hardships in both this life and the hereafter, regardless of any worldly luxuries they may possess. Furthermore, evading responsibility prevents a person from fulfilling the rights of others, thereby

misguiding them and contributing to the spread of corruption and injustice within society. Attempting to shift the blame for one's own misdeeds, whether onto others or even the Devil, is never accepted by Allah, the Exalted, as emphasized in the Holy Quran. Chapter 14 Ibrahim, verse 22:

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

Even though the Devil will answer for his sins, no one will be able to shift the consequences of their sins to him, as the Devil did not have the power to force people towards misguidance. He only invited them towards misguidance and the people who willingly chose to accept his invitation have therefore no one to blame except themselves. This has been indicated in verse 63, whereby the servant took full responsibility for forgetting to mention the lost fish but also mentioned the hand of the Devil, who is always working to misguide people. Chapter 18 Al Kahf, verse 63:

"...Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly."

Generally speaking, this verse also reminds people that the Devil will never stop striving to misguide them. Therefore, they must take the necessary steps in order to avoid his traps. This is best achieved when one adopts strong faith. A person's strong faith is essential for maintaining their commitment to obeying Allah, the Exalted, in every circumstance, regardless of whether times are good or bad. This deep faith is cultivated by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace in both this life and the next. Conversely, individuals who lack knowledge of Islamic principles often have weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can blind them to the reality that surrendering their desires in favour of the commands of Allah, the Exalted, is the key to finding true peace in both worlds. Therefore, it is crucial for an individual to strengthen their faith through the pursuit and application of Islamic knowledge. This ensures they remain obedient to Allah, the Exalted, at all times. This process involves correctly using the blessings they have been granted, as outlined by Islamic teachings, which ultimately leads to a balanced mental and physical state and the right prioritization of all areas of their lives.

After his servant accepted his fault, the Holy Prophet Musa, peace be upon him, overlooked his mistake by not even mentioning it. Chapter 18 Al Kahf, verse 64:

"[Moses] said, 'That is what we were seeking.' So they returned, following their footprints."

Generally, people often misinterpret the concept of letting things go and moving on. They may apply this attitude indiscriminately or advise others to do so in every situation. In reality, Islam encourages such behaviour only under specific circumstances, as clarified in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This underscores the importance of acquiring authentic Islamic knowledge, as ignorance can lead to misapplication of Islamic principles. The attitude of overlooking an issue is appropriate when the matter is minor, has no long-term negative consequences, and is unlikely to resurface in different forms or affect the people involved again. Numerous examples of this guidance exist in Islamic teachings. For instance, when the Holy Prophet Musa, peace be upon him, overlooked the mistake of his servant, as this was a single event and its consequences were short-term. Chapter 18 Al Kahf, verse 64:

“[Moses] said, "That is what we were seeking." So they returned, following their footprints.”

In addition, Allah, the Exalted, encouraged Abu Bakr Siddique, may Allah be pleased with him, to pardon and overlook the error of a relative without altering their relationship, even though the relative had indirectly participated in the slander against his daughter, Aisha Bint Abu Bakr, may Allah be pleased with them. Chapter 24 An Nur, verse 22:

“And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.”

This event has been discussed in a Hadith found in Jami At Tirmidhi, number 3180.

Abu Bakr, may Allah be pleased with him, was encouraged to overlook the matter without altering his relationship with his relative, as the relative would not repeat the mistake, as he was a sincere Companion, may Allah be pleased with him.

Another example occurred when the Companions, may Allah be pleased with them, had a minor argument while returning from an expedition. Upon being informed, the Holy Prophet Muhammad, peace and blessings be upon him, advised them simply to let it go. He did not deliver a formal lecture nor arrange a counselling session to resolve the dispute. This incident is documented in Imam Muhammad As Sallaabee’s The Noble Life of the Prophet (PBUH), Volume 1, Pages 1314–1315.

The Holy Prophet Muhammad, peace and blessings be upon him, instructed them to overlook the issue because it was minor, carried no long-term negative consequences, and was unlikely to resurface. This

demonstrates the careful and measured application of the principle of letting matters go in Islam.

Conversely, Islamic teachings also provide numerous examples demonstrating that certain situations must not be ignored, overlooked, or swept under the rug. Such matters require direct attention to address their root causes; otherwise, they may result in long-term negative consequences and repeatedly resurface in various forms in the lives of those involved. For instance, Allah, the Exalted, encourages a married couple facing serious difficulties to seek the guidance and assistance of others in order to resolve the underlying issue. Chapter 4 An Nisa, verse 35:

"And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware."

Elsewhere, Allah, the Exalted, provides reassurance and guidance to a married couple who have resolved to pursue divorce. Chapter 4 An Nisa, verse 130:

"But if they separate [by divorce], Allāh will enrich each [of them] from His abundance. And ever is Allāh Encompassing and Wise."

In both verses, Allah, the Exalted, does not instruct or encourage a married couple to simply ignore, overlook, or sweep aside their serious marital issues. Rather, He emphasizes the importance of confronting and addressing such problems, as they are significant, far-reaching, and likely to resurface repeatedly if left unresolved, often resulting in circular arguments.

A common and unfortunate example observed among some Muslims today is when a wife, who is persistently subjected to physical abuse by her husband, is advised by relatives or friends to return to her abuser and to overlook or pardon the situation, under the mistaken belief that Islam endorses such behaviour. This advice is wholly misguided, as Islam never condones ignoring serious and harmful circumstances.

It is therefore essential to learn which issues can be overlooked and which must be addressed. This discernment is achieved through studying the teachings of the Holy Quran and the life of the Holy Prophet Muhammad, peace and blessings be upon him. Neglecting this guidance often results in circular arguments, stress, anxiety, and strained relationships.

When a matter is minor, unlikely to cause long-term harm, and unlikely to recur, it is appropriate to overlook it, as dwelling on such trivialities can foster pettiness, negativity, and a life full of arguments. Conversely, when an issue is serious, has potential long-term consequences, and is likely to

reappear, it must be confronted and practical steps must be taken to resolve the root cause effectively.

Chapter 18 Al Kahf, verse 64:

“...So they returned, following their footprints.”

Generally speaking, this indicates that in religious or worldly situations a person should never be afraid to make decisions that may appear they are digressing, as returning to the starting point of a situation and trying again often yields a better outcome than stubbornly moving forward. For example, the aim of marriage is to create a peaceful and loving relationship. But if a marriage is void of these things then one should not be afraid of reassessing their marriage in order to make the right decision. Stubbornly moving forward and ignoring one's problems will only cause them to grow and turn their marriage into a source of stress and trouble for them. Whereas, reassessing the marriage will lead to a more positive outcome, even if it ends in divorce, as long as the couple genuinely try to solve their differences. Chapter 18 Al Kahf, verse 64:

“...So they returned, following their footprints.”

Even though Khaadir, peace be upon him, was granted a special type of knowledge and mercy from Allah, the Exalted, and the Holy Prophet Musa, a senior Holy Prophet, peace be upon them, sought him out in order to seek knowledge from him, yet Allah, the Exalted, refers to Khaadir, peace be upon him, as just a servant from amongst His servants. Chapter 18 Al Kahf, verse 65:

“And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.”

This highlights that the highest rank a person can attain is to be a true servant of Allah, the Exalted. If there existed any station greater than servanthood, Allah, the Exalted, would have honored Khaadir, peace be upon him, with that title. Numerous Hadith support this reality, including one found in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, identified himself first as the servant of Allah, the Exalted, before announcing his position as His Messenger. This delivers a profound message: the key to ultimate success and the loftiest ranks in both worlds lies in becoming genuine servants of Allah, the Exalted. Such a status can only be realized by emulating the greatest servant of Allah, the Exalted—the Holy Prophet Muhammad, peace and blessings be upon him—for there exists no other path to true servanthood. Chapter 3 Alee Imran, verse 31:

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

The life of the Holy Prophet Muhammad, peace and blessings be upon him, makes it evident that the one who truly embraces servanthood to Allah, the Exalted, does not seek their own pleasure, nor the approval of others, nor the fleeting attractions of social media, fashion, or culture. Instead, their constant pursuit is the pleasure of their Master, Allah, the Exalted. This servanthood is practically demonstrated by using the blessings they have been granted in accordance with Islamic teachings, rather than according to personal whims and desires. Moreover, the servant of Allah, the Exalted, does not crave for people to please them; rather, they desire for people to please Allah, the Exalted. Above all, they recognize that everything they possess—including their very life—was created and granted by Allah, the Exalted. Therefore, they must use these blessings in the way He has commanded, for these blessings do not truly belong to them.

In addition, even though the Holy Prophet Musa, peace be upon him, is one of the highest ranking Holy Prophets, peace be upon them, yet he still journeyed to learn from someone who possessed a lower rank than his own. Chapter 18 Al Kahf, verse 66:

“Moses said to him, “May I follow you on [the condition] that you teach me from what you have been taught of right guidance?””

A person should never believe they have acquired so much knowledge that they no longer need to seek more. In addition, a person should never be

too shy to gain beneficial knowledge from anyone, regardless of their age, social status, or any other factor. A person who rejects the truth when it is presented to them because they feel superior to the one imparting the knowledge has clearly adopted pride. This is confirmed in a Hadith from Sahih Muslim, number 265, which warns that even an atom's worth of pride is enough to send someone to Hell.

Sadly, this attitude is commonly observed today, as people often disregard advice and knowledge from those younger than them. This is often seen in parents who reject their children's advice, claiming that parents always know best. This great event serves as proof that a person should never be embarrassed or ashamed to accept the truth from anyone, whether it relates to worldly or religious matters.

Simply put, the person who believes they do not need to gain knowledge from others is truly ignorant, even if they possess a great deal of knowledge. In contrast, the person who possesses little knowledge but acts upon it and is always open to gaining more beneficial knowledge from anyone, is a truly knowledgeable person.

Finally, one must always remember that knowledge without action is not beneficial at all. One will only gain benefit in both worlds when they acquire useful knowledge and then act upon it, just like a map is only useful when it is acted upon.

The knowledge granted to the Holy Prophet Musa, peace be upon him, was based on laws and judging the outward aspects of things, such as the actions of people. Whereas, the knowledge and role of Khaadir, peace be upon him, was connected to the hidden reality of things, such as unseen events. As a result, Khaadir, warned the Holy Prophet Musa, peace be upon them, that he would not be able to tolerate accompanying him as he was not granted the knowledge connected to the hidden reality of things and events. Chapter 18 Al Kahf, verses 67-68:

"He said, 'Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?'"

As the Holy Prophet Musa, was eager to learn from Khaadir, peace be upon them, and as he was directed by Allah, the Exalted, to seek knowledge from him, he was convinced that Khaadir, peace be upon him, would not misguide him nor would he encourage him to disobey Allah, the Exalted, at all, as Khaadir, peace be upon him, was divinely guided himself. Chapter 18 Al Kahf, verses 69-70:

"[Moses] said, 'You will find me, if Allah wills, patient, and I will not disobey you in [any] order.' He said, 'Then if you follow me, do not ask me about anything until I make to you about it mention.'"

It should be noted that this principle cannot be used by a spiritual guide or a teacher as evidence to demand unquestioning obedience from their students. Unlike Khaadir, peace be upon him, spiritual guides are not divinely protected from error and therefore must not be obeyed unquestionably. In fact, they can and should be respectfully questioned, provided it is done with sincerity, good manners, and the correct intention. In fact, the Angels even questioned the intention of Allah, the Exalted, when He announced the creation of mankind. Chapter 2 Al Baqarah, verse 30:

"And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know.""

Allah, the Exalted, did not become angry with the response of the Angels, even though He had every right to do so, as His knowledge, wisdom, and will are beyond comprehension. This completely contradicts the attitude of some people who insist on the absolute, unquestioning obedience of their spiritual teachers in every circumstance. Such an attitude is alien to Islam and was only promoted by individuals seeking leadership and superiority over others. If Allah, the Exalted, the Lord of the worlds, did not rebuke the Angels for questioning Him, then how can any weak and mortal human being take offense at being respectfully questioned? The Companions, may Allah be pleased with them, understood and acted upon this correct attitude. They would often question each other when they disagreed over a matter, even if the one being questioned was considered senior. Yet, they always maintained respect and proper etiquette in doing so. A well-known

example is when many Companions, including Umar ibn al-Khattab, questioned the first Caliph, Abu Bakr al-Siddiq, may Allah be pleased with them, regarding his decision to fight those who refused to give the obligatory charity. Abu Bakr, may Allah be pleased with him, was not offended by their questioning; rather, he explained his reasoning until the matter was clarified, and they accepted it. This incident is recorded in Sahih al-Bukhari, numbers 7284 and 7285. People must therefore avoid those who advocate such strange, non-Islamic concepts of blind obedience to fallible individuals, and instead adopt the balanced Islamic approach: questioning with respect and sincerity in order to gain beneficial knowledge.

After Khaadir, peace be upon him, agreed to their companionship, they both set out towards their first experience together. Chapter 18 Al Kahf, verse 71:

“So they set out, until when they had embarked on the ship, He [i.e. Khaadir] tore it open...”

As mentioned earlier, as the Holy Prophet Musa, peace be upon him, was granted laws and to judge the outward reality of things, such as the actions of people, he immediately questioned and criticized the action of Khaadir, peace be upon him, as it appeared sinful. Chapter 18 Al Kahf, verse 71:

"...[Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

Khaadir, peace be upon him, then reminded the Holy Prophet Musa, peace be upon him, of his initial opposition of allowing him to accompany him. Chapter 18 Al Kahf, verse 72:

"He said, "Did I not say that with me you would never be able to have patience?""

As the Holy Prophet Musa, peace be upon him, wanted to learn from him, he asked for leniency in their companionship. Chapter 18 Al Kahf, verse 73:

"[Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty.""

Generally speaking, this indicates that people should adopt a lenient attitude towards others and strive to make things as easy for others as possible, within the obedience of Allah, the Exalted. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others. One aspect of this mercy is that a person

should not always demand their full rights from others. Instead, they should use their means—whether physical or financial strength—to help themselves and make matters easier for others. In some cases, if a person insists on their full rights and others fail to fulfil them, it may even result in punishment for those individuals. To show mercy, one should therefore only demand their rights in certain situations. This does not mean a person should neglect fulfilling the rights of others; rather, it means they should strive to overlook and excuse those over whom they have rights. For example, a parent may excuse their adult child from completing a particular household chore and do it themselves if they have the means to do so without difficulty, especially if the child returns home from work exhausted. Such leniency and mercy not only invite greater mercy from Allah, the Exalted, but also strengthen the love and respect others feel for them. The one who always demands their full rights is not sinful, but they will miss out on this reward and benefit if they behave in this way. People should make things easier for others and hope that Allah, the Exalted, will, in turn, make things easier for them in this world and the next. Chapter 18 Al Kahf, verse 73:

“[Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty.””

The two then journeyed onwards to their next experience. Chapter 18 Al Kahf, verse 74:

“So they set out, until when they met a boy, he [i.e. Khaadir] killed him...”

As the Holy Prophet Musa, peace be upon him, was granted laws and to judge the outward reality of things, such as the actions of people, he immediately questioned and criticized the horrendous action of Khaadir, peace be upon him. Chapter 18 Al Kahf, verse 74:

“...[Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing.””

Generally speaking, legal retribution whereby a person is executed by the Islamic government for committing murder was something that was established in every law brought by all the Holy Prophets, peace be upon them, as it acts a deterrent and allows the family of the victim to settle the case and move on with their lives.

Khaadir, peace be upon him, then reminded the Holy Prophet Musa, peace be upon him, of his initial opposition of allowing him to accompany him. Chapter 18 Al Kahf, verse 75:

“He said, "Did I not tell you that with me you would never be able to have patience?””

As the Holy Prophet Musa, peace be upon him, began to realise that the knowledge and role of Khaadir, peace be upon him, was beyond his understanding, as he operated on a different type of knowledge which was based on the hidden aspects of things and events, he requested one last chance to learn from him. Chapter 18 Al Kahf, verse 76:

"[Moses] said, 'If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.'"

Generally speaking, this indicates that one should avoid adopting a stubborn attitude whereby they persist on moving forward despite recognising that the path they are on is incorrect for them, even if it is lawful. One should instead know when to quit and change direction as persisting on the incorrect path, even if it is lawful, only leads to stress and difficulties. For example, when a married couple fail to solve their differences after genuinely trying, they should not persist on remaining married if it is obvious that it will only lead to stress and difficulties for both of them.

Khaadir, peace be upon him, granted the Holy Prophet Musa, peace be upon him, one last chance and they therefore journeyed onwards to their last experience together. Chapter 18 Al Kahf, verse 77:

“So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e. Khaadir] restored it. He [i.e. Moses] said, "If you wished, you could have taken for it a payment."”

Even though this was a veiled criticism of Khaadir, peace be upon him, as he provided a service to the town that refused them basic hospitality, none the less, Khaadir, peace be upon him, ended their companionship after informing him of the hidden aspects within the events they experienced together. Chapter 18 Al Kahf, verse 78:

“He said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.””

Khaadir, peace be upon him, was divinely informed that the local king was seizing and confiscating boats that were in good condition. As a result, Khaadir, peace be upon him, was commanded to damage the boat so that the king’s men would not confiscate it thereby allowing the poor owners to continue using it. Chapter 18 Al Kahf, verse 79:

“As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.”

Khaadir, peace be upon him, was divinely informed that the boy he killed would have oppressed his believing parents and out of love for their son, the parents would have committed sins and acts of disbelief. Chapter 18 Al Kahf, verse 80:

“And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.”

Khaadir, peace be upon him, indicated the divine guidance he received in respect to the boy's future by using the pronoun “we” in the verse. In addition, this verse warns against compromising on one's faith out of love and loyalty for people, such as one's relatives.

Generally speaking, in the Holy Quran, Allah, the Exalted, consistently provides comprehensive guidance. A central theme within this divine text is the urging of kind treatment toward one's relatives. This single directive, if universally followed, is presented as a means to achieve prosperity, peace, and justice within society. The text suggests that if every individual were to treat their family members kindly, external assistance would become unnecessary. This practice would ensure that each member of a family unit is treated with compassion, thereby creating a positive impact that radiates throughout the entire society.

A person is advised to support their relatives in all matters that are considered praiseworthy in Islam and to counsel them against that which is deemed blameworthy. Chapter 5 Al Ma'idah, verse 2:

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

Sadly, many people today disregard this advice. They often aid others based on their relationship, regardless of whether the action is good or bad. Chapter 18 Al Kahf, verse 80:

"And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief."

A person must follow the order advised in the following verse, offering assistance to relatives only in matters directly related to the sincere obedience of Allah. Chapter 2 Al Baqarah, 83:

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

One should support their relatives according to their means, including emotional, physical, and financial assistance. This is best achieved by treating others as one wishes to be treated. It is important to adhere to the standards of a good relative as defined by Islam, rather than those set by people, as these often conflict. A person should fulfil the rights of their relatives according to Islamic teachings for the pleasure of Allah, regardless of whether their relatives consider them "good" or not. Furthermore, one should never sever ties with their relatives for worldly reasons. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith, found in Sahih Bukhari, number 5984, that a person who does so will not enter Paradise. While it is permissible to cut ties with a relative for religious reasons, it is still preferable to maintain the relationship. This can be done by helping them with good deeds and cautioning them against bad ones, which may encourage them to sincerely repent and change their ways.

The one who fails to understand the importance of only supporting others, such as their relatives, in good things and warning them against bad things, even if this upsets others, will inevitably disobey Allah, the Exalted, out of love and loyalty for others. Chapter 18 Al Kahf, verse 80:

“And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.”

As Allah, the Exalted, does not force right guidance or misguidance on people, as this would nullify the test of life in this world and as He knows the choices people will make in the future, Khaadir, peace be upon him, was commanded to kill the boy so that he entered Paradise without being held accountable, as confirmed in many places such as the Hadith found in Sahih Bukhari, number 7047, and so that his parents would be protected from the difficulties their son would put them through.

It is important to note that as Allah, the Exalted, knows the future choices of people, no one should claim to possess this knowledge by attempting to explain the hidden reasons for the events that occur within their society, such as the death of a child.

Moreover, it must be clarified that the concept of destiny does not entail that Allah, the Exalted, coerces individuals into specific actions. Rather, destiny denotes that Allah, the Exalted, possesses prior knowledge of human choices and deeds, has recorded them accordingly, and allows individuals to carry out their volitional acts and then holds them accountable for them. This is because He does not enforce guidance upon them, as such compulsion would nullify the very purpose of worldly existence and moral responsibility.

In exchange for the boy, Allah, the Exalted, granted the parents another child who would become a source of comfort and joy for them in both worlds. Chapter 18 Al Kahf, verse 81:

“So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.”

In respect to the final event, the wall which Khaadir, peace be upon him, was commanded to rebuild was located above buried treasure that belonged to two orphan boys, that their righteous father, had left behind for them. Chapter 18 Al Kahf, verse 82:

“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous...”

As this city did not offer hospitality to Khaadir and the Holy Prophet Musa, peace be upon them, it was obvious the majority of them did not treat other people in a good manner. If they found the buried treasure before the two orphans became mature, they would have seized and confiscated the treasure for themselves. Chapter 18 Al Kahf, verse 82:

“...So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord...”

Generally speaking, orphans are often mentioned in Islamic teachings because they are frequently deprived of their rights due to their social vulnerability. Therefore, a person must ensure that they assist those considered socially weak in society, such as orphans and widows, according to their means. Sponsoring orphans and widows has become extremely easy in today's world, as it can be arranged online within a few minutes, often for an amount less than a monthly phone bill. For this reason, people must not neglect this vital aspect of Islam, as it brings the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who cares for an orphan will attain closeness to him in Paradise. This is recorded in a Hadith found in Sahih Bukhari, number 6005. Finally, caring for the needy, such as a widow, earns the same reward as one who prays all night and fasts every day. This has been advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, anyone who finds it difficult to perform voluntary good deeds, such as night prayers and extra fasts, should act upon this Hadith to attain immense reward with relatively little effort.

It is important to note that one should always remember that whatever means they possess, such as wealth, has been granted to them by Allah, the Exalted, as a loan and not as a gift. A loan must be repaid to its owner. The way one repays the loan granted to them by Allah, the Exalted, is by using it in ways pleasing to Him. Therefore, the one who aids the needy is only repaying the debt they owe to Allah, the Exalted. When one keeps this in mind, it prevents them from behaving as though they are doing a favour to Allah, the Exalted, or to the needy person. In reality, Allah, the Exalted, favoured them by granting them worldly blessings and by giving them the opportunity to gain countless rewards through helping the needy. Furthermore, the needy person does a favour to the donor by accepting their help—if every needy person rejected assistance, how could one

obtain the reward promised in divine teachings? Remembering these points helps protect one's deeds from being ruined by the wrong attitude.

Finally, aiding the needy includes fulfilling any lawful need a person may have—whether emotional, physical, or financial. Therefore, no person, regardless of how little wealth they possess, can excuse themselves from aiding the needy, such as orphans.

After explaining the hidden aspects of the three events they experienced together, Khaadir, peace be upon him, made it clear that he did not act according to his own choices and was instead commanded by Allah, the Exalted, in each situation. Chapter 18 Al Kahf, verse 82:

“...And I did it not of my own accord...”

As the Holy Prophet Musa, peace be upon him, was granted laws and judged things based on outward appearances, such as the actions of people, his knowledge and role was different from the knowledge and role of Khaadir, peace be upon him, who acted according to the hidden aspects of events. As a result, the Holy Prophet Musa, peace be upon him, could not tolerate the behaviour of Khaadir, peace be upon him. Chapter 18 Al Kahf, verse 82:

“...That is the interpretation of that about which you could not have patience.”

To summarize, the three events discussed in this story make clear that due to the limited knowledge and foresight of people, they will never be able to fully appreciate the hidden wisdoms behind the events that occur within their life. In fact, an aspect of the test of life in this world is accepting this truth and remaining firm on the obedience of Allah, the Exalted, despite facing difficulties whereby the wisdoms behind them are 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.”

And chapter 18 Al Kahf, verse 82:

“...That is the interpretation of that about which you could not have patience.”

Furthermore, a person must guard against the arrogant disposition that leads them to demand that Allah, the Exalted, disclose the wisdoms behind every hardship they encounter. Such an attitude reflects a misunderstanding of the relationship between the Creator and His creation. Allah, the Exalted, is under no obligation to explain His decisions, for He is the Sovereign, the Master, and the Lord of all worlds, while human beings are merely His servants, subject to His will. Part of enduring the trials of worldly life is to cultivate humility and submit to the reality that Allah, the Exalted, acts with perfect wisdom, even when that wisdom is not immediately apparent. Recognizing this truth enables a person to remain patient and composed during times of difficulty, trusting that every decree carries purpose and benefit, whether seen or unseen.

In order to achieve this correct attitude one must obtain strong faith. Strong faith is vital for staying committed to the obedience of Allah, the Exalted, in all circumstances, whether in times of ease or hardship. Such faith is cultivated by learning, understanding, and practicing the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make clear that true obedience to Allah, the Exalted, brings lasting peace in both this life and the next. By contrast, those who lack sound knowledge of Islamic principles often develop weak faith, making them more vulnerable to straying, especially when their personal desires conflict with divine commands. This ignorance blinds them from realizing that real peace lies in setting aside their own desires and instead submitting to the commands of Allah, the Exalted. For this reason, it is essential to strengthen one's faith through both the pursuit and application of Islamic knowledge. This ensures consistency in obedience to Allah, the Exalted, at all times, which involves using every blessing in the way He has prescribed, which leads to a healthy balance between mind and body and helps a person set the right priorities in every aspect of life.

In addition, the final event, involving the two orphaned children, indicates that Allah, the Exalted, provides for the creation, even if this is not obvious to them. In fact, He allocated the provision for people fifty thousand years before He created the Heavens and the Earth. This has been confirmed in a Hadith found in Sahih Muslim, number 6748. Chapter 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.”

Generally speaking, it is essential to recognize that every situation—such as the acquisition of provision—comprises two distinct aspects. The first pertains to what Allah, the Exalted, has decreed; that is, destiny. This aspect is inevitable and will unfold as ordained, without any possibility of obstruction by creation. Since it lies entirely beyond human control, it is irrational for a person to experience distress over it, as neither their own actions nor those of others can alter what has been divinely determined. Furthermore, this divinely apportioned provision includes the minimum sustenance required for survival in this worldly life. As long as a person remains alive, they will continue to receive this essential provision, and nothing—not even their own actions—can prevent its arrival or utilization. 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.”

The second aspect concerns personal effort. This is the domain over which a person possesses full agency and should therefore direct their attention and energy accordingly. They are expected to utilize the means granted to them—such as physical strength and faculties—to obey Allah, the Exalted, by fulfilling His commands, abstaining from His prohibitions, and facing the unfolding of destiny with patience. This approach is grounded in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It includes striving to acquire lawful provision to meet one’s own needs and those of one’s dependents, while conscientiously avoiding unlawful gain, excess, wastefulness, and extravagance.

In conclusion, a person should not waste time or emotional energy on matters over which they have no control or influence. Instead, they should focus on what lies within their capacity and act accordingly, in line with the teachings of Islam. It is imperative to avoid extremes—neither falling into complacency by relying solely on destiny, nor becoming overly self-reliant to the point of neglecting divine decree. The correct balance is to exert effort in seeking lawful sustenance while maintaining trust in the guarantee of Allah, the Exalted. Such reliance cultivates patience and guards against the temptation to pursue provision through impermissible means. This is the path that Allah, the Exalted, has commanded.

Fearing a loss of social influence and leadership due to the rise of Islam, the non-Muslims of Mecca employed various methods to undermine its spread. In one instance, their leaders dispatched two men to consult with Jewish scholars in Medina, who were believed to possess greater knowledge on the matter as custodians of earlier divine scriptures. The scholars advised the men to test the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, by asking him three specific questions. The people of Mecca knew that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous scriptures, and therefore believed he could only answer correctly if he were truly a Holy Prophet, peace be upon them. The questions concerned the people of the cave, the king who journeyed to the east and west, and the nature of the human soul. When asked these questions, the Holy Prophet Muhammad, peace and blessings be upon him, stated he would provide the answers the following day, but he did not add the phrase, "if Allah wills." The answers were revealed to him in the Holy Quran fifteen days later. This event is documented in Imam Ibn Kathir's *The Life of the Prophet*, Volume 1, pages 350-352. Chapter 18 Al Kahf, verse 83:

"And they ask you about Dhul-Qarnayn. Say, 'I will recite to you about him a report.'"

It is essential to recognize that the delay in responding to the questions posed to the Holy Prophet Muhammad, peace and blessings be upon him, served as a profound testament to his truthfulness. One who fabricates claims would hasten to provide answers in order to deceive others and pursue worldly gain. This delay also underscores a fundamental theological principle: Allah, the Exalted, acts according to His divine wisdom and

timing, not in accordance with human desires or schedules. Revelation is not subject to worldly urgency but unfolds in harmony with the divine will.

Furthermore, the nature of this delay reveals a deeper truth about Islam itself. Islam was not sent to serve human ambition, but rather to benefit humanity by guiding them toward inner tranquillity and eternal salvation through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. It offers a framework for achieving mental and physical balance, and for assigning proper value and place to all aspects of life. Islam does not derive its honour or strength from human endorsement; its majesty is inherent, flowing directly from Allah, the Exalted. Chapter 61 As Saf, verse 8:

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

Islam, by its very nature, does not conform to the whims or desires of individuals, including those of the Meccan polytheists who endeavoured to challenge the Prophet Muhammad, peace and blessings be upon him, despite their longstanding recognition of his moral integrity. These individuals had lived alongside him for forty years prior to his declaration of Prophethood, during which time they consistently affirmed his honesty, reliability, and truthfulness. Chapter 10 Yunus, verse 16:

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

Moreover, as eloquent masters of the Arabic language, they were acutely aware that the Quranic discourse far surpassed human composition. The linguistic, rhetorical, and thematic qualities of the Holy Quran stood as an undeniable sign of its divine origin—an origin they could not plausibly attribute to any person. Their rejection, therefore, was not due to ignorance of the truth, but a deliberate denial of it, driven by pride, tribal allegiance, and fear of losing social dominance.

A clear and authoritative sign of the Prophethood of the Holy Prophet Muhammad, peace and blessings be upon him, and the veracity of Islam is found in the precise historical accounts and enduring wisdom conveyed through the Quranic revelations he recited. These narratives include intricate details concerning former nations, Holy Prophets, peace be upon them, and significant events—many of which were unfamiliar to the general population of Mecca and unattainable to one who had neither received formal instruction nor studied the earlier revealed scriptures. Chapter 29 Al Ankabut, verse 48:

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

And chapter 18 Al Kahf, verse 83:

“And they ask you, about Dhul-Qarnayn. Say, "I will recite to you about him a report.””

Unlike other scriptures, whether religious or worldly, when Allah, the Exalted, narrates a past event in the Holy Quran, He includes only the information necessary for right guidance. He therefore omits details such as dates, locations, or names if they are not relevant to the lessons being conveyed. This feature, found throughout the Holy Quran, is considered one of its miraculous signs, as every word is relevant for guidance and no superfluous information is mentioned. This unique approach ensures that one fully concentrates on and implements the knowledge that leads to increased obedience to Allah, the Exalted, thereby achieving peace of mind in both worlds through a balanced mental and physical state and by correctly prioritizing everything in one's life.

Consequently, one should focus on investigating and inquiring about matters that are directly mentioned in Islamic teachings and are therefore relevant, as they will be addressed on Judgement Day. Other branches of knowledge should be set aside, as they may only divert attention from the essential knowledge and actions required. As indicated in a Hadith recorded in Sahih Muslim, number 3257, people are advised to refrain from asking vain questions and instead focus on steering clear of prohibitions and fulfilling their obligations. Sadly, many people, including scholars, have become entangled in discussions and debates over inconsequential topics that will not be a subject of inquiry on Judgement Day. This mindset has

contributed to divisions within the Islamic community, despite the directive to maintain unity.

In line with this principle, Allah, the Exalted, discusses only the relevant aspects of some events from the life of Dhul Qarnayn mentioning only what is needed to convey the intended lessons and omitting many things that are irrelevant. This irrelevant information should therefore not be delved into. Chapter 18 Al Kahf, verses 83-84:

“And they ask you, about Dhul-Qarnayn. Say, “I will recite to you about him a report.” Indeed We established him upon the earth, and We gave him resources from all things.”

Dhul Qarnayn was granted all worldly things but unlike most people, he understood that the test of being granted these things was whether or not he would use them correctly as outlined in divine teachings. Chapter 18 Al Kahf, verse 85:

“So he followed a means.”

Not only did he correctly use the blessings he was granted as outlined in divine teachings, 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, but he pursued more resources in order to use them correctly so that he could cause the spread of justice and peace within the world. Chapter 18 Al Kahf, verses 85-86:

“So he followed a means. Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness.””

The first journey mentioned is his journey towards the west, whereby he reached the utmost limit and observed the optical illusion of the Sun setting into the ocean. Allah, the Exalted, tested Dhul Qarnayn by giving him the ability to oppress the society he discovered thereby misusing the resources Allah, the Exalted, had granted him. But Dhul Qarnayn passed this test as he correctly used his resources, such as his power, by establishing justice within that society. Chapter 18 Al Kahf, verse 87:

“He said, "As for one who wrongs, we will punish him...””

Unlike most powerful figures in history and in current times, Dhul Qarnayn did not judge people based on their social status and instead treated all people equally in respect to justice. Generally speaking, one of the major reasons society appears to be regressing is that people have abandoned

justice in their actions. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6787, that previous nations were destroyed because their leaders punished the weak when they broke the law but pardoned the rich and influential. As head of state, the Holy Prophet Muhammad, peace and blessings be upon him, even declared in this Hadith that if his own daughter committed a crime, he would enforce the full legal punishment upon her. Although members of the general public may not always be in a position to directly advise their leaders to uphold justice, they can influence them indirectly by ensuring they themselves act justly in all their dealings. For example, a person must act justly toward their dependents, such as their children, by treating them equally. This has been specifically emphasized in a Hadith found in Sunan Abu Dawud, number 3544. Similarly, justice should be maintained in all business dealings, regardless of who one is interacting with. If individuals collectively commit to acting justly on a personal level, entire communities can change for the better. In turn, those in positions of influence, such as politicians and leaders, will be compelled to act justly—whether they personally desire to or not—because they will recognize that the public will no longer tolerate injustice.

Dhul Qarnayn also warned people of the punishment of Allah, the Exalted, in order to encourage them to avoid evil actions. Generally speaking, an individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment or their failure to recognize any consequences implies that they will escape punishment altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and circumstances, such as their spouse. By severing ties with these positive influences, they will

only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who continue to misuse the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures. Furthermore, their attitude will prevent them from adequately preparing for their accountability on Judgement Day, resulting in a far more severe punishment in the afterlife. Chapter 18 Al Kahf, verse 87:

“...Then he will be returned to his Lord, and He will punish him with a terrible punishment.”

Dhul Qarnayn also invited the people towards right guidance and faith, thereby making it clear that only those who believe and obey Allah, the Exalted, can achieve the best reward in both worlds: peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and peace and justice on a societal level, by fulfilling the rights of people. Chapter 18 Al Kahf, verse 88:

“But as for one who believes and does righteousness, he will the best reward...”

But it is clear that Dhul Qarnayn was not forcing right guidance on people, as he declared that the one who does good things, whether a believer or not, will receive kind treatment from him, just like the one who commits wrongdoing will be punished by him, as disbelief is not even mentioned in these verses. Chapter 18 Al Kahf, verse 88:

“...and we will speak to him from our command with ease.”

Generally speaking, this indicates the importance of supporting others in good things and warning them against bad things. Chapter 5 Al Ma'idah, verse 2:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

This verse conveys a fundamental ethical principle: one must not determine whether to assist another based on who the individual is, but rather on the nature of the action being undertaken. If the action is righteous, then support should be offered in accordance with one's capacity—whether through financial assistance, physical aid, or moral encouragement. Conversely, if the action is blameworthy, one is religiously obliged to advise against it and refrain from offering any form of support. Sadly, many individuals have adopted an erroneous approach, wherein they assist others indiscriminately out of blind loyalty, irrespective of the moral quality

of the action. Such misplaced allegiance stems from prioritizing personal relationships over devotion to Allah, the Exalted. This misalignment inevitably leads to the misuse of divine blessings, resulting in a disruption of both mental and physical well-being and causes individuals to misplace their priorities, distort their relationships, and remain unprepared for their accountability on the Day of Judgement. This leads to stress, hardship, and instability in both worlds, regardless of any material comforts one may possess. Moreover, blind loyalty obstructs the fulfilment of people's rights and undermines the establishment of justice and peace within society. Ironically, those whom one seeks to appease through the disobedience of Allah, the Exalted, often become sources of distress and dissatisfaction. Neither will such individuals be pleased with them, nor will Allah, the Exalted, accept such misplaced devotion. It must be understood that no person can shield another from the punishment of Allah, the Exalted. However, Allah, the Exalted, will safeguard those who remain obedient to Him from the harm of others, even if such protection is not immediately apparent.

Chapter 18 Al Kahf, verse 88:

“...and we will speak to him from our command with ease.”

In addition, this verse also indicates that an aspect of kind treatment to others is making things easy for them. One dimension of this mercy is that a person should refrain from demanding the full extent of their rights from others in every circumstance. Instead, they are encouraged to utilize the means available to them—such as physical ability or financial resources—

to assist themselves and ease the burden upon others. In certain cases, when a person insists upon receiving their full rights and the other party fails to fulfil them, it may lead to consequences for the latter. Therefore, one should exercise restraint and only assert their rights when necessary. This principle does not absolve a person from the duty of fulfilling the rights of others; rather, it encourages leniency and forgiveness toward those over whom one holds rightful claims. For example, a parent may choose to excuse their adult child from a household responsibility and undertake the task themselves, particularly if the child returns home fatigued from work and the chore can be completed without undue hardship. Such acts of compassion not only invite the mercy of Allah, the Exalted, but also strengthen bonds of love and respect among people. A person who consistently demands their full rights is not sinful; however, they forfeit the additional reward and spiritual benefit that accompanies merciful conduct. Individuals are encouraged to make matters easier for others, with the hope that Allah, the Exalted, will reciprocate by easing their affairs in both this life and the Hereafter.

After establishing justice and peace within this society, Dhul Qarnayn travelled towards the east searching for resources he could use correctly in order to establish peace and justice within the world. Chapter 18 Al Kahf, verses 89-90:

“Then he followed a means. Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.”

It is clear from his conduct with the previous society he discovered, that Dhul Qarnayn established justice and peace in this primitive society also and this was therefore not discussed in detail. Chapter 18 Al Kahf, verse 91:

“Thus. And We had encompassed [all] that was with him in news.”

After establishing justice and peace within this society, Dhul Qarnayn continued travelling searching for resources he could use correctly in order to establish peace and justice within the world. Chapter 18 Al Kahf, verses 92-93:

“Then he followed a means. Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.”

Despite facing a communication barrier, Dhul Qarnayn remained firm on establishing justice and peace in this society he had discovered and he therefore remained amongst them until he could effectively communicate with them. Generally speaking, this indicates the importance of societies and nations removing barriers between them which hinders positive progression, such as communication and cultural behaviours. Only when societies work together in a positive way whereby sharing their resources and knowledge with one another can the world progress and the lives of all

people, improve. Therefore, developing an isolated attitude whereby a society cuts off from the rest of the world contradicts Islamic teachings as this will only prevent positive progression. As long as progression does not lead to the disobedience of Allah, the Exalted, it is a good thing, such as the development of medicines. A major source of progression, as indicated by history, is when societies form positive bonds with each other, thereby sharing their knowledge and resources with one another. Chapter 18 Al Kahf, verse 94:

"They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?""

The society Dhul Qarnayn discovered desired for him to build them a barrier in order to protect them from the oppression of another tribe: the Gog and Magog. As Dhul Qarnayn was not interested in material gain, and instead desired to use the resources he was granted to establish justice and peace within the world, he offered to build a fortified wall while sharing the knowledge of its construction and maintenance with the society. Chapter 18 Al Kahf, verses 95-97:

"He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam. Bring me sheets of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten

copper." So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration."

As discussed earlier, by sharing the knowledge of its construction with the nation, Dhul Qarnayn, aided them in progressing their society. When societies progress in a positive way it always has a positive effect on the wider world. Sadly, out of greed for wealth and influence, many nations strive hard to prevent progression in other societies thereby making the lives of others harder. Their greed prevents them from understanding that when they aid other societies to develop further, they will educate the next generation to invent things which will aid the entire world to progress in a positive way. In this case, sharing the knowledge of constructing and maintaining the great wall that was built protected many societies from the oppression of Gog and Magog, perhaps even including the territories that were ruled by Dhul Qarnayn.

In addition, Dhul Qarnayn, avoided adopting pride by attributing his worldly success to Allah, the Exalted, who is the source of all blessings and success. Chapter 18 Al Kahf, verse 98:

"[Dhul-Qarnayn] said, "This is a mercy from my Lord..."

One must always remember that the inspiration, knowledge, ability and opportunity to achieve worldly and religious success comes from none

other than Allah, the Exalted. This will ensure one remains humble and obedient to Allah, the Exalted, at all times, by correctly using the blessings He has granted them as outlined in Islamic teachings.

Furthermore, even though Dhul Qarnayn correctly used the resources granted to him by Allah, the Exalted, to establish justice and peace within society, he always remembered the inevitable fate of all worldly resources and things. Chapter 18 Al Kahf, verses 98-99:

“[Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true." And We will leave them that day surging over each other...”

One must strike a balance between understanding that their duty in this world is to correctly use the resources Allah, the Exalted, has granted them as outlined in divine teachings, in order to achieve peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and to achieve peace and justice on a societal level, through fulfilling the rights of people, and they must always remember the end of life in this world and their accountability in the hereafter so that they are not prevented from this truth by striving for positive progression in the world. Chapter 18 Al Kahf, verse 99:

“...and [then] the Horn will be blown, and We will assemble them in [one] assembly.”

A balance between positive progression through the obedience of Allah, the Exalted, while focusing on one's accountability will ensure they achieve peace of mind in both worlds and cause the spread of justice and peace within their society. But those who fail to obtain the right balance will inevitably pursue their worldly aspirations. As a result, they will misuse the blessings they have been granted. This attitude will prevent them from achieving a balanced mental and physical state and cause them to misalign their priorities and relationships. As a result, every aspect of their life—from family and friendships to careers and wealth—will become a source of immense stress. If they persist in disobeying Allah, they may start blaming innocent people, like a spouse, for their distress. Cutting these positive relationships from their lives often leads to an increase in mental health issues, potentially spiraling into depression, substance addiction, or even suicidal tendencies. This negative outcome is frequently observed in those who misuse the blessings they have been granted, such as the rich and famous, who may have worldly luxuries but still suffer from a profound mental health issues. Since this mindset also prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far more severe. Chapter 18 Al Kahf, verse 100:

“And We will present Hell that Day to the disbelievers, on display.”

This verse warns that the one who fails to fulfil their verbal declaration of faith in Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, and instead pursues their worldly aspirations, is in danger of leaving this world without their faith. Chapter 18 Al Kahf, verse 101:

“Those whose eyes had been within a cover from My remembrance, and they were not able to hear.”

It is essential to comprehend that faith resembles a delicate plant—its vitality and endurance depend upon consistent nourishment through acts of obedience. Just as a plant deprived of sunlight, water, and care withers and dies, so too may the faith of a person deteriorate and perish if left uncultivated by righteous deeds and sincere devotion. This analogy underscores a profound spiritual truth: faith is not static, nor is it self-sustaining. It requires deliberate effort, regular engagement with divine guidance, and a heart inclined toward submission. Neglecting this responsibility leads not merely to spiritual stagnation, but to the potential extinction of one’s connection with the Divine—a loss far greater than any worldly deprivation. Chapter 18 Al Kahf, verse 101:

“Those whose eyes had been within a cover from My remembrance, and they were not able to hear.”

When a person becomes overwhelmed by worldly desires, they risk losing control over their faculties and actions, becoming driven solely by the urge to satisfy those impulses, often with little regard for the harmful consequences that follow. This condition closely resembles that of an individual addicted to drugs, whose dependency leads to a loss of self-regulation and moral awareness. Such a person may engage in reprehensible acts, such as theft, while remaining oblivious to the damage they inflict upon themselves and others, as their judgement has been entirely eclipsed by addiction. A similar degeneration can occur when worldly pursuits—such as the relentless quest for wealth—intensify into unchecked desires. When left unmanaged, these desires may evolve into a form of addiction that dictates a person’s conduct and decision-making. Therefore, it is imperative that one learns to regulate their inclinations by utilizing the blessings they have been granted in accordance with the guidance of Islamic teachings. This disciplined approach enables a person to attain equilibrium in both mental and physical dimensions, to rightly prioritize all aspects of their life, and to prepare conscientiously for their accountability on the Day of Judgement. Such conduct fosters inner tranquillity and ensures peace of mind in both the temporal world and the eternal Hereafter.

Chapter 18 Al Kahf, verse 101:

“Those whose eyes had been within a cover from My remembrance...”

In order to avoid this outcome one must strive to use their faculties correctly. Broadly speaking, this verse conveys that a sincere

comprehension of the human condition necessitates a perspective that transcends self-centeredness. When individuals remain narrowly focused on their own lives, they deprive themselves of the wisdom that can be gleaned from historical precedents, the experiences of others, and the trials they endure. To establish a sound ethical framework, avoid the repetition of past errors, and attain genuine inner tranquillity, one must engage in thoughtful reflection upon these external realities. A compelling illustration of this principle is found in the prevalence of anxiety, psychological distress, and substance dependency among those who possess material wealth and social prominence. Despite their access to worldly comforts, their afflictions reveal that true well-being is not rooted in affluence or the relentless pursuit of desire. Likewise, observing the health challenges faced by others can inspire a deeper appreciation for one's own physical well-being and encourage its responsible use. Islamic teachings consistently advocate for this elevated state of awareness and contemplative engagement. By urging individuals to look beyond their immediate concerns and derive insight from their environment, this perspective serves to protect against spiritual negligence and fosters a disposition marked by balance, gratitude, and serenity. It enables one to attain mental and physical equilibrium and to rightly order all aspects of life in preparation for ultimate accountability.

Chapter 18 Al Kahf, verse 101:

“...and they were not able to hear.”

Furthermore, this serves as a warning that individuals must engage with the teachings of Islam in a manner that leads to meaningful application. This requires attentive listening to Islamic knowledge, thoughtful reflection upon one's past experiences, careful evaluation of how to implement the teachings in future circumstances, and a sincere commitment to act accordingly. Such an approach ensures that the knowledge acquired yields tangible spiritual and moral benefit. Merely listening to Islamic teachings without undertaking these steps will not result in positive transformation. This is a principal reason why many people fail to experience genuine change, despite having unprecedented access to Islamic knowledge in the modern age. Without deliberate implementation, the knowledge remains theoretical and does not penetrate one's conduct or character.

One of the main ways throughout history people have adopted in order to pursue their worldly desires and aspirations was to worship various entities, such as the Angels, with the false belief that they will intercede in the court of Allah, the Exalted, on their behalf. They falsely believed this method allowed them to continue to pursue their worldly desires while securing salvation in both worlds. Chapter 18 Al Kahf, verse 102:

“Then do those who disbelieve think that they can take My servants instead of Me as allies?...”

Sadly, this notion has also permeated certain segments of the muslim society. Some individuals devote considerable time, effort, and resources to seeking out spiritual personalities believed to possess a privileged connection with Allah, the Exalted—much like a governor's proximity to a

king. Their intention is to earn the goodwill of these figures, believing that such reverence may prompt intercession on their behalf before Allah, the Exalted. This dynamic mirrors the worldly practice of gaining favor with a governor through gifts and exaggerated displays of respect in order to gain access to the king. However, this belief stands in stark contradiction to the foundational teachings of Islam. The Holy Prophets, peace be upon them, never served as intermediaries or gatekeepers between people and Allah, the Exalted. Rather, they illuminated the path to divine pleasure through guidance, instruction, and personal example, never seeking material compensation or adulation from those they served. Accordingly, a person is encouraged to pursue authentic Islamic knowledge under the tutelage of a qualified and respected teacher, while maintaining appropriate reverence. Yet, it is imperative that one does not fall into the error of worshipping spiritual figures as a means of attaining closeness to Allah, the Exalted. He alone possesses absolute authority over the universe and is fully aware of all that occurs within it. He requires no intermediaries between Himself and His creation—a truth unequivocally affirmed in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

And chapter 2 Al Baqarah, verse 255:

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

Furthermore, although intercession will indeed occur on the Day of Judgement—subject to the permission of Allah, the Exalted—it is of utmost importance that its significance is neither mocked nor taken lightly. Doing so may result in being deprived of this divine mercy. Mocking the concept of intercession often arises from a complacent attitude, in which an individual fails to utilize the blessings granted to them in accordance with Islamic principles, yet still expects salvation through the intervention of others, such as relatives or spiritual figures. In reality, the one who mocks intercession in this manner may find that the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to those who have acknowledged and embraced the Holy Quran, meaning, the muslims, as they are the ones directly accountable to its guidance. In contrast, individuals who have not accepted its teachings cannot be described as abandoning it. The outcome

for any person against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement is evident.

Even in cases where intercession is granted, such negligence may not prevent entry into Hell; at most, it may lessen the severity of the punishment. It must be clearly understood that even the briefest experience of Hell is profoundly unbearable. Therefore, genuine hope in intercession must be accompanied by earnest effort—namely, the active and sincere use of the blessings one has been granted in a manner that aligns with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then should one hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorizes it. Chapter 18 Al Kahf, verse 102:

“Then do those who disbelieve think that they can take My servants instead of Me as allies?...”

But if one persists on wishful thinking whereby they continue to disobey Allah, the Exalted, by misusing the blessings He has granted them then they will fail to support their verbal declaration of faith in Him with actions. Consequently, such individuals will experience a disruption in both their mental and physical equilibrium, their priorities will become disordered, leading to the misplacement of people and responsibilities within their lives and they will not adequately prepare for their ultimate accountability before Allah, the Exalted, on the Day of Judgement. Despite any material comforts they may possess, they will inevitably face stress, hardship, and spiritual

unrest in both this life and the Hereafter. In addition, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of losing their faith. Think of faith like a plant. Just as a plant needs to be nourished by sunlight to flourish and survive, so too must faith be nourished with acts of obedience. A plant that fails to get the nourishment it needs will eventually wither and die, and a person's faith can suffer the same fate if it is neglected. This is the greatest loss one can experience. Chapter 18 Al Kahf, verse 102:

“...Indeed, We have prepared Hell for the disbelievers as a lodging.”

As a result, all their efforts and worldly success will be wasted in this world, as it did not lead them to peace of mind in this world or in the next. Chapter 18 Al Kahf, verses 103-104:

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

It is essential to recognize that worldly possessions—such as fame, wealth, influence, familial ties, social connections, and professional success—derive their true value only when accompanied by inner tranquillity. In the absence of peace of mind, these very blessings can become sources of distress, compounding one's struggles in both the temporal world and the

Hereafter. This reality is plainly observable in the lives of the affluent and renowned, many of whom suffer from profound psychological and emotional turmoil despite their access to material abundance. Their experiences serve as a stark reminder that external prosperity does not guarantee internal well-being. Without spiritual grounding and mental equilibrium, worldly gains may intensify anxiety, discontent, and moral disorientation. Islamic teachings consistently emphasize that genuine contentment arises not from accumulation, but from alignment with divine purpose. When one rightly orders their life—placing everything and everyone in their proper place and striving for mental and physical balance—as outlined in Islamic teachings, they will cultivate a state of serenity that allows worldly blessings to be appreciated without becoming a source of stress and trouble in both worlds.

Therefore, it is imperative that a person accepts and acts upon the teachings of Islam for their own benefit, even when such guidance conflicts with personal desires. They must adopt the disposition of a wise patient who, despite being prescribed bitter medicine and a stringent dietary regimen, adheres to the physician's advice, knowing it is ultimately for their well-being. Just as this patient attains physical and mental health through disciplined compliance, so too does the individual who submits to divine instruction attain spiritual and psychological equilibrium. This is because the only One who possesses complete and perfect knowledge of the human condition—both mental and physical—is Allah, the Exalted. He alone knows how to rightly order a person's life, placing everything and everyone in their proper place. The collective knowledge held by society, despite extensive research and clinical advancement, remains inherently limited. It cannot account for every challenge a person may face, nor can it offer solutions that eliminate all forms of stress or disorder. Human advice is constrained by finite experience, restricted foresight, and subjective bias. In contrast, Allah, the Exalted, has granted humanity access to His perfect guidance through the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. These sources contain the comprehensive framework necessary for achieving true balance, clarity, and peace—both in this world and in the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will reject or ignore divine guidance, even if they claim belief in it. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, thereby failing to support their verbal declaration in Him and their accountability on Judgement Day. In this world, such an attitude prevents a person from achieving a balanced mental and physical state and causes them to misplace everything and everyone within their life. Consequently, all aspects of their life—including family, friends, career, and wealth—become sources of stress rather than comfort. If they persist in disobeying Allah, the Exalted, they may wrongly blame others, such as their spouse, for their difficulties. By cutting these positive influences out of their lives, their mental health deteriorates further, potentially leading to depression, substance addiction, and even suicidal tendencies. This outcome is evident when observing those who continuously misuse the blessings they have been granted, such as the rich and famous, despite enjoying worldly luxuries. Moreover, because this attitude prevents them from preparing for their accountability on the Day of Judgement, the punishment they face in the hereafter will be far more severe. Chapter 18 Al Kahf, verse 105:

“Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.”

Whenever an individual seeks to partake in the lawful enjoyments of the material world, they inevitably observe that the sweetness such experiences generate within the heart dissipates with remarkable swiftness. For instance, upon returning from a holiday, the initial delight of the experience fades rapidly, prompting the individual to plan another journey in pursuit of that fleeting sweetness. Similarly, after completing a film or television programme, the pleasure derived vanishes swiftly, leading to a desire for further viewing in order to recapture that sensation. This pattern is evident across all pursuits that are vain or sinful in nature. Indeed, the persistent yearning to re-experience such transient sweetness is a driving force behind the entertainment industry.

In contrast, the sweetness that emanates from actions aligned with the pleasure of Allah, the Exalted, is one that endures within the heart. The Muslim who performs the Holy Pilgrimage with sincerity continues to feel its spiritual sweetness decades thereafter. Likewise, the one who sincerely engages in charitable endeavours—such as constructing a Mosque or sponsoring an orphan—retains the sweetness of that act for many years. In light of this reality, the individual who seeks lasting inner sweetness ought to pursue it through deeds that are pleasing to Allah, the Exalted, rather than through vain or sinful indulgences.

Moreover, this phenomenon serves as a profound indication of what truly possesses value in this world. That which endures is inherently valuable, whereas that which fades swiftly is fickle and devoid of genuine worth. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

The worth of each individual is intrinsically tied to the nature of their pursuits. Should one devote themselves to that which is enduring and possesses true value, their own value will be affirmed, and both their inner tranquility and outward deeds will carry lasting significance. Conversely, if one expends their efforts in pursuit of what is fleeting and devoid of substance, the sweetness of such pursuits will swiftly vanish, and their life will be marked by transience and lack of true worth. Chapter 18 Al Kahf, verse 105:

"...so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance."

In order to accurately assess the true worth of things, one must refrain from adopting the standards propagated by social media, fashion, and prevailing cultural norms, for these sources frequently misjudge the nature of value. A common example lies in the widespread belief that the accumulation of wealth leads to peace of mind. In reality, however, excessive wealth often becomes a source of anxiety, particularly when it is misused or hoarded without purpose.

A far more reliable criterion for evaluating value—one that aligns closely with the teachings of Islam—is to observe whether a thing endures. That

which possesses genuine worth, such as peace of mind and righteous deeds, is marked by its enduring nature. For instance, an individual who performed the Holy Pilgrimage years prior continues to experience its tranquillity whenever they reflect upon it. Similarly, the peace of mind attained through sincere obedience to Allah, the Exalted, remains constant regardless of external circumstances as it leads to peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In contrast, that which lacks true value is ephemeral and quickly fades. Entertainment and worldly amusements exemplify this. Upon completing a film, one immediately seeks another, as the pleasure derived from the first has already vanished. The same applies to leisurely holidays: once returned, the individual often begins planning the next, driven by the loss of enjoyment experienced upon re-entry into daily life. Even friendships, when rooted in worldly interests, are subject to erosion over time. Those once considered closest companions may eventually become distant strangers.

Thus, evaluating matters based on their capacity to endure offers a profound and practical method for discerning what is truly valuable. Through this perception, one may determine where to invest their time, energy, and resources in pursuit of lasting peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 18 Al Kahf, verse 105:

“...so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.”

But when one fails to understand the correct value of things they will inevitably ridicule and ignore divine guidance and instead persist on misusing the blessings they have been granted. Consequently, such individuals will find themselves in a state of imbalance—both mentally and physically. Their priorities will become disordered, and they will misplace the true worth of people and possessions within their lives. More critically, they will neglect proper preparation for their ultimate accountability on the Day of Judgement. As a result, their punishment in the hereafter will be far worse. Chapter 18 Al Kahf, verse 106:

“That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.”

This verse also warns that when a muslim fails to support their verbal declaration of faith in Allah, the Exalted, with acts of obedience they will ridicule His book and His Holy Prophets, peace be upon them, by opposing their teachings practically. This path leads to disbelief, as faith resembles a plant that must be nourished through acts of obedience in order to grow and thrive. Just as a plant deprived of essential nourishment, such as sunlight and water, withers and dies, so too can a person’s faith fade away if it is not sustained through consistent obedience to Allah, the Exalted. Such a loss—the death of one’s faith—is truly the greatest loss of all. Chapter 18 Al Kahf, verse 106:

“That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.”

A major cause of this behaviour is when one blindly imitates the majority opinion within their society, such as other muslims who fail to support their verbal declaration of faith in Allah, the Exalted, with actions. When an individual observes the majority of society ignoring Islamic teachings, they may believe that the behaviour of the majority must be correct and, as a result, follow them without thought or reflection. However, one must avoid blindly following others, as the majority behaviour within society often leads to the disobedience of Allah, the Exalted. In truth, the majority opinion is not always correct. History has clearly shown how a majority's opinion or belief was proven false with new evidence and knowledge, such as the once widely held belief that the Earth was flat. It is essential for a person to refrain from unthinkingly conforming to the majority opinion, as this often results in misguided choices in both worldly and religious affairs. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should use the reasoning and intellect given to them to evaluate each situation. By basing their decisions on knowledge and evidence, they can make informed choices, even if those choices differ from the majority's opinion. Islam strongly criticizes the practice of imitating others without understanding in religious matters. For this reason, it

encourages Muslims to learn and act upon Islamic teachings with full comprehension. This approach ensures that one's faith is built on a solid foundation of knowledge rather than on the uninformed actions of others. Chapter 12 Yusuf, verse 108:

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

The one who supports their verbal declaration of faith in Allah, the Exalted, with actions will remain firm on correctly using the blessings He has granted them as outlined in Islamic teachings, in every situation. This will ensure that they achieve a balanced mental and physical state, correctly prioritize everything and everyone in their lives, and adequately prepare for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both this life and the next. Chapter 18 Al Kahf, verses 107-108:

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as initial hospitality. Wherein they abide eternally. They will not desire from it any transfer.”

This outcome is only possible when one accepts and prioritizes acting on divine guidance over all other codes of conduct. No matter how advanced a society may become, and regardless of the breadth of knowledge it

acquires across various disciplines—including the mental and physical dimensions of human beings—it remains beyond human capacity to devise a code of conduct 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. Such an undertaking is inherently impossible, for humanity is still in the process of uncovering new insights into specific aspects of human existence, such as the functions of different regions of the brain, let alone attaining the comprehensive understanding required to formulate an impeccable code of conduct that ensures lasting tranquillity and justice at both the individual and societal levels. Only Allah, the Exalted, possesses the power to accomplish this, for He is the Creator of all things, and His knowledge is without limit, encompassing the entirety of the past, present, and future. It is therefore He alone who is rightly positioned to grant humanity a code of conduct—a divine standard that clearly distinguishes between good and evil, benefit and harm—and that enables the attainment of peace of mind in place of a life burdened by anxiety and unrest. Chapter 18 Al Kahf, verse 109:

“Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.””

History bears witness that whenever this divine code of conduct was faithfully implemented in the lives of individuals, it brought about the flourishing of tranquillity, justice, and harmony within society. It follows, then, that individuals must accept and adhere to the divine code bestowed upon them, recognising it as the most beneficial path for their well-being, even when certain aspects may conflict with their personal inclinations.

They should emulate the conduct of a wise patient who acknowledges the expertise of their physician and follows their counsel, understanding that it is ultimately in their best interest, even when the prescription entails unpleasant medicine or a strict dietary regimen.

Chapter 18 Al Kahf, verse 109:

“Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.””

This verse refers to the endless ocean of knowledge and wisdom embedded in the Holy Quran which guides people to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The expressions of the Holy Quran are without equal, and its meanings are conveyed with clarity and precision. Its words and verses possess a level of eloquence that no other book can surpass. It is entirely free from contradiction—an attribute absent in the scriptures and teachings of other religions. The Holy Quran recounts in detail the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had not received formal instruction in history. It commands every form of good and forbids every form of evil, addressing

matters that concern both the individual and the wider society, so that justice, security, and peace may permeate every home and community. Unlike poetry, tales, or fables, the Holy Quran is free from exaggeration, falsehood, or fabrication. Every verse is beneficial and can be applied practically to one's life. Even when a particular story is repeated, each occurrence highlights distinct and important lessons. Unlike all other books, the Holy Quran never wearies the reader, no matter how often it is studied. The Holy Quran presents promises and warnings, each supported by clear and irrefutable proofs. When it addresses concepts that may appear abstract—such as the cultivation of patience—it provides simple, practical means for their implementation in daily life. It calls upon humanity to fulfil the very purpose of their creation: to sincerely obey Allah, the Exalted, by employing the blessings they have been granted in ways pleasing to Him. In doing so, they attain peace of mind and success in both worlds—through achieving a balanced mental and physical state, through correctly placing everything and everyone in their proper position, and through preparing adequately for their accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to those who seek true peace of mind and lasting success in this life and the Hereafter. Addressing the very nature of humankind, its guidance is timeless, benefiting every person, place, and generation. When understood and applied correctly, it serves as a cure for every emotional, economic, and physical difficulty. It offers solutions to every problem that may confront an individual or an entire society. History bears witness that societies which faithfully implemented its comprehensive and timeless teachings reaped the fruits of justice, harmony, and prosperity. More than fourteen centuries have passed, yet not a single letter of the Holy Quran has been altered, for Allah, the Exalted, has promised to preserve it. No other book in history possesses this unique and miraculous 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 identified the root problems that afflict communities and has prescribed practical remedies for each of them. By addressing these foundational issues, the numerous subsidiary problems that arise from them are naturally resolved. In this manner, the Holy Quran comprehensively addresses all matters necessary for the success of both the individual and society in this world and the Hereafter. Chapter 16 An Nahl, verse 89:

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

And chapter 18 Al Kahf, verse 109:

“Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.””

This is the greatest and most enduring miracle that Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Yet, its benefit is attained only by those who sincerely seek the truth and act upon it. As for those who pursue their own desires and

selectively adopt from it only what suits them, they will ultimately incur loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

As the leaders of the non-muslims of Mecca could not challenge the Holy Quran, they would challenge the Holy Prophet Muhammad, peace and blessings be upon him, in order to prevent others from accepting Islam out of fear of losing their social influence and leadership. For example, they would question the human nature of the Holy Prophets, peace be upon them. Chapter 17 Al Isra, verse 94:

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

And chapter 18 Al Kahf, verse 110:

“Say, "I am only a man like you..."”

The role of a Holy Prophet, peace be upon them, is uniquely designated for humanity, and it is therefore unsuitable to assign such a position to beings like Angels. The primary mission of a Holy Prophet, peace be upon them, is to serve as a practical and relatable example for humans, demonstrating how to live in accordance with divine guidance in every aspect of life. Unlike humans, Angels do not experience human conditions such as fatigue, hunger, or hardship. As a result, people would not be able to fully relate to an Angelic Prophet and might even use this as an excuse before Allah, the Exalted, on the Day of Judgement. Chapter 17 Al Isra, verse 95:

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

Why, then, were the non-Muslims astonished that a human was chosen to convey divine guidance? Is it not entirely natural for a Holy Prophet, peace be upon them, to be appointed from among humanity to guide people? If mankind is lost in error and oblivious to the truth, what is more astonishing—that their Creator would mercifully send them guidance, or that He would abandon them to wander in misguidance without direction? Indeed, the real wonder lies not in Allah, the Exalted, sending a human Prophet, peace be upon them, but in the extraordinary reaction of those who rejected this mercy despite its clarity. Chapter 18 Al Kahf, verse 110:

“Say, “I am only a man like you to whom has been revealed that your god is one God...””

In general, it is imperative to acknowledge the virtuous conduct of those who sincerely strive to follow the commands of Allah, the Exalted, by making proper use of the blessings He has bestowed upon them in accordance with Islamic teachings. Such recognition enables others to emulate their commendable character. However, when observing the righteous, one must avoid two extremes that lead to misguidance.

The first extreme is to diminish the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance—mistakenly believing that this somehow magnifies the greatness of Allah, the Exalted. In reality, such an attitude erodes the respect necessary to follow their example, for it is impossible to imitate the character of one who is not held in high esteem.

The second extreme is to elevate the status of the righteous beyond the limits set by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to perceiving them as angelic beings rather than human examples whose qualities can and should be emulated. When the righteous are raised beyond the bounds established by Islamic teachings, they become figures with whom people cannot relate, thereby hindering the adoption of their admirable traits. Such individuals may then confine themselves to speaking about the elevated status and virtues of the righteous without making any real effort to embody those qualities. This fosters the false notion that verbal praise alone suffices for guidance, even in the absence of practical imitation. This is a

reason why the Holy Quran keeps confirming the human nature of the Holy Prophets, peace be upon them. Chapter 18 Al Kahf, verse 110:

“Say, “I am only a man like you...””

While it is true that no one can attain the exalted rank of the righteous—such as that of the Holy Prophet Muhammad, peace and blessings be upon him—it remains essential for each person to strive towards their own highest potential by adopting the virtuous qualities of the righteous, rather than limiting themselves to mere verbal admiration.

Thus, it is necessary to avoid both extremes and to regard the righteous in the manner prescribed by Islamic teachings. This balanced approach preserves due respect for them, facilitates the emulation of their noble traits, and affirms their status as human beings whose exemplary qualities are attainable in practice, rather than as angelic figures beyond human reach.

Chapter 18 Al Kahf, verse 110:

“Say, “I am only a man like you to whom has been revealed that your god is one God...””

Islam teaches humanity that absolute obedience in every situation is due only to their Creator and Sustainer, Allah, the Exalted. In reality, whoever a person obeys and models their life upon is, in essence, what they worship—even if they claim not to believe in any deity. Human beings have been created in such a way that they must follow and submit to something. For some, this may be other people, social media, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

Whatever or whoever a person obeys and follows is, in truth, what they worship. Therefore, a person must reinforce their verbal declaration of faith with sincere actions by obeying Allah, the Exalted, in every situation above all else. This requires using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will attain a balanced mental and physical state, giving everything and everyone in their life the place they deserve, while also preparing adequately for their accountability on the Day of Judgement. Such conduct will ultimately grant them peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

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

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

On the other hand, the one who rejects the Oneness of Allah, the Exalted, and instead obeys or worships other things will inevitably misuse the blessings they have been granted. As a result, they will fall into an unbalanced mental and physical state, misplacing everything and everyone within their life, and neglecting proper preparation for their accountability on the Day of Judgement. This will bring them stress, hardship, and difficulty in both worlds, even if they momentarily 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.""

Chapter 18 Al Kahf, verse 110:

"Say, "I am only a man like you, to whom has been revealed that your god is one God..."

When one reflects on the creation of the heavens and the earth, along with the countless 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, for if it were even slightly closer or farther away, the planet would not be suitable for life. Likewise, the earth itself has been designed with a balanced and pure atmosphere, enabling life to thrive upon it. Chapter 2 Al Baqarah, verse 164:

“...and the alternation of the night and the day...”

The precise timing and varying lengths of days and nights throughout the year are designed to allow people to benefit optimally from them. If the days were too long, people would become exhausted from prolonged activity; if the nights were too long, there would be insufficient time to earn a livelihood or pursue beneficial knowledge. Conversely, if the nights were too short, people would not have adequate rest to maintain good health. Changes in the lengths of days and nights would also negatively impact crops, affecting the sustenance of both humans and animals. The flawless harmony of these systems, along with other balanced processes in the universe, serves as a clear indication of the Oneness of Allah, the Exalted, for multiple deities with differing desires would inevitably create chaos rather than order. 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...”

Chapter 2 Al Baqarah, verse 164:

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

Observing the perfectly balanced water cycle also points clearly to the existence of a Creator. Water evaporates from the seas, rises, and then condenses to form rain, which initially has an acidic nature. When this rain falls on mountains, they naturally neutralize its acidity, making it suitable for human and animal use. Any disruption to this delicate system would result in catastrophe for life on Earth. The salt in the oceans prevents the decay of dead creatures from contaminating the water. If the oceans became polluted, marine life would perish, and this contamination would inevitably affect life on land.

The composition of ocean water is also carefully balanced to support both marine life beneath the surface and the navigation of heavy ships on top. A slight change in this composition would create an imbalance, allowing either life beneath the sea to thrive or ships to sail efficiently—but not both simultaneously. Even today, maritime transport remains the most widely

used method for transporting goods worldwide, demonstrating the critical importance of this perfect balance for life on Earth.

In addition, evolution is based on mutation, which is inherently imperfect. When one observes the countless species around us, it becomes evident that they have been created in a perfectly balanced way to thrive in their specific environments. For instance, camels are designed to endure extreme heat and survive long periods without water, making them ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been designed with remarkable precision so that impurities within its body are completely separated from the milk it produces. Any mixing of the two would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Every species has been assigned a specific lifespan, a measure that ensures no single species overwhelms the rest. For instance, flies possess a very short lifespan of merely three to four weeks, yet are capable of laying up to five hundred eggs. Were their lifespan significantly longer, their population would grow disproportionately, eventually overpowering all other species on Earth. Conversely, creatures endowed with a long lifespan are generally limited to producing only a small number of offspring, thereby keeping their population in balance. Such precise regulation of life spans and reproductive capacity cannot be the result of mere accident, nor can it be adequately explained by the process of evolution. Chapter 2 Al Baqarah, verse 164:

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

Winds play an essential role in the process of wind pollination, enabling the reproduction of crops, plants, and trees. In earlier times, they were indispensable for sea travel, which, even to this day, remains the primary means of transporting goods across the globe. Winds are also necessary for carrying rainclouds to specific locations, thereby providing water to all living beings—something upon which their survival depends. Within the Earth, a perfectly balanced system of winds is observed. A deficiency in wind would result in disorder and hardship for creation, while an excess would likewise bring about chaos and destruction. In the same manner, rainfall is also divinely balanced: too little results in drought and famine, whereas too much causes widespread 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 one who reflects upon these perfectly balanced systems cannot, with sound reason, deny the existence of a single Creator who possesses power over all things.

Furthermore, if a person who provides for certain aspects of another's needs—such as their housing—is deemed worthy of gratitude, then it is only just and proper that gratitude be shown to Allah, the Exalted, who has bestowed every blessing within the universe upon humankind. Gratitude in intention entails performing deeds solely for the pleasure of Allah, the Exalted; whoever acts for other motives will receive no reward from Him. This has been explicitly warned against in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear sign of a sincere intention is that one neither expects nor desires appreciation or recompense from people. Gratitude expressed by the tongue consists of speaking only that which is good or remaining silent. Gratitude in action involves employing the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude becomes a means for the increase of blessings and ultimately leads to peace of mind in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

When a person owns an object, it is both correct and customary for them to use it in whatever manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything within the universe—including human beings—He alone determines what should and should not occur within it. It is therefore only just and reasonable that a person obey Allah, the Exalted, for He alone possesses ownership over the entire universe, including themselves.

In the same way, when an individual lends something they own to another, it is only fair that the borrower use the item in accordance with the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a permanent gift. As with worldly loans, this trust must be repaid. The only means of repaying it is to use these blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are granted as a gift, and thus those who receive them will be free to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

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

A person must, therefore, take care not to confuse the worldly blessings—granted as a temporary loan—with the gifts of Paradise, which are bestowed as a permanent gifts. Chapter 18 Al Kahf, verse 110:

“...to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

To deny the possibility of human resurrection on the Day of Judgement is an irrational stance, for numerous examples of resurrection are witnessed throughout the days, months, and years. Allah, the Exalted, sends down rain to revive barren, lifeless land, and causes a dead seed to burst forth into life, thereby providing sustenance for His creation. In the same manner, Allah, the Exalted, can—and will—restore life to the “dead seed” that is the human being, buried in the earth, just as He brings forth the living plant from the lifeless seed. The changing of the seasons likewise bears testimony to resurrection. In winter, the leaves of trees wither and fall, leaving the tree seemingly lifeless; yet in the seasons that follow, the leaves return, and the tree once again appears full of life. The process of renewal is also continuously observed within the human body, as cells—such as skin cells—are in a constant cycle of death and regeneration. Even the daily sleep–wake cycle serves as a sign of resurrection. Sleep is the sister of death, for in it the senses are suspended and the individual is cut off from the world. Allah, the Exalted, then returns the soul to the sleeper if they are destined to live on, granting them life once more. Chapter 39 Az Zumar, verse 42:

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

The Day of Judgement is an inevitable reality. Observation of the universe reveals countless examples of perfect balance. The Earth, for instance, is positioned at a precise and balanced distance from the Sun; were it even slightly closer or farther, it would be uninhabitable. Likewise, the water cycle—whereby water evaporates from the oceans, rises into the atmosphere, condenses, and returns as rain—is perfectly regulated to sustain life on Earth. The ground, too, has been created in a balanced manner: soft enough for the delicate shoots of seeds to penetrate and provide crops for creation, yet firm enough to support the weight of heavy structures. Such examples not only testify to the existence of a Creator but also to the principle of balance that governs His creation. Yet there remains one aspect of this world that is manifestly unbalanced: the actions of humankind. One often witnesses oppressive and tyrannical individuals who escape justice in this life, while countless others endure oppression and hardship without receiving their full recompense for patience. Many Muslims who sincerely obey Allah, the Exalted, face great trials and receive only a portion of their reward in this world, whereas 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 human actions must also be balanced. Since this balance is not fully realised in the present world, it must necessarily occur at another time—namely, on the Day of Judgement.

Although Allah, the Exalted, has the power to grant complete reward and punishment in this life, one of the wisdoms in delaying full recompense is that He grants repeated opportunities for repentance and reform. Likewise, He does not bestow the complete reward of the believers in this world, for this world is not Paradise. Belief in the unseen—particularly in the full reward awaiting the believer in the Hereafter—is a fundamental aspect of faith. Indeed, it is this belief in the unseen that gives faith its distinction; belief in what can be perceived through the senses, such as receiving full reward in this life, would not hold the same merit.

In addition, fear of complete punishment and hope for full reward in the Hereafter serve as powerful incentives to abstain from sin and to perform righteous deeds.

For the Day of Recompense to take place, the material world must come to an end, for reward and punishment can only be administered once the actions of all people have ceased. Thus, the Day of Recompense cannot occur until the deeds of humankind are concluded, which necessitates the eventual end of the material world.

Reflecting upon this discussion will strengthen one's conviction in the Day of Judgement and inspires preparation for it—by using the blessings granted by Allah, the Exalted, in the manner prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—so that they attain peace of mind and success in both worlds through obtaining a balanced mental and physical state and through

correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 18 Al Kahf, verse 110:

“...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

This verse also indicates that the right attitude involves having a strong desire to meet one's Creator and Lord, which is only possible in the hereafter. This does not mean one should wish for death, but it means they should live in this world with the highest aim and goal: to meet their Creator.

Generally speaking, the Companions of the Prophet Muhammad, peace and blessings be upon him, stand out as the greatest group of people to have ever lived, second only to the Holy Prophets, peace be upon them. Among the qualities that distinguished them was the loftiness of their aims

and aspirations. In all that they said and did, their focus was firmly set upon the Hereafter rather than the material world. Even if one were to set aside their abundant acts of worship and observe only their daily activities, one would still witness a people whose lives clearly reflected their belief in the Hereafter, for the majority of their efforts were directed towards it. They consistently used the blessings granted to them in ways pleasing to Allah, the Exalted, and refrained from employing them in vain or sinful pursuits.

By contrast, if the obligatory prayers were removed from the daily life of many modern Muslims, their activities would often be indistinguishable from those of non-Muslims. This is due to the lowliness of their aims and aspirations, for the vast majority of their efforts are directed towards the material world, just as is the case with those who do not believe in the Hereafter. One must not deceive oneself into thinking that such a life mirrors that of the Companions, may Allah be pleased with them.

Indeed, the Companions, may Allah be pleased with them, engaged in business and raised families, yet they did so entirely in accordance with the teachings of Islam. They earned and spent only in ways pleasing to Allah, the Exalted, and avoided all that would not benefit them in the Hereafter. They married, but their choice of spouse was guided solely by Islamic principles, and they strove diligently to fulfil the rights of their spouses in accordance with the teachings of Islam, rather than according to personal whims. They raised their children by teaching them the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instilling in them the priority of preparing for the Hereafter over worldly gain, and guiding them to use their blessings correctly as outlined in Islamic teachings so that they achieved peace of mind in both worlds through

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

In contrast, many Muslim parents today limit their children's religious education to reciting the Holy Quran without understanding or acting upon it, while devoting their full energy to encouraging them to amass wealth and acquire properties.

Although modern Muslims may outwardly imitate some actions of the Companions, may Allah be pleased with them, their aims and aspirations are often rooted in the material world, placing them far from the true example of those noble predecessors.

A believer must live in such a way that an observer of their daily life can clearly perceive their belief in the Hereafter, as reflected in aims and aspirations directed entirely towards it.

This is achieved by using every blessing in ways 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. Such conduct cannot be confined to the five obligatory prayers, which occupy less than an hour of the day, but must be evident in every word and deed. This was the way of the Companions, may Allah be pleased with them, and it was one of the foremost reasons for their greatness. This behaviour 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 18 Al Kahf, verse 110:

“...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

Worship and obedience are not limited to false deities like idols; they can extend to anything a person prioritizes above the commands of Allah, the Exalted. This may include, but is not restricted to, social media, fashion, culture, or even other people. Whatever takes precedence over the obedience of Allah, the Exalted, effectively becomes the object of a person's worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and religious leaders among the People of the Book were not literally worshipped as deities. Instead, when people obeyed them in ways that contravened the commands of Allah, the Exalted, such obedience was effectively considered a form of worship. The same principle in Islam applies to the Devil: obeying him in defiance of Allah, the Exalted, is essentially an act of worship directed toward him. Chapter 36 Yaseen, verse 60:

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

Most people have not directly worshipped the Devil; however, they are considered to do so because of their obedience to him in defiance of Allah, the Exalted. Therefore, it is essential to avoid submitting to any authority or influence that contradicts the commands of Allah, the Exalted, as such submission effectively becomes a form of worship.

A person who consistently disobeys Allah, the Exalted, will inevitably fall under the control of other influences—such as individuals, social media, fashion, cultural trends, or even employers. Attempting to satisfy these multiple and often unjust masters leads to stress and frustration, as their conflicting and unpredictable demands cannot all be met. Just as an employee with several supervisors cannot realistically fulfil every expectation, those who abandon servitude to Allah, the Exalted, will find themselves burdened by countless masters, losing their peace of mind in the process. Over time, this can manifest as sadness, isolation, depression, and even suicidal thoughts, as their efforts to satisfy these worldly authorities fail to bring true fulfilment. Furthermore, yielding to other entities in disobedience to Allah, the Exalted, holds no benefit in the Hereafter, as these very entities are powerless to provide assistance when it is most needed.

In order to avoid this outcome one must sincerely obey Allah, the Exalted, in every situation by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 18 Al Kahf, verse 110:

“...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

It is therefore incumbent upon a person to accept and act upon the teachings of Islam for their own benefit, even when such teachings conflict with their personal desires. They should conduct themselves like a wise patient who accepts and follows the medical advice of a skilled physician, knowing it to be in their best interest, even when prescribed bitter medicines and a strict dietary regimen. Just as this patient ultimately attains sound mental and physical health, so too will the one who accepts and implements the teachings of Islam. This is because the only One who possesses the complete knowledge required to ensure that a person attains a balanced mental and physical state, and who can guide them to place everything and everyone in their proper position within life, is Allah, the Exalted. The knowledge of human mental and physical states possessed by society—despite extensive research—will never suffice to achieve this outcome. Human understanding cannot resolve every challenge an individual may face, nor can it guarantee freedom from all

forms of mental and physical distress, nor ensure the correct ordering of priorities in life. This is due to the inherent limitations of human knowledge, experience, foresight, and the influence of bias. Allah, the Exalted, alone possesses this perfect knowledge, and He has conveyed it to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this is evident when one compares the lives of those who use their blessings in accordance with Islamic teachings with those who do not. While patients often follow the prescriptions of their doctors without understanding the underlying science—placing blind trust in their expertise—Allah, the Exalted, does not call upon people to follow His guidance blindly. Rather, He invites them to reflect upon the teachings of Islam so that they may recognise their truthfulness and appreciate their positive effects upon their lives. However, such recognition 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....””

Moreover, since Allah, the Exalted, alone governs the spiritual hearts of people—the abode of peace of mind—it is He alone who determines who is granted it and who is 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 utilize the blessings He has given them in the correct manner, as outlined in Islamic teachings. Chapter 18 Al Kahf, verse 110:

"...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

And chapter 16 An Nahl, verse 97:

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

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

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