

**A Summarised  
Quranic  
Commentary:  
The Path of  
Peace of Mind  
Chapter 22 Al Hajj**

**PodQuran - Vol 22**



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

**A Summarised Quranic Commentary: The Path of Peace of  
Mind – Chapter 22 Al Hajj**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter  
22 Al Hajj

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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.

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

## **Compiler's Notes**

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

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

## **Introduction**

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 22 Al Hajj 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 22 – Al Hajj, Verses 1-78 of 78

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ ﴿١﴾

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ  
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ  
بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ  
مَّرِيدٍ ﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ  
السَّعِيرِ ﴿٤﴾



يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ  
ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ  
لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ  
نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوهُنَّ أَشَدَّكُمْ وَمِنْكُمْ مَّن  
يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن  
بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ  
أَهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٨﴾

ثَانِي عَطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ  
الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ  
أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ذَلِكَ هُوَ  
الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا لِمَن ضَرُّهُ أَقْرَبُ مِّن نَّفْعِهِ لِيَئِسَ الْمُؤْمِنُ وَلِيَأْسَ  
الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَنْ كَانَ يَظُنُّ أَن لَّنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ  
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا إِبْرَئِيلَ اللَّهُ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ  
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ  
يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

﴿ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ  
لَهُمْ شِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَلَهُمْ مَّقَامِعٌ مِّن حديد ﴿٢١﴾

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا  
عَذَابَ الْحَرِيقِ ﴿٢٢﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ  
وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ  
الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَكِيفِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ  
بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا  
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ  
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ  
مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ الْأَنْعَامِ فَكُلُوا مِنْهَا  
وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَوفُوا  
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ  
وَأَحَلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ  
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ ﴿٣٠﴾



حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ  
السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

ذَلِكَ وَمَنْ يُعِظْكُمْ شَعْبِ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ  
الْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ  
مِّنْ بَهِيمَةٍ ۚ الْأَنْعَامُ فَالْهُكْمُ لِلَّهِ وَحْدَهُ ۚ أَسْلِمُوا وَبَشِّرِ  
الْمُخْبِتِينَ ﴿٣٤﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ  
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا  
اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعمُوا  
الْقَنَاعَ وَالْمُعْتَرَكُذَلِكَ سَخَرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ  
كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ  
الْمُحْسِنِينَ ﴿٣٧﴾

﴿٣٨﴾ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ  
كَفُورٍ ﴿٣٨﴾

أَذِنَ لِلَّذِينَ يُقَتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ  
لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ  
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوْمِعُ وَيَبِعُ  
وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا  
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ  
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ ﴿٤٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ  
أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ  
عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ﴿٤٥﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ  
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي  
الصُّدُورِ ﴿٤٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ  
رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى  
الْمَصِيرِ ﴿٤٨﴾

قُلْ يَتَايَأُهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ ﴿٥٠﴾



وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

الْمَلَكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾



وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ  
الْرَازِقِينَ ﴿٥٨﴾

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ  
لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ  
فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ  
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ  
مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَنِيُّ  
الْحَمِيدُ ﴿٦٤﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَآ فِي الْأَرْضِ وَالْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ  
وَيُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ  
لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ  
لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ  
وَأَدْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿٦٧﴾

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يُحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ  
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ  
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا تُلِيَ عَلَيْهِمْ ءَايَتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا  
الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ  
ءَايَتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مِّنْ ذَٰلِكُمْ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ  
كَفَرُوا وَبَشِّرِ الْمَصِيرُ ﴿٧٢﴾

يَتَأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ؕ إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ؕ وَإِنْ  
يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ  
وَالْمَطْلُوبُ ﴿٧٣﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ؕ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ؕ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ  
وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ  
 فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ  
 قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى  
 النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ  
 فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ



*“O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.*

*On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.*

*And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.*

*It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze.*

*O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who*

*is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing.*

*And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.*

*That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent*

*And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.*

*And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him],*

*Twisting his neck [in arrogance] to mislead [people] from the way of Allah . For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said],*

*"That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."*

*And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.*

*He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.*

*He invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate.*

*Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.*

*Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?*

*And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.*

*Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection.*

*Indeed Allah is, over all things, Witness.*

*Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.*

*These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water*

*By which is melted that within their bellies and [their] skins.*

*And for [striking] them are maces of iron.*

*Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"*

*Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.*

*And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.*

*Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.*



*And, when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.*

*And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -*

*That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.*

*Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."*

*That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement,*

*Inclining [only] to Allah , not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.*

*That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.*

*For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House.*

*And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And give good tidings to the humble [before their Lord]*

*Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.*

*And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.*

*Their meat will not reach Allah , nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.*

*Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.*

*Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.*

*[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.*

*[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.*

*And if they deny you,- so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets],*

*And the people of Abraham and the people of Lot*

*And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.*



*And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace.*

*So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.*

*And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.*

*And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.*

*Say, "O people, I am only to you a clear warner."*

*And those who have believed and done righteous deeds - for them is forgiveness and noble provision.*

*But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.*

*And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.*

*[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.*

*And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.*

*But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.*

*[All] sovereignty that Day is for Allah ; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.*

*And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.*

*And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.*

*He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.*

*That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.*

*That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.*

*That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.*

*Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.*

*To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.*

*Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah , to the people, is Kind and Merciful.*

*And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.*

*For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.*

*And if they dispute with you, then say, " Allah is most knowing of what you do.*

*Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."*

*Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah , is easy.*

*And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.*

*And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."*

*O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.*

*They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.*

*Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.*

*He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters.*

*O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.*

*And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah . He is your protector; and excellent is the protector, and excellent is the helper."*

## Discussion on Verses 1-78 of 78

This chapter of the Holy Quran opens with an address to all people. Chapter 22 Al Hajj, verse 1:

*“O mankind...”*

This indicates the profound importance of equality within Islam. The status of people is judged by a single criterion: the degree to which they sincerely obey Allah, the Exalted. This obedience is demonstrated by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

All other standards by which people often measure worth—such as gender, ethnicity, wealth, or social class—hold no value in the sight of Allah, the Exalted. To elevate such distinctions is to invite arrogance, racism, and disunity among people. True nobility lies only in righteousness, which is

defined by sincerity of intention and consistency of obedience. It is also essential to recognise that intention is hidden from creation. Outward actions may be visible, but the inner reality of sincerity is known only to Allah, the Exalted. For this reason, people must refrain from making claims about their own superiority or the superiority of others, for such judgments belong to Allah, the Exalted, alone. He alone knows the true state of every intention, word, and deed. When this principle is upheld, it becomes a powerful safeguard for society. It eliminates the seeds of division, cultivates humility, and unites people upon a single standard of worth. By recognising that true value lies only in one's relationship with Allah, the Exalted, people are freed from the false hierarchies of the world and are able to live with dignity, equality, and mutual respect. Chapter 53 An Najm, verse 32:

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

Allah, the Exalted, invites all people to fulfill their purpose of creation: obeying and worshipping Him. Chapter 51 Adh Dhariyat, verse 56:

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

And chapter 22 Al Hajj, verse 1:

*“O mankind, fear your Lord...”*

Piety, which is the foundation of obeying Allah, the Exalted, involves correctly using the blessings one has been granted as outlined in Islamic teachings, in every situation, whether times of ease or difficulty and in every aspect of their life, whether worldly or religious. By adopting this approach, a person cultivates a state of balance in both mind and body, ensuring that their emotions, relationships, and priorities remain properly ordered. They learn to value each blessing and responsibility in proportion to its true worth, guided by the awareness that their ultimate accountability lies before Allah, the Exalted, on the Day of Judgement. This conscious alignment between faith, thought, and action brings clarity and purpose to life, shielding the individual from confusion and inner turmoil. Such a person experiences genuine serenity and strength in facing life’s trials, for their heart is anchored in divine remembrance and their actions are directed toward eternal success. As a result, they attain lasting peace and contentment—both in this transient world and in the everlasting life of the Hereafter.

Furthermore, a facet of piety involves refraining from certain permissible actions due to the concern that they may lead one to engage in unlawful behavior. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely prohibit people from crossing His limits; rather, He commands them not even to approach those limits. This precautionary principle is repeatedly emphasized throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not simply to refrain from eating from the forbidden tree in Paradise, but to avoid going near it altogether—even though merely approaching it was, in itself, lawful. Chapter 7 Al A'raf, verse 19:

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

This verse highlights a profound spiritual truth: not everything lawful is necessarily beneficial to engage in. Certain lawful acts, especially vain ones, often serve as gateways to the unlawful. For example, vain talk, while not sinful in itself, frequently leads to major sins such as backbiting or lying. Likewise, spending one's wealth vainly can easily descend into extravagance, which is clearly condemned in the Holy Quran. Chapter 17 Al Isra, verse 27:

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



The reality is that most people who become misguided do not fall into sin suddenly; rather, it is a gradual, step-by-step process. They begin by merely approaching what is forbidden, convincing themselves that it is harmless, until they are eventually drawn into the very acts they once avoided. For instance, a person who regularly associates with those who drink alcohol is far more likely to succumb to drinking than someone who keeps distant from such company. This principle of cautious restraint was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, who advised believers to abandon certain lawful things out of fear that they might lead to the unlawful. As narrated in a Hadith found in Jami At Tirmidhi, number 2451, a person cannot attain true piety until they give up some permissible things to safeguard themselves from sin. Therefore, one must not only avoid what is clearly prohibited but also exercise prudence by distancing themselves from vain and excessive indulgence, even in lawful matters. Such mindfulness ensures steadfast obedience to Allah, the Exalted, by using the blessings granted in accordance with the guidance of the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach embodies the essence of righteousness and leads to lasting peace—both mental and physical—by helping one correctly prioritize everything and everyone within their life while preparing for the Day of Judgement. Chapter 16 An Nahl, verse 97:

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

Conversely, as warned in verse 1, those who fail to heed this wisdom—who indulge excessively in lawful pleasures, especially in vain pursuits—will find themselves gradually drawn toward the unlawful. By misusing the blessings bestowed upon them, they invite hardship, confusion, and inner turmoil into their lives. Such individuals lose balance in both mental and physical well-being and misplace priorities and relationships. Even if they experience fleeting moments of enjoyment, these are inevitably followed by distress and dissatisfaction—a truth evident in the lives of many who live in heedlessness, including the wealthy and indulgent. And as their attitude prevents them from correctly preparing for their accountability, their difficulty and punishment will increase exponentially. Chapter 22 Al Hajj, verses 1-2:

*“...fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will experience a miscarriage, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.”*

One of the main reasons why elements of the Hereafter—such as the Day of Judgement and Hell—have been described with such vivid detail in Islamic teachings is to eliminate the false beliefs that were adopted by previous nations, who belittled these realities and even turned them into objects of mockery. This dismissive attitude was rooted in wishful thinking, whereby people persisted in disobeying Allah, the Exalted, while falsely assuming that they would still attain salvation in both worlds. Such false assumptions took many forms: reliance on the intercession of a righteous person without personal reform, the belief that a mere verbal claim of faith would suffice for salvation, the presumption that excuses and repentance

would automatically be accepted on the Day of Judgement regardless of one's deeds, and the notion that the punishments of the Hereafter would be no more severe than worldly punishments. In order to eradicate these misconceptions, Islamic teachings present the realities of the Hereafter in detail, so that people may grasp their seriousness and prepare accordingly. Chapter 22 Al Hajj, verse 2:

*“On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will experience a miscarriage, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.”*

Therefore, the purpose of these descriptions is not to instil despair, but to awaken hearts to the truth and to encourage practical obedience to Allah, the Exalted. This obedience entails correctly utilising the blessings He has granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, one is safeguarded from complacency, shielded from false hopes, and guided towards a life of sincerity and accountability—thereby ensuring safety from punishment 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 obeying Allah, the Exalted, and preparing for accountability often contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted. In fact, many of them will criticize Islam and

muslims as a result of their worldly desires and aspirations. Chapter 22 Al Hajj, verse 3:

*“And of the people is he who disputes about Allah without knowledge...”*

A distinct divergence from established social norms, particularly when rooted in adherence to divine commandments, frequently engenders discomfort among others. This unease often surfaces as criticism, derision, or outright opposition, most acutely within intimate social circles like family and close friends. Such reactions are generally less a commentary on the validity of the adherent's faith than a reflection of the perceived challenge it poses to the prevailing lifestyles, values, and self-justification of those observing it. Consequently, a steadfast commitment to religious principles, even when ethically sound and spiritually grounded, is often met with considerable social resistance.

Furthermore, contemporary cultural forces—including social media, fashion trends, and dominant societal standards—exert considerable pressure against the commitment to Islamic values. The observance and promotion of Islam are, at times, portrayed as impediments to material success, public acceptance, and social recognition. Industries and institutional entities that may be subject to Islamic ethical critique sometimes actively resist the incorporation of its principles, thereby discouraging adherence and contributing to the marginalisation of those who uphold the faith. This resistance is a significant factor in the proliferation of anti-Islamic narratives, particularly across digital platforms where public discourse is often shaped to undermine religious commitment.

Adherents of Islam, who champion moderation in personal desires and the responsible use of the blessings they have been granted, frequently encounter resistance from individuals who prioritize unchecked impulse and indulgence as Islam makes them appear animalistic. Such detractors may actively attempt to dissuade others from embracing the faith, promoting instead a lifestyle governed by unrestrained desire. Critics often focus on specific elements of Islamic practice, such as the prescribed dress code for women, as a means to undermine the faith's credibility and relevance. Nevertheless, careful analysis reveals the superficiality of these objections, which ultimately derive from a profound discomfort with Islam's fundamental emphasis on discipline, modesty, and self-restraint. For example, the disproportionate scrutiny directed at Islamic attire contrasts sharply with the general acceptance of mandated uniforms in professions like law enforcement, military service, healthcare, and corporate environments. This inconsistency exposes a lack of sound reasoning in the underlying arguments. Ultimately, the resistance encountered is not primarily a reaction to the outward practices themselves, but to the foundational Islamic principles and the disciplined conduct of its adherents, which stand in direct opposition to lifestyles cantered on self-indulgence. Chapter 22 Al Hajj, verse 3:

*“And of the people is he who disputes about Allah without knowledge...”*

As indicated by this verse, the key to remaining firm on the obedience of Allah, the Exalted, in the face of this criticism is obtaining and acting on Islamic teachings so that one obtains strong faith. Strong faith is an

essential attribute for every believer, serving as the foundation for steadfast obedience to Allah, the Exalted, in all situations, regardless of ease or hardship. An individual possessing such firm conviction maintains constancy in their devotion, remaining unmoved by the vicissitudes of worldly life. This spiritual fortitude is nurtured through sincere learning and the practical implementation of the clear proofs and evidences found within the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources articulate how genuine obedience to Allah, the Exalted, leads to tranquillity of heart and peace of mind, both in this life and the Hereafter. Conversely, a neglect of Islamic teachings inevitably results in weak faith. Such an individual is easily susceptible to personal desires and worldly allurements, often disobeying Allah, the Exalted, whenever guidance conflicts with their immediate inclinations. This lack of profound understanding prevents them from recognizing that controlling their lower desires and adhering to divine commands are the true paths to contentment and stability in life. It is therefore imperative that every believer actively seek certainty of faith by diligently learning, internalizing, and acting upon Islamic knowledge. This process is crucial for strengthening conviction, deepening understanding, and fortifying the heart against doubt and temptation. True faith is not merely a verbal declaration; it is a way of life, demonstrated through consistent action and the responsible use of divine blessings in a manner that aligns with divine pleasure, as outlined in the primary Islamic sources. This comprehensive approach ensures that one attains inner harmony—a balanced mental and physical state—while establishing proper priorities in all aspects of life. This harmony brings peace in this temporary world and assures lasting serenity in the eternal life to come, a promise affirmed for those who remain steadfast in their faith and obedience.

As warned in verse 2, one of the main reasons people adopt the wrong attitude whereby they allow their worldly desires to dominate their behaviour is out of blind imitation of the popular opinion within their society,

which is controlled by the human devils, whose only aim is to fulfil their worldly desires and aspirations at all costs. Chapter 22 Al Hajj, verse 3:

*“And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.”*

One must refrain from blindly following others, as the prevailing trends and behaviours within society frequently lead to the disobedience of Allah, the Exalted. When a person witnesses the majority disregarding Islamic teachings, they may be tempted to assume that such conduct must be correct and subsequently follow it without reflection or discernment. However, the truth is that the opinion of the majority is not a reliable measure of what is right. History repeatedly demonstrates how popular beliefs—once held as undeniable truths—were later proven false by new evidence and understanding, such as the mistaken notion that the Earth was flat. It is therefore essential to avoid behaving like cattle that follow the herd without awareness, as such unthinking conformity often leads to serious errors 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.”*

And chapter 22 Al Hajj, verse 4:

*“It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze.”*

Instead, individuals should employ the intellect and reasoning granted to them by Allah, the Exalted, to assess each matter based on authentic knowledge and clear evidence, making thoughtful decisions even when these differ from the dominant views of society. Islam strongly condemns the blind imitation of others—particularly in matters of faith—and instead commands that believers learn and act upon Islamic teachings with true understanding. Chapter 12 Yusuf, verse 108:

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

Chapter 22 Al Hajj, verse 3:

*“And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.”*



This outcome also occurs when one obeys and follows the Devil and allows him to delude them in respect to Allah, the Exalted. Chapter 35 Fatir, verse 5:

*“...and be not deceived about Allah by the Deceiver.”*

One of the subtle ways in which the Devil deceives people is by deluding them into falsely believing that, since Allah, the Exalted, is All-Forgiving and Merciful, He will pardon them regardless of their deeds. This false sense of security leads to wishful thinking, whereby a person persists in disobedience while wrongfully assuming that they will still obtain the mercy and forgiveness of Allah, the Exalted, in both worlds. To avoid falling into such a misguided belief about Allah, the Exalted, it is essential to study and reflect upon His divine names and attributes as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A correct understanding of these attributes fosters balance: it instils both hope in His mercy and fear of His justice, thereby encouraging sincere obedience and the proper use of the blessings He has bestowed, in accordance with Islamic principles. Conversely, ignorance of Allah, the Exalted, names and attributes can lead to distorted beliefs that open the door to disobedience. For example, one who truly understands that Allah, the Exalted, is All-Forgiving will not take this as a license to sin, but will instead strive earnestly to obey Him, hoping that their sincere repentance and efforts will be accepted. In contrast, one who misunderstands the nature of divine forgiveness may continue in sin, wrongly assuming that pardon is guaranteed irrespective of their actions. Thus, true knowledge of Allah, the Exalted, protects a person from the

Devil's deception, nurtures sincerity, and ensures that hope in His mercy is always accompanied by a commitment to obedience.

After warning people to take Judgement Day seriously by practically preparing for it, Allah, the Exalted, provides some evidence of resurrection in order to strengthen one's resolve in preparing for their accountability on the Day of Judgement. Chapter 22 Al Hajj, verse 5:

*“O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may clarify to you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing...”*

The capability of Allah, the Exalted, to resurrect humanity after death is fundamentally asserted by the act of original creation. Having brought human beings into existence from nothing and maintained absolute control over every stage of their life, including the determination of their death, Allah, the Exalted, is undeniably capable of restoring them from dust and bones. Furthermore, the denial of resurrection on the Day of Judgement is contradicted by numerous observable instances of renewal found throughout the natural world. The concept of reanimation is constantly

demonstrated in the cycles of the Earth. Allah, the Exalted, sends rain to bring life to barren land, as mentioned in Chapter 22 Al Hajj, verse 5:

*“...And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.”*

Just as a lifeless seed bursts forth, the human body buried in the Earth can and will be restored to life. The changing of the seasons also clearly illustrates resurrection: trees that appear lifeless in winter are reanimated with leaves in the spring. Even within the body, resurrection occurs continually as cells are constantly dying and being reproduced. The sleep-wake cycle serves as a further parallel. Sleep is likened to a minor death, as the sleeper's senses are suspended. 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 return of the soul to one destined to live on is a daily act of giving life to the sleeping person. These continuous natural phenomena affirm the principle stated in Chapter 22 Al Hajj, verse 6:

*“That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent.”*

The requirement for a Day of Judgement is established not only by the power of the Creator but also by the fundamental principle of balance that governs the entire cosmos. Observation confirms that Allah, the Exalted, has crafted the universe with flawless precision and equilibrium. This is evident in countless examples: the Earth maintains a perfectly balanced orbit around the sun, ensuring habitability; the water cycle operates in flawless equilibrium; and the ground possesses the dual, balanced capacity to both nurture delicate seeds and support massive structures. All of these point to a Designer operating with absolute, meticulous order. In stark contrast to this cosmic order, the actions of humankind often introduce a profound moral imbalance. The world frequently witnesses the disheartening spectacle of oppressive and tyrannical individuals escaping accountability and justice in this life. Conversely, those who are oppressed, or who face immense hardship, often do not receive full recompense for their patience, suffering, and righteousness. Sincere believers who meticulously strive to obey Allah, the Exalted, frequently endure significant worldly challenges, while those who openly transgress may appear to enjoy the luxuries and ease of this life. Given that Allah, the Exalted, has instituted balance in all creation, the system of reward and punishment for human deeds must likewise be balanced and completed. Since complete justice and perfect recompense are undeniably absent from this temporary world, they must be fully realized at a future, designated time—the Day of Judgement.

While Allah, the Exalted, possesses the power to dispense all reward and punishment immediately in this life, a profound divine wisdom underlies the delay. One key reason is the provision of continuous opportunities for sincere repentance and behavioural correction for those who have erred. Furthermore, believers are not granted their ultimate, full reward in this life because this world is inherently temporary and is not the eternal Paradise. Crucially, the anticipation of future recompense solidifies the core nature of faith. Belief in the unseen—specifically the full, perfect reward and accountability awaiting the believer in the Hereafter—serves as the vital, distinguishing element of true faith. Were complete rewards visible and perceivable through the five senses in this world, faith would be stripped of its special virtue and its essential test of conviction. Consequently, the potent combination of fear of full punishment and hope of full reward in the Hereafter acts as a continuous, powerful incentive, motivating individuals to abstain from sin and dedicate themselves to righteous deeds. For this Day of Recompense to commence, all human actions must first conclude, a reality which inherently necessitates the ending of this material world.

Reflecting upon these logical and physical proofs deepens a believer's conviction in the Day of Judgement, encouraging them to prepare by rightly utilizing the blessings granted to them, thus ensuring the attainment of 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 22 Al Hajj, verses 6-7:

*“That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent. And that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.”*

Generally speaking, verse 5, discusses how a human develops in detail yet briefly mentions a person's lifespan in this world thereby indicating the immense speed at which life passes by in this world, irrespective of one's age of death. Therefore, one must hasten towards making use of the time they have been granted before they reach their unknown time of death or senility whereby they will struggle to obey Allah, the Exalted, after losing their senses. Chapter 22 Al Hajj, verse 5:

*“...And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing...”*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2306, that people should hasten to perform good deeds before they reach the stage of senility. A person ought to make full use of their youth and the strength of their intellect before the decline of old age sets in. This includes both

acquiring beneficial knowledge and acting upon it, as well as using one's mental and physical energy to obey Allah, the Exalted—by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, one ensures that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. It is unwise for a person to delay this responsibility by assuming that they can dedicate themselves to learning and practicing Islamic knowledge later in life, for there is no guarantee that they will live to see old age. Even if they do, the ability to learn is far more difficult in later years, as the prime age for acquiring knowledge and shaping character is during youth. Furthermore, even if knowledge is gained in old age, it is often harder to implement, for habits become deeply ingrained and change becomes more challenging. Therefore, one must not waste the vitality of youth but should instead seize it as a unique opportunity to learn, to act, and to reform. This urgency is further emphasised by the fact that even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390. His supplication demonstrates that senility is not only a physical decline but also a spiritual trial, and thus it is vital to prepare before such a stage arrives. By recognising the fleeting nature of youth and the uncertainty of life, a person is motivated to act decisively, ensuring that their strength, time, and intellect are invested in what will benefit them in this world and in the Hereafter.

But as accepting the reality of being held accountable for one's deeds contradicts the worldly desires of people, many of them will persist on opposing Islamic teachings despite the fact they have no evidence to support their attitude, whether worldly or religious. Chapter 22 Al Hajj, verse 8:

*“And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book.”*

Generally speaking, a core principle of Islam that benefits individuals in both their worldly and spiritual lives is the importance of grounding one's actions in clear evidence and sound knowledge. This principle enables people to make informed decisions, allowing them to navigate the complexities of life with confidence and to attain a sense of tranquillity. In matters of faith, individuals are instructed to align their actions with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is essential to refrain from relying on other sources of religious knowledge, as these may lead one away from the true guidance. Such alternative sources often lack a firm foundation and are frequently the result of human fabrication. This concern is explicitly addressed in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that any matter not grounded in the teachings of the Holy Quran and his traditions will be rejected by Allah, the Exalted.

In worldly matters, too, it is vital that the knowledge guiding one's actions is based on reliable evidence. For example, a person should only use medications that have been rigorously studied and proven effective through clinical trials, rather than relying on untested remedies. This reliance on evidence ensures safety, clarity, and success.



Just as a person would be considered unwise for relying on worldly knowledge that lacks a solid evidential basis, so too is one misguided who neglects the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while instead following unreliable religious sources. Such a person risks being misled into peculiar beliefs that foster superstitious behaviours and irrational fears, creating illogical connections between actions and outcomes. For instance, someone might engage in spiritual practices with the hope of conceiving a child, despite the fact that such practices have no legitimate link to childbirth from either an Islamic or worldly perspective.

If one continues to disregard knowledge that is substantiated by evidence, they risk developing distorted notions about Allah, the Exalted, and His creation, including unfounded beliefs in supernatural entities. Such misconceptions can ultimately jeopardise their faith and corrupt their understanding of reality. Therefore, it is imperative to avoid misguided behaviour and to ground all actions in clear evidence—whether in matters of religion, by adhering to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, or in worldly affairs, by relying on empirical evidence such as scientific research. Only through this balance does a person safeguard their faith, preserve their intellect, and achieve peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 8:

*“And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book.”*

A significant factor contributing to this particular attitude is the unquestioning adherence to prevailing societal opinion, which is often shaped by influential leaders and elites whose perspectives stand in direct opposition to Islamic teachings as they only aim to fulfil their worldly aspirations and desires in this world. Chapter 22 Al Hajj, verses 9-10:

*“Twisting his neck [in arrogance] to mislead [people] from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire. "That is for what your hands have put forth and because Allah is not ever unjust to the servants.”*

It is therefore imperative to caution against such blind conformity, as dominant social trends and behaviours frequently lead to the disobedience of Allah, the Exalted. When an individual observes the majority disregarding Islamic precepts, there is a temptation to assume that such widespread conduct must inherently be correct, leading to unreflective imitation. However, the sheer volume of popular opinion is not a reliable metric for determining truth or moral rectitude. History is replete with examples where commonly held beliefs—once accepted as undisputed facts—were later proven erroneous by the emergence of new evidence and understanding, such as the popular misconception that the Earth was flat. It is therefore crucial to avoid an uncritical, herd-mentality approach, as this unthinking conformity is a pathway to significant errors in both worldly and religious domains. 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 are commanded to utilize the intellect and reasoning bestowed upon them by Allah, the Exalted, to critically evaluate every matter based on authentic knowledge and clear evidence. This process necessitates making informed, thoughtful decisions, even when they diverge from the dominant societal perspectives. Islam decisively condemns the blind imitation of others, particularly in foundational matters of faith, and mandates instead that believers learn and act upon Islamic teachings with true understanding and spiritual discernment. Chapter 12 Yusuf, verse 108:

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

As Islam calls upon people to discipline and restrain their worldly desires, those whose sole purpose in life is to pursue sensual pleasures and material indulgence often find such teachings offensive. Because Islamic principles expose the animalistic nature of unrestrained desire, such individuals frequently criticize or oppose Islam to justify their own lifestyles. Likewise, the industries and businesses that profit from people surrendering to their impulses—such as those built upon vanity,

entertainment, or excess—actively strive to discourage adherence to Islamic teachings. Their objective is to sustain a culture of heedlessness, where spiritual reflection and moral restraint are dismissed. Chapter 22 Al Hajj, verse 9:

*“Twisting his neck [in arrogance] to mislead [people] from the way of Allah...”*

In the face of such criticism and pressure, one must remain firm and steadfast in their obedience to Allah, the Exalted. True peace of mind and protection from the harm of others come only through steadfast faith, even when these blessings are not immediately apparent. Those who seek to please society at the cost of disobeying Allah, the Exalted, will find neither divine protection nor genuine satisfaction from people. The approval of society, as well as of worldly trends like fashion, culture, and social media, is fleeting and unstable. By contrast, those who consistently use their blessings according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, achieve harmony in both mind and body. They correctly prioritize everything and everyone in their lives, and, as a result, adequately prepare for their accountability on the Day of Judgement. For such individuals, Allah, the Exalted, promises rewards beyond imagination.

Conversely, those who persist in disobeying Allah, the Exalted, in pursuit of worldly approval and unchecked desires will inevitably misuse the blessings they have been granted. In this life, their heedlessness will deprive them of balance, both mentally and physically, leading them to

misplace priorities and relationships. Their families, friends, careers, and wealth will all become sources of anxiety and grief. If they continue in this manner, they will wrongly blame innocent people—such as their spouses or loved ones—for their unhappiness, and by severing ties with such people, they will only deepen their distress. This downward spiral often culminates in depression, addiction, and even suicidal tendencies. Chapter 22 Al Hajj, verse 9:

*“...For him in the world is disgrace...”*

This outcome is evident among those who persist on their desires despite worldly success—particularly among the rich and famous—whose lives, though outwardly glamorous, are often plagued by severe mental health issues. And since such an attitude prevents them from preparing for the Day of Judgement, their punishment in the Hereafter will be far more severe and enduring. Chapter 22 Al Hajj, verses 9-10:

*“...and We will make him taste on the Day of Resurrection the punishment of the Burning Fire. That is for what your hands have put forth and because Allah is not ever unjust to the servants.”*

After criticising those who attempt to misguide others from accepting and acting on Islamic teachings, Allah, the Exalted, criticises the muslims who possess weak faith whereby they are pleased with Islam in times of ease

and are angered with Allah, the Exalted, during times of difficulty. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face...”*

It is important to recognise that Allah, the Exalted, has never promised people that by accepting Islam and obeying Him—through correctly using the blessings He has granted as outlined in Islamic teachings—they will be spared from difficulties in this world. This life has been designated as a place of trials, and therefore every individual will inevitably experience both ease and hardship. These alternating conditions serve to distinguish the sincere from the insincere, making clear who remains faithful to Allah, the Exalted, and who turns away when tested. Although trials are universal, the promise of Allah, the Exalted, is that those who sincerely and consistently obey Him—by utilising His blessings in ways pleasing to Him—will attain peace of mind in both worlds. Such individuals achieve a balanced state of mind and body, and they learn to place everything and everyone in their rightful place within their lives. This inner harmony enables them to face the challenges of the world with patience, clarity, and resilience, while preparing adequately for their accountability on the Day of Judgement. It is therefore a mistake to adopt the ignorant attitude that merely declaring faith in Allah, the Exalted, or even practicing outward obedience, guarantees that this world will transform into a Paradise. The true Paradise is reserved for the Hereafter, while this world remains a field of cultivation and testing. Just as a farmer must endure the toil of planting, watering, and protecting crops before reaping the harvest, so too must a person endure the trials of life before attaining the eternal reward. Thus, the wisdom of trials lies not in

depriving people of comfort, but in refining their character, strengthening their faith, and distinguishing the steadfast from the heedless. Those who understand this reality will not despair in hardship nor become arrogant in ease, but will remain constant in their devotion, knowing that the true reward lies in obtaining peace of mind in both worlds, not worldly ease or success.

In addition, an important aspect of faith—and a test in itself—is that when a person obeys Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they are not always guaranteed to witness immediate or tangible benefits, such as an increase in wealth, status, or worldly comfort. The true rewards of obedience are often subtle, inward, and experienced within the spiritual heart—manifesting as tranquility, contentment, and peace of mind. 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."*

Those with weak faith often associate divine favour with material gain, expecting Allah, the Exalted, to grant them tangible blessings such as wealth, health, or social success in return for their obedience. When these expectations are not met, the Devil exploits this weakness—discouraging them from faith entirely or at least from practicing it consistently. This is a

spiritual test every person must face and overcome. The way to succeed in this test is by strengthening one's faith through learning, reflection, and sincere practice of Islamic teachings. As one's understanding deepens, they recognize that true success lies not in worldly abundance but in inner stability, divine closeness, and eternal reward.

Moreover, common sense itself shows that real benefit is not always tangible. Peace of mind, emotional resilience, and a sense of purpose are intangible blessings that no amount of material wealth can replace. Many people who possess great worldly success still feel an emptiness within and would gladly trade their material comforts for genuine inner peace. Therefore, a person must not be deceived into expecting worldly gains as proof of divine favour, for such an attitude can lead to frustration and spiritual decline when those gains do not materialize. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Instead, one should remain steadfast in obedience to Allah, the Exalted, knowing that every act done sincerely for His sake—whether its effects are visible or not—brings true benefit in both this world and the next. Those who seek only tangible results risk losing both spiritual tranquillity and eternal reward, while those who act purely for the sake of Allah, the Exalted, secure peace of mind in both worlds, through obtaining a balanced



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

But those who fail to appreciate this truth will persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted—especially in times of hardship, when their faith and patience are most needed. Instead of drawing closer to Allah, the Exalted, such individuals allow trials to drive them further into heedlessness. As a result, they fall into an unbalanced state of mind and body, losing clarity and stability. They misplace priorities, giving undue importance to what is fleeting while neglecting what is eternal. In doing so, they misplace everything and everyone within their lives, disrupting the natural order that obedience to Allah, the Exalted, establishes. Most dangerously, they fail to adequately prepare for their accountability on the Day of Judgement. This neglect inevitably leads to stress, confusion, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries, these comforts cannot shield them from inner turmoil, nor can they compensate for the loss of true peace. Their lives become marked by instability, for worldly ease without spiritual grounding is fragile and fleeting. Thus, the one who ignores divine guidance exchanges lasting tranquillity for temporary illusions, and eternal success for momentary distractions. Chapter 22 Al Hajj, verse 11:

*“...He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

To successfully adopt the unwavering comportment required for sustained submission to Allah, the Exalted, it is paramount that an individual develops

and maintains a powerful spiritual conviction. This profound strength of faith is indispensable, as it serves as the spiritual anchor that guarantees a believer remains firm in their devotion through every phase of life, encompassing both periods of ease and moments of considerable adversity. This enduring spiritual fortitude is not acquired passively; rather, it is forged through a systematic process of dedicated learning and the diligent, practical implementation of wisdom drawn from the compelling evidences within the Holy Quran and the exemplary traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred sources clearly detail the mechanism through which sincere and conscientious submission to Allah, the Exalted, ultimately leads to profound inner tranquillity and assured success in both the present world and the eternal realm. In stark contrast, an individual who neglects to pursue this essential knowledge and remains ignorant of the faith's teachings will inevitably find their conviction to be fragile and easily compromised. Such a person is highly vulnerable to succumbing to the temptation of disobedience whenever Allah, the Exalted, mandate clashes with their immediate personal cravings or transient worldly appeals. Their deficiency in spiritual insight prevents them from comprehending the fundamental truth that regulating worldly desires and adhering to divine guidance is the only reliable route to genuine stability, lasting contentment, and peace across all dimensions of existence. Consequently, the pursuit of unshakeable certainty in faith becomes a critical obligation for every adherent. This is achieved by actively internalizing and living by religious knowledge. This commitment fortifies the individual's resolve, ensuring unwavering obedience to Allah, the Exalted, under all circumstances. Practically, this means carefully utilizing all granted blessings in ways that align with the faith's principles, leading to an integrated existence. Through this disciplined approach, the believer attains a desired equilibrium in their mental and physical well-being and establishes correct, harmonious priorities, thereby securing peace of mind and ultimate fulfilment in both worlds.

## Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face...”*

One of the major distinctions that sets Islam apart from all other faiths and philosophies of life is that it is not a transactional religion. In many belief systems, people serve their deities or perform acts of worship merely to obtain worldly benefits—such as wealth, status, or children. Their relationship with their deity is one of exchange: they offer devotion to receive material gain. Islam, however, calls humanity to something far higher and nobler. It invites people to recognize their true position as the creation and servants of Allah, the Exalted, and to fulfil their divine purpose. While Islam does indeed bring countless worldly blessings—such as inner peace, clarity of mind, and a balanced way of living when one uses their blessings according to Islamic teachings—these are not the ultimate aim, but rather a natural byproduct of sincere faith and obedience. The purpose of Islam is not to entice people with material reward, but to awaken them to truth, purpose, and accountability. Islam presents clear and rational evidence of its truth and invites all people to lead a meaningful existence that aligns with their Creator’s will, leading to peace of mind in both worlds.

Sadly, many Muslims today have unconsciously adopted a transactional attitude towards their faith. They perform good deeds not out of love for Allah, the Exalted, or out of a sense of duty to Him, but merely to obtain worldly benefits. For instance, a person may give charity or recite

supplications only to gain wealth, success, or a child. In doing so, they treat the treasury of Allah, the Exalted, as if it were a worldly marketplace—where good deeds are traded for personal desires. This approach is deeply flawed and spiritually dangerous, for human beings do not know what is truly beneficial or harmful for them. Chapter 2 Al Baqarah, verse 216:

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

Moreover, deeds performed solely for worldly gain hold no weight in the sight of Allah, the Exalted. He accepts and rewards only those deeds done with sincerity, seeking His pleasure alone. This truth is emphasized in a Hadith found in Jami At Tirmidhi, number 3154, which warns that those who act for worldly motives will receive no reward from Allah, the Exalted, in the Hereafter.

Ultimately, those who approach Allah, the Exalted, with a transactional mindset will inevitably turn away from Him when their worldly wishes are not granted. Their faith will falter, and they will begin to misuse the blessings they have been given. This misuse leads to an unbalanced mental and physical state, confusion in priorities, and misplaced attachments in life. Such individuals will fail to prepare for their accountability on the Day of Judgement. Despite fleeting moments of luxury or pleasure, their lives will be filled with anxiety, dissatisfaction, and turmoil. They will neither find lasting peace in this world nor success in the next.

In truth, the one who treats faith as a transaction is the real loser—even if they appear to enjoy worldly comfort—for they have traded eternal contentment for temporary illusion. 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.””*

And chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Another negative thing which occurs when a muslim who possesses weak faith encounters difficulties is then mentioned. Chapter 22 Al Hajj, verse 12:

*“He invokes instead of Allah that which neither harms him nor benefits him...”*

When a person possesses weak faith, they will easily neglect the two authentic sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—and instead turn to other, unreliable sources of religious knowledge in an attempt to solve their worldly problems and fulfil their desires. The more one relies on such alternative sources, even if they appear to encourage good deeds, the less they will act upon the true sources of guidance. This gradual neglect inevitably leads to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in the Holy Quran and his traditions will be rejected by Allah, the Exalted. Furthermore, the more a person acts upon other sources of religious knowledge, the more likely they are to adopt practices that directly contradict the teachings of Islam. This is precisely how the Devil misleads people—step by step—until they are far removed from the truth. For example, when facing difficulties, a person may be advised to perform certain spiritual exercises that contradict the teachings of Islam. Because of their ignorance and their habit of relying on unauthentic sources, they may easily fall into this trap. Over time, they may even begin to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings—such as believing that people or supernatural beings can control their destiny. Such notions arise only when knowledge is taken from outside the two authentic sources of guidance. Chapter 22 Al Hajj, verse 12:

*“...That is what is the extreme error.”*

Some of these misguided practices and beliefs can even amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

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

And chapter 22 Al Hajj, verse 13:

*“He invokes one whose harm is closer than its benefit - how wretched the protector and how wretched the associate.”*

Thus, a person may lose their faith without even realising it, simply because they have developed the habit of acting upon sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is why innovations in religion that are not rooted in these two sources are so dangerous—they are, in reality, steps along the path of the Devil. Chapter 2 Al Baqarah, verse 208:

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

And chapter 2 Al Hajj, verses 12-13:

*“He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error. He invokes one whose harm is closer than its benefit - how wretched the protector and how wretched the associate.”*

Individuals must, therefore, actively avert this negative outcome by maintaining an unwavering commitment to both studying and implementing the guidance contained within the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This steadfastness ensures that they appropriately utilize the numerous blessings bestowed upon them by Allah, the Exalted. Such conscientious behaviour is foundational to achieving a harmonious mental and physical state, enabling the individual to rightly order their priorities and relationships in life. Crucially, this diligent approach serves as the most effective preparation for the inevitable accountability on the Day of Judgement. Ultimately, this consistent, principled conduct is what secures profound and lasting peace of mind in both this world and the Hereafter. Chapter 22 Al Hajj, verse 14:



*“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.”*

It is important to note that throughout Islamic teachings, faith and good actions are mentioned together as both are needed to ensure peace of mind in both worlds. One must therefore support their verbal declaration of faith in Allah, the Exalted, with actions otherwise they will not obtain the promised reward. In fact, the one who fails to do this may well leave this world without their faith. Faith may be likened to a delicate flame that requires constant care and tending. Just as a fire, when deprived of fuel, gradually weakens until it is extinguished, so too does faith diminish when it is not sustained through consistent acts of obedience to Allah, the Exalted. The vitality of faith depends upon continual nourishment—through prayer, reflection, righteous deeds, and the correct use of the blessings bestowed by Allah, the Exalted. When this nourishment is neglected, the flame of faith begins to flicker, leaving the heart vulnerable to darkness and confusion. A person who allows this light to fade risks losing the very guidance that illuminates their path in this world and secures their salvation in the Hereafter. Such a loss is the most devastating of all, for without faith, one is left without direction, stability, or true hope. Therefore, just as a wise guardian protects a fire from wind and ensures it is supplied with fuel, so too must a person safeguard their faith by shielding it from harmful influences and strengthening it through practical obedience. In doing so, the flame of faith not only endures but grows brighter, guiding them with clarity through every trial of life that 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.

As mentioned earlier, Islam calls upon people to exercise restraint over their worldly desires, directing them instead towards what is lawful and beneficial. Those, however, whose sole aim in life is to indulge and gratify their desires often find this message uncomfortable, for it exposes the animalistic nature of unchecked indulgence. As a result, they are quick to criticise Islam, not because of any deficiency in its teachings, but because its principles reveal the emptiness of their own pursuits. In addition, entire businesses and industries thrive on encouraging people to unleash their desires without limit. Such enterprises profit from excess and dependency, and therefore view the discipline promoted by Islam as a threat to their interests. Consequently, they strive against Islamic teachings, seeking to normalise indulgence and to dissuade people from living by divine guidance. In the face of this opposition, Allah, the Exalted, warns them that as they cannot overcome divine guidance, as the source of it is Allah, the Exalted, Himself, they should either accept it, for their own sake, or they can kill themselves, as He does not require their acceptance or obedience. Chapter 22 Al Hajj, verse 15:

*“Whoever should think that Allah will not support him [i.e. the Prophet] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?”*

Therefore, it is vital to understand that Allah, the Exalted, is not in need of the obedience of people. Failing to understand this truth can lead to arrogance whereby an individual mistakenly believes they are bestowing a favour upon Allah, the Exalted, or the religion by adhering to divine commands. Such arrogance poses a significant risk, as it can impede genuine obedience, particularly when personal desires conflict with Allah,

the Exalted, will, thus diverting the person from the correct path. Conversely, those who maintain the understanding that their faith and acts of obedience ultimately serve their own profound benefit will naturally foster humility before Allah, the Exalted. This perspective instils a steadfast dedication to obedience, sustained through both challenging and comfortable circumstances. During periods of difficulty, they exhibit patience, and during times of ease, they express profound gratitude. Gratitude manifests on multiple levels: in intention, it means performing actions solely for the pleasure of Allah, the Exalted; in speech, it involves expressing thanks through good words or maintaining dignified silence; and in action, it requires utilizing all granted blessings in strict accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves refraining from complaint, both verbally and physically, while maintaining consistent obedience to Allah, the Exalted, and placing complete trust in His wisdom, acknowledging that He always determines what is ultimately best, even if the benefit is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Consequently, an individual who consistently aligns their conduct with this balanced and humble approach across all circumstances will receive the unwavering support and compassion of Allah, the Exalted. This results in profound peace in both this world and the hereafter, secured through achieving a balanced mental and physical state and by correctly prioritizing and placing everything and everyone within their life, a state beautifully illustrated in a narration found in Sahih Muslim, number 7500.

Chapter 22 Al Hajj, verse 15:

*“Whoever should think that Allah will not support him [i.e. the Prophet] in this world and the Hereafter - let him extend a means to the sky, then cut off, and let him see: will his effort remove that which enrages [him]?”*

This verse may also be understood to mean that since the teachings of Islam directly challenge the unrestrained worldly desires of people, they will employ every possible means to cut off divine revelation and to prevent its positive influence from shaping society. They may attempt to distort its message, suppress its followers, or replace its principles with man-made ideologies that legitimise indulgence and materialism. Yet, no matter the resources at their disposal, their attempts will ultimately fail, for they cannot overpower Allah, the Exalted, nor can they extinguish the guidance He has bestowed upon humanity. Human efforts and man-made regulations will always be overshadowed by divine guidance, ensuring that anyone who sincerely seeks the truth will find it and be able to act upon it. Since their struggle is, in reality, a struggle against Allah, the Exalted, they are destined to fail. History itself bears witness to this reality: countless individuals, empires, and powers have risen and fallen, striving to eradicate Islam from society through politics, warfare, propaganda, and, in modern times, even through the manipulation of media and cultural influence. Yet Islam has remained steadfast, unshaken by these efforts, and will continue to endure until the Day of Judgement. Their attempts are as futile as trying to extinguish the brilliance of the Sun by blowing upon it, for the light of Allah, the Exalted, cannot be dimmed by human breath. Chapter 9 At Tawbah, verse 32:

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

The teachings of Islam have now been fully conveyed to humanity, leaving no excuse for ignorance. Chapter 22 Al Hajj, verse 16:

*“And thus have We sent the Qur'an down as verses of clear evidence...”*

The responsibility rests upon each person to seek peace in this life and the Hereafter by accepting its principles and applying them sincerely. Through this, they will attain harmony of mind and body, correctly prioritise all aspects of their lives, and prepare themselves for their ultimate accountability before Allah, the Exalted, on the Day of Judgement. Thus, the struggle of those who oppose Islam only serves to highlight its truth and resilience. Their hostility becomes a testimony to the power of divine revelation, for despite centuries of opposition, Islam continues to spread, guiding hearts and transforming societies. The light of Allah, the Exalted, will never be extinguished, and those who embrace it will find eternal success. Chapter 22 Al Hajj, verse 16:

*“And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.”*

No matter how advanced a society may become, and regardless of the knowledge it acquires across various fields—including the mental, physical, and social dimensions of human life—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. Such an endeavour is fundamentally impossible, for humanity is still in the process of uncovering even the most basic realities of its own existence, such as the intricate functions of different regions of the human brain. If people have not yet attained complete knowledge of their own physical and mental composition, how could they ever hope to establish an impeccable code of conduct that guarantees tranquillity, justice, and harmony on both the individual and societal level? Only Allah, the Exalted, possesses the capability to provide such a code, for He is the Creator of all things. His knowledge is boundless, encompassing the entirety of the past, present, and future, as well as the hidden realities of creation that remain inaccessible to human perception. Thus, He alone is rightly positioned to bestow upon humanity a code of conduct that is flawless, comprehensive, and eternal—a standard that clearly distinguishes good from evil, beneficial from harmful, and which facilitates the attainment of peace of mind over a life otherwise fraught with stress and confusion. History itself bears testimony to this truth. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and societies, it produced an environment of tranquillity, justice, and peace. Communities flourished, not merely in material prosperity, but in moral integrity, social cohesion, and spiritual fulfilment. Conversely, when people abandoned divine guidance in favour of man-made systems, they inevitably fell into cycles of injustice, corruption, and unrest, despite their worldly advancements. Therefore, individuals must embrace the divine code of conduct revealed to them,

recognising it as the most advantageous for their well-being, even when certain elements may conflict with their personal desires. Just as a wise patient acknowledges and adheres to the medical counsel of a skilled physician—understanding that the prescription of bitter medicine or a strict dietary regimen is ultimately for their own health—so too must a person submit to Allah, the Exalted, guidance of Allah, the Exalted. For while human desires are short-sighted and often self-destructive, divine wisdom is perfect, eternal, and always in the best interest of creation.

Chapter 22 Al Hajj, verse 16:

*“And thus have We sent the Qur'an down as verses of clear evidence...”*

The Holy Quran stands as the most eloquent, profound, and timeless revelation ever bestowed upon humankind. Its expressions are unmatched in beauty, depth, and precision, while its meanings are conveyed in a clear and straightforward manner that speaks directly to both the intellect and the heart. Every verse of the Holy Quran is perfectly balanced—majestic in language, flawless in structure, and beyond imitation. No other book in existence can rival its eloquence or the clarity of its message. Unlike the scriptures and teachings of other religions, the Holy Quran is completely free from contradictions. It presents consistent truth from beginning to end. It narrates the histories of past nations with remarkable accuracy and insight, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history nor did he have access to historical records. The Holy Quran commands every form of righteousness and forbids every form of evil—whether those that corrupt an individual's soul or

those that disrupt society at large—so that justice, peace, and security may spread throughout every home and community. The Holy Quran never resorts to exaggeration, falsehood, or poetic fancy. Unlike man-made tales, stories, and myths, every word it contains is rooted in truth and divine wisdom. Each verse carries practical benefit and guidance that can be applied to one's daily life. Even when the same story is mentioned multiple times, it is never repetitive; rather, each retelling presents new lessons, insights, and wisdom. Unlike other books, the Holy Quran does not weary the reader, no matter how often it is recited or studied. Its beauty and depth renew themselves with every reading, continually inspiring awe and reflection. The Holy Quran gives both promises and warnings—each supported by clear and irrefutable evidence. When it speaks of abstract concepts such as patience, gratitude, or humility, it also provides practical, accessible ways to implement these virtues. It does not call people to mere ritual or theory, but to purposeful living: to fulfil the reason for their creation by sincerely obeying Allah, the Exalted, and using the blessings they have been granted in ways that please Him. Through this obedience, one attains peace of mind and success in both worlds, achieving a balanced mental and physical state while correctly placing everything and everyone within their life, and preparing sincerely for their accountability on the Day of Judgement. The Holy Quran makes the straight path to Allah, the Exalted, clear and appealing to anyone who seeks true peace and success. Because it speaks to the very essence of human nature, its message is timeless—relevant and beneficial for every generation, place, and circumstance. It is a cure for every emotional, moral, social, and even economic ailment when understood and applied correctly. Within its divine words lie the solutions to every problem an individual or society could ever face. History itself testifies that communities who sincerely implemented its teachings achieved justice, unity, prosperity, and peace. Centuries have passed since its revelation, yet not a single letter has been altered, for Allah, the Exalted, Himself guaranteed its preservation. No other scripture in history possesses this divine protection. Chapter 15 Al Hijr, verse 9:



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

Furthermore, the Holy Quran addresses not only the surface issues within society but also the root causes of human problems, providing practical and comprehensive remedies. By correcting these foundational issues, the countless secondary problems that arise from them are automatically resolved. Chapter 16 An Nahl, verse 89:

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

And chapter 22 Al Hajj, verse 16:

*“And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.”*

The Holy Quran is, therefore, the greatest and most enduring miracle of Allah, the Exalted—bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, only those who seek truth with sincerity, humility, and obedience will truly benefit from it. As for those who approach it selectively, following only what aligns with their desires, they will find only confusion and loss—in this world and the

Hereafter, through obtaining an unbalanced mental and physical state, misplacing everything and everyone within their life and failing to prepare adequately for their accountability on the Day of Judgement. 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.”*

But as Allah, the Exalted, does not force right guidance on people as this would nullify the test of life in this world, He allows each person to choose their own way of life in this world and will hold them accountable in both worlds, as He is fully aware of their intentions, speech and actions. Chapter 22 Al Hajj, verse 17:

*“Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.”*

In order to encourage people to adopt the right path, Allah, the Exalted, discusses some signs demonstrating why He alone should be obeyed in every situation. Chapter 22 Al Hajj, verse 18:

*“Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?...”*

All of creation, with the exception of mankind, has fully submitted to the obedience of Allah, the Exalted, and thus exists in a state of perfect balance and harmony. This harmony is evident to anyone who reflects upon the natural order of the universe: the precise rising and setting of the Sun, the measured phases of the Moon, and the countless planets that remain firmly in their orbits. Each element of creation fulfils its role without deviation, and this flawless order is achieved only because they are in complete submission to the command of Allah, the Exalted. In contrast, such harmony is not consistently observed among mankind, for unlike the rest of creation, people have been granted free will and often choose to disobey Allah, the Exalted. When they turn away from His guidance, imbalance arises within their lives and societies—manifesting as confusion, conflict, and unrest. Therefore, if a person desires to attain the same harmony and balance they witness in the universe, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This obedience is demonstrated by correctly using the blessings they have been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they will achieve a state of inner and outer balance: a harmonious mental and physical condition, in which every aspect of life is placed in its proper position. Such a life of obedience not only prepares a person adequately for their accountability on the Day of Judgement but also grants them tranquillity in both worlds. Just as the heavens and the Earth remain in order through submission to divine command, so too does the human heart and life find peace only through sincere submission to Allah, the Exalted. Chapter 22 Al Hajj, verse 18:

*“Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?...”*

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. As a consequence, such individuals will fall into an imbalanced state of mind and body, losing clarity about their priorities and the rightful place of people and matters in their lives. Their focus will drift away from the true purpose of existence, leaving them heedless of their ultimate accountability before Allah, the Exalted, on the Day of Judgement. This heedlessness will inevitably result in inner unrest, anxiety, and hardship in both this world and the Hereafter. Even if they appear to enjoy certain comforts or worldly luxuries, these fleeting pleasures will never grant them lasting peace or true success in the sight of Allah, the Exalted. Chapter 22 Al Hajj, verse 18:

*“...But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.”*

Ultimately, since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His commandments. Just as one may face penalties for breaking the laws

of a country, ignoring Allah, the Exalted, regulations set by the Creator will inevitably lead to hardship in this life and severe consequences in the Hereafter. A person may choose to leave a land whose laws they dislike, but they can never escape the dominion of Allah, the Exalted, for His sovereignty extends over the entire universe. Although individuals may attempt to alter societal standards or redefine morality according to their own desires, they cannot modify Allah, the Exalted, laws established by Allah, the Exalted. Just as a homeowner dictates the rules within their property, the universe is governed solely by Allah, the Exalted, who defines its laws without requiring human approval or validation. His decrees are not subject to amendment, nor can they be overridden by human consensus. Therefore, following these divine regulations is not only an act of obedience but also a matter of personal and collective benefit. Those who grasp this truth will strive to obey the commands of Allah, the Exalted, and will aim to utilise the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals recognise that divine commandments are not arbitrary restrictions but are rooted in wisdom, designed to enhance both personal well-being and societal harmony. On the other hand, those who allow their desires to dominate and who ignore Islamic teachings must be prepared to face the consequences of their actions. No amount of excuses, objections, or complaints will shield them from the outcomes decreed by Allah, the Exalted. 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.” 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.”*

And chapter 22 Al Hajj, verse 18:

*“...But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.”*

Just as worldly laws cannot be evaded without penalty, divine justice cannot be escaped. The difference, however, is that worldly laws are limited and imperfect, while the laws of Allah, the Exalted, are perfect, eternal, and all-encompassing. Thus, the wise person is the one who submits willingly to divine guidance, recognising that true freedom and tranquillity are found not in resisting the laws of Allah, the Exalted, but in embracing them. Through this submission, they secure peace of mind in this world and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout history whenever divine guidance was granted to mankind it inevitably led to the forming of two groups. One group accepted the clear proofs of divine guidance and as a result, obtained 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 as divine guidance challenged the worldly desires and aspirations of the second group, they resisted, criticised and challenged the rightly guided group. Chapter 22 Al Hajj, verse 19:

*“These are two adversaries who have disputed over their Lord...”*

Generally speaking, individuals who consciously adopt a way of life that diverges from prevailing societal norms—particularly one grounded in sincere obedience to the commandments of Allah, the Exalted—often evoke discomfort in those whose choices are primarily dictated by personal desires or worldly motivations. This internal unease commonly manifests as criticism, ridicule, or even open hostility, and it can be most intense within one’s closest circles of family, friends, and colleagues. Such reactions are not necessarily an indictment of the believer’s sincerity or faith, but rather a reflection of the challenge that their moral steadfastness poses to the lifestyles, values, and self-justifications of others. Consequently, the steadfast observance of divine guidance is frequently met with resistance, even when it embodies moral excellence, spiritual integrity, and genuine compassion.

In the modern age, forces such as social media, popular culture, and rapidly shifting societal standards exert immense influence, often making it increasingly difficult for believers to uphold and express Islamic values openly. The obedience to Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is sometimes portrayed as a hindrance to worldly success, social prestige, or public approval. Moreover, many contemporary institutions and industries—especially those driven by material profit or permissive ideologies—may subtly or overtly oppose the incorporation of Islamic ethics, thereby marginalizing those who remain committed to them. This opposition has

contributed significantly to the rise of anti-Islamic sentiment, particularly across digital and media platforms where narratives are deliberately shaped to distort the image of Islam and discourage adherence to its principles.

Those who faithfully follow the teachings of Islam, moderating their desires and using the blessings granted by Allah, the Exalted, with wisdom and gratitude, often encounter friction from individuals who live without restraint, yielding to impulses considered animalistic within the Islamic moral framework. Such individuals may attempt to dissuade others from practicing Islam, promoting instead a lifestyle of unbridled indulgence and self-gratification. Frequently, their criticism is directed at specific Islamic practices—such as the prescribed dress code for women—not out of genuine concern, but as a means to undermine the authority and relevance of the faith itself. Yet, those of insight readily perceive the superficiality of these objections, recognizing that they stem from an inherent discomfort with Islam’s call to discipline, modesty, and self-control. For instance, Islamic attire is often subject to exaggerated scrutiny, while similar dress requirements in professions such as law enforcement, medicine, education, or corporate environments attract little to no criticism. This inconsistency reveals the flawed reasoning and bias underlying such arguments. Ultimately, the resistance directed toward Islam and its adherents arises not from the outward practices themselves, but from the principles they represent—principles that stand in stark contrast to lifestyles cantered on excess, indulgence, and the pursuit of fleeting pleasure. Chapter 22 Al Hajj, verse 19:

*“These are two adversaries who have disputed over their Lord...”*



It is this moral and spiritual contrast that provokes opposition, as the example of a disciplined believer serves as a silent yet powerful reminder of higher purpose, accountability before Allah, the Exalted, and the enduring value of restraint in an age of heedlessness. In such challenging circumstances, unwavering obedience to Allah, the Exalted, becomes an indispensable necessity. It cultivates a profound sense of inner peace within the individual, serving as a shield against detrimental external pressures, even when that protection is not immediately apparent. Through this steadfast adherence, one learns to utilize the blessings bestowed upon them in their proper manner, thereby fostering equilibrium in both mental and physical states. This obedience facilitates the correct organization of all aspects of life while ensuring adequate preparation for accountability on the Day of Judgement. Thus, obedience to Allah, the Exalted, transcends mere spiritual duty; it is a source of harmony and stability in worldly affairs, promoting tranquillity in this life and securing eternal peace in the Hereafter. Consequently, those who remain resolute in their devotion are divinely guided through every circumstance—whether of ease or of trial—thereby strengthening their inner serenity and securing immeasurable rewards that surpass the limits of worldly comprehension.

In contrast, the choice to disregard the commands of Allah, the Exalted, in favour of seeking approval from others invariably leads to a loss of inner peace. Such actions encourage the misuse of one's blessings, resulting in mental and physical chaos and causing the individual to misplace everything and everyone within their life. This path inevitably generates stress and challenges in this life, regardless of any material comforts they may enjoy. Moreover, since this attitude prevents them from preparing for their accountability in the Hereafter, they will face greater difficulties there, as the One who will hold them accountable is fully aware of all their intentions, speech, and actions. Chapter 22 Al Hajj, verses 19-22:

*“...But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water. By which is melted that within their bellies and [their] skins. And for [striking] them are maces of iron. Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"”*

One of the principal reasons why the realities of the Hereafter—such as the Day of Judgement, Paradise, and Hell—are described with such vivid and awe-inspiring detail in Islamic teachings is to dispel the false beliefs that took root among previous nations, who trivialized these truths and even treated them as subjects of mockery. This dismissive attitude stemmed from delusional optimism and self-deception: people persisted in defying the commandments of Allah, the Exalted, while convincing themselves that they would nonetheless attain salvation and peace in both worlds. These misconceptions took many deceptive forms—such as relying solely on the intercession of a righteous individual without undertaking personal reform; assuming that a verbal declaration of faith alone would suffice for salvation regardless of one’s deeds; believing that repentance and excuses would automatically be accepted on the Day of Judgement; or imagining that the punishments of the Hereafter would be mild and comparable to worldly trials. Such false hopes eroded spiritual vigilance and encouraged heedlessness. Therefore, in His infinite wisdom, Allah, the Exalted, revealed descriptions of the Hereafter with striking clarity and detail, so that humanity might comprehend its seriousness, abandon complacency, and prepare sincerely for accountability. This powerful imagery serves not to instil despair or hopelessness, but to awaken the human heart from heedlessness and to remind it of the ultimate truth. The purpose is to inspire genuine repentance and steadfast obedience to Allah, the Exalted,

through the mindful and righteous use of the blessings He has bestowed—using them only in ways that are pleasing to Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, one is protected from the dangers of false hope, preserved from spiritual negligence, and guided towards sincerity, humility, and moral discipline. In doing so, they prepare effectively for their meeting with Allah, the Exalted, attaining His mercy and security from punishment—thereby achieving true success and peace in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 23:

*“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.”*

As mentioned throughout Islamic teachings, one’s inward faith must be supported by outward good actions in order to obtain the promised reward of peace of mind in both worlds. Therefore, as indicated by the next verse, one must support their verbal declaration of faith with good actions by learning and acting on Islamic teachings. Chapter 22 Al Hajj, verse 24:

*“And they had been guided to the pure and good speech...”*

In reflecting upon the Holy Quran, which is universally regarded as the ultimate and most pristine of all speech, one finds that a genuine commitment requires an individual to fulfil several distinct obligations. These obligations are essential to ensure the scripture provides complete guidance, helping one to navigate every aspect of life, from periods of ease to times of difficulty, ultimately securing peace of mind in both this world and the hereafter. The initial step in this endeavour is the accurate and consistent recitation of the text. This is more than merely reading; it involves ensuring pronunciation and rhythm are correct, recognizing the act itself as a form of worship. The second crucial dimension is to comprehend its teachings, which necessitates seeking knowledge from a reliable source and a knowledgeable instructor. The final and most profound aspect is the application of these teachings in daily life, undertaken with the singular, pure intention of pleasing Allah, the Exalted. A sincerely devoted Muslim demonstrates this commitment by placing the Holy Quran's directives above the pursuit of personal desires that contradict its principles. Cultivating one's character, morals, and conduct to align perfectly with the Holy Quran stands as the clearest reflection of true dedication to the Holy Quran. This deep, practical commitment mirrors the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, a devotion noted in traditions such as the Hadith recorded in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires an individual to engage with it earnestly, striving to fully comprehend and implement its entire body of commands and wisdom, even—and especially—when they conflict with personal inclinations. When an individual opts to adhere only to select commands, prohibitions, or guidance based on what is convenient or agreeable to their preferences, they reveal a fundamental lack of authenticity toward the scripture. Such selective observance prevents the believer from fully reaping the profound spiritual and practical wisdom the Holy Quran offers. Chapter 17 Al Isra, verse 82:

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

While the Holy Quran undoubtedly serves as a source of healing and a solution for earthly difficulties, it is essential for one not to confine its role to this function alone. They must not fall into the trap of merely reciting it or using its verses to address worldly issues, treating the Holy Quran simply as a tool to be utilized during distress and then casually set aside when the difficulty passes. The foremost and ultimate purpose of the Holy Quran is to offer guidance for a secure and successful passage to the hereafter. To disregard this fundamental objective and employ the scripture solely for temporary, temporal troubles is inappropriate; it goes against the holistic principles of genuine Muslim belief. This kind of conduct is likened to purchasing a high-end vehicle equipped with a multitude of advanced features yet deliberately neglecting its engine—rendering its primary function useless. Such an approach demonstrates a clear lack of true and holistic commitment to its divine nature and purpose.

The one who adopts the correct attitude will be guided to the straight path chosen by Allah, the Exalted, which leads to a praiseworthy life in this world and the next rooted in peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 24:

*“...and they were guided to the path of the Praiseworthy.”*

## Chapter 22 Al Hajj, verse 24:

*“And they had been guided to the pure and good speech and they were guided to the path of the Praiseworthy.”*

This verse is expressed in the passive form, signifying that true guidance can only be attained through the mercy and grace of Allah, the Exalted. The inspiration to seek guidance, the knowledge to discern truth, the ability to act upon it, and the opportunities to remain steadfast—all originate solely from Allah, the Exalted. Recognizing this reality safeguards a person from the destructive trait of arrogance, which leads one to falsely attribute success and righteousness to personal effort rather than divine assistance. Arrogance, when left unchecked, may also cause a person to believe that they are doing Allah, the Exalted, a favour by obeying Him, as though He were in need of their worship. Such a mindset corrupts the sincerity of faith and weakens obedience, particularly when one's personal desires conflict with Allah, the Exalted, commands. In contrast, those who comprehend that faith, worship, and obedience ultimately serve their own spiritual elevation—and that all praise belongs to Allah, the Exalted, whether or not His creation praises Him—will naturally cultivate humility before Him. This humility keeps them consistent in their devotion through both adversity and ease. During times of hardship, they demonstrate patience, refraining from complaints in word or action, and trusting that Allah, the Exalted, always chooses what is best, even when the wisdom behind His decree is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

In times of comfort and prosperity, they express gratitude—both inwardly and outwardly. Gratitude in intention means acting solely for the pleasure of Allah, the Exalted; gratitude in speech involves uttering good words or choosing silence when appropriate; and gratitude in action entails using one’s blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

An individual who consistently embodies this balanced conduct—remaining humble in prosperity and steadfast in adversity—earns the unceasing support, mercy, and compassion of Allah, the Exalted. As a result, they attain inner tranquility, stability of mind and body, and a harmonious outlook on life. Such a person is able to rightly prioritize all matters and relationships in their life, leading to contentment in this world and everlasting success in the Hereafter. This reality is beautifully indicated in a Hadith found in Sahih Muslim, number 7500, which emphasizes that true peace and fulfillment arise from aligning one’s heart and actions with the obedience of Allah, the Exalted. Chapter 22 Al Hajj, verse 24:

*“And they had been guided to the pure and good speech and they were guided to the path of the Praiseworthy.”*

As mentioned earlier, the simple spoken affirmation of belief in Allah, the Exalted, must, therefore, be consistently validated through practical effort. The individual is compelled to actively pursue knowledge of the faith's teachings and then translate that wisdom into righteous conduct. A failure to uphold this necessary unity between belief and action carries a grave risk, potentially resulting in the erosion or total collapse of one's spiritual commitment. It is crucial to appreciate that faith is not a passive mental state; it functions much like a tender, living organism—a plant that demands regular, careful attention and nourishment to flourish and sustain itself. Just as a growing plant requires indispensable resources such as sunlight, water, and fertile ground to prevent it from shrivelling and dying, the spiritual life of a person requires the constant infusion of acts of obedience and virtuous deeds that please Allah, the Exalted. Neglecting this essential spiritual nourishment allows the foundations of belief to weaken. The ultimate price of this spiritual neglect—the dying of one's faith—is deemed the most profound and tragic loss imaginable.

Because obedience to Allah, the Exalted, runs contrary to the worldly desire of people, many of them will either turn away from faith altogether or fail to translate their verbal testimony of belief into obedient actions. The reality is that whenever a person abandons the Islamic code of conduct in favour of man-made systems, the underlying motive is the pursuit of personal gratification, for every alternative framework is ultimately rooted in human desire. Such systems are not neutral or objective; they are designed to accommodate the inclinations of people rather than to discipline them. Those who possess wealth, status, and influence are often the most deeply entrenched in this mindset. They recognize that sincere acceptance of Islam would require them to submit to a divinely ordained moral order that places limits upon their indulgence and curbs their pursuit of misguided passions. For this reason, they not only resist the truth themselves but also strive to persuade others to follow their example, fearing that acknowledgment of divine authority would diminish their power.



and undermine their influence over society. History bears witness to this pattern: the affluent and powerful were consistently the first to oppose the Holy Prophets, peace be upon them, not because the truth of their message lacked evidence, but because submission to it threatened their worldly ambitions. Their rejection was never a matter of intellectual doubt or genuine inquiry into the validity of Islam; it was, and remains, a matter of clinging to desire and refusing to relinquish the comforts and privileges that such desires secure. The leaders of the non-muslims of Mecca acted in this way by striving hard to discourage others from accepting Islam, as they feared losing their social influence and leadership with the coming of Islam. In fact, they went so far that they prevented the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, from entering Mecca in order to complete the Visitation, something they had no right to do, even according to their own misguided customs and traditions. Chapter 22 Al Hajj, verse 25:

*“Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside...”*

In the sixth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, he set out with his noble Companions, may Allah be pleased with them, intending to perform the Visitation. However, the non-Muslims of Mecca prevented their entry, forcing them to establish camp at Hudaibiya, on the outskirts of the city. In order to clarify his peaceful intention, the Holy Prophet Muhammad, peace and blessings be upon him, sent Kharash Ibn Umayyah, may Allah be pleased with him, as his ambassador to the Meccans. Yet upon his arrival, the non-Muslims treacherously attacked him, slaughtered his camel, and

nearly killed him. It was only through the intervention of Hulais—himself an envoy of the Meccans who had earlier visited the Holy Prophet Muhammad, peace and blessings be upon him—together with his tribesmen, that Kharash, may Allah be pleased with him, was spared. Kharash, may Allah be pleased with him, returned safely, but despite this grave violation of the sanctity of diplomatic envoys—something universally condemned even among the Arabs—the Holy Prophet Muhammad, peace and blessings be upon him, did not act rashly or retaliate. Instead, he resolved to send another ambassador, demonstrating patience, restraint, and a commitment to peaceful negotiation. This remarkable forbearance eventually led to the signing of the Pact of Hudaibiya. Among its terms was the stipulation that the Muslims would not complete their Visitation that year but would return the following year. This condition was imposed by the leaders of Mecca, despite the fact that, according to their own customs and traditions, they had no legitimate right to prevent pilgrims from entering the Sacred Precinct. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 227 and in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet, Volume 1, Pages 1509-1510. Chapter 22 Al Hajj, verse 25:

*“Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside...”*

Generally speaking, this verse highlights that, unlike other religious traditions which have introduced man-made hierarchies granting certain individuals special status or privileges within their faith, Islam stands as a religion founded upon absolute equality and justice. In Islam, true honor and distinction are determined by a single, divine criterion: the extent to

which a person sincerely obeys Allah, the Exalted. This obedience is manifested through the mindful and righteous use of the blessings bestowed 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. Chapter 49 Al Hujurat, verse 13:

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

This profound declaration establishes righteousness—not wealth, lineage, ethnicity, gender, or social standing—as the sole measure of a person’s worth in the sight of Allah, the Exalted. All other worldly standards used to elevate or diminish individuals are meaningless within the Islamic framework and must be completely disregarded by people. When Muslims allow distinctions based on race, ethnicity, nationality, or social class to shape their attitudes or interactions, it leads to arrogance, division, and racism—attitudes that are explicitly condemned in Islam and contrary to the unity and brotherhood that define the Muslim community.

It is also essential to remember that since a person’s true intention resides within the heart and is hidden from others, no one has the authority to judge the spiritual rank or sincerity of another. Outward deeds, while important, do not always reflect the inner state of faith, as only Allah, the Exalted, fully knows what lies within each soul—its intentions, words, and actions. Chapter 53 An Najm, verse 32:

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

Therefore, one must avoid making claims about their own status or that of others, and instead focus on self-purification, humility, and steadfast obedience to Allah, the Exalted. By upholding this divine principle of equality and sincerity, they preserve unity within the community, eliminate prejudice, and embody the universal spirit of Islam—a faith that respects all people and creatures.

As Masjid Haraam is a sacred place, Allah, the Exalted, warns against any practices which deviate away from what has been explained in the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 22 Al Hajj, verse 25:

*“...and whoever intends therein misplaced deviant practices - We will make him taste of a painful punishment.”*

In general, the more a person turns to alternative sources of guidance, even when such sources outwardly promote good deeds, the less they will

remain committed to the two sources of guidance. This gradual neglect inevitably opens the door to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not firmly established in the Holy Quran and his traditions will be rejected by Allah, the Exalted. The danger lies in the fact that the more one acts upon these unauthentic sources, the greater the likelihood of adopting practices that directly oppose the teachings of Islam. This is precisely the method by which the Devil deceives—leading people step by step until they are distanced from the truth. For instance, when confronted with hardship, a person may be advised to perform certain spiritual exercises that have no basis in Islam. Due to ignorance and a reliance on unauthentic sources, they may accept such practices without hesitation. Over time, this habit can corrupt their understanding of faith to the point where they begin to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings—such as attributing control of destiny to people or supernatural beings. Such false notions only arise when knowledge is sought outside the two authentic sources of guidance. Some of these practices and beliefs can even lead to outright disbelief, as in the case of black magic. Chapter 2 Al Baqarah, verse 102:

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

Thus, a person may lose their faith without even realizing it, simply because they have become accustomed to following sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. This is why innovations in religion are so perilous: they are not harmless additions, but in reality, calculated steps along the path of the Devil, gradually leading people away from the truth. Chapter 2 Al Baqarah, verse 208:

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

The one who continuously relies upon alternate or distorted sources of religious knowledge, rather than the guidance revealed by Allah, the Exalted, will inevitably misuse the blessings that have been entrusted to them. Deprived of the clarity and balance that come from authentic knowledge, such an individual will fall into a state of inner confusion and imbalance—both mentally and physically. They will lose sight of the rightful place of everything and everyone in their life, directing their efforts and affections toward what holds little or no value in the sight of Allah, the Exalted. Consequently, they will fail to prepare adequately for their ultimate accountability on the Day of Judgement. This spiritual and moral misalignment will manifest as stress, instability, and hardship in both this world and the Hereafter. Even if they appear to enjoy moments of comfort, wealth, or worldly success, these fleeting luxuries will bring them no true peace or fulfillment. Chapter 22 Al Hajj, verse 25:

*“...We will make him taste of a painful punishment.”*

Genuine tranquillity can only be attained through the obedience of Allah, the Exalted, as explained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—guidance that nurtures balance, purpose, and lasting success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After criticising the actions of the leaders of the non-muslims of Mecca who prevented the muslims from reaching His House, the Kaaba, Allah, the Exalted, further criticises them, and by extension the people of the book, by reminding them that their ancestor, the Holy Prophet Ibrahim, peace be upon him, who they were very proud of, did not behave like them and instead sincerely obeyed Him in every situation. Chapter 22 Al Hajj, verse 26:

*“And when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me...”*

Both groups laid claim to preserving the noble legacy of the Holy Prophet Ibrahim, peace be upon him, yet in reality they were undermining and dishonoring it through their actions. Their rebellion reached its peak when they knowingly rejected Islam, despite being fully aware of its truth. The idolaters of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before the announcement of his Prophethood, and they knew with certainty that he had never uttered a falsehood. Chapter 10 Yunus, verse 16:

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

Moreover, as masters of the Arabic language, they could not deny that the Holy Quran was beyond human composition, for its eloquence and depth were unlike the words of any created being.

It was also universally acknowledged, both by the People of the Book and by the non-Muslims of Mecca, that the Holy Prophet Muhammad, peace and blessings be upon him, had no direct access to the previous divine scriptures. His life before Prophethood was one of simplicity, honesty, and integrity, without any formal study of earlier revelations. This fact alone makes it impossible to claim that he derived his message from prior sources. Rather, the Holy Quran itself testifies to its divine origin through its profound knowledge of past scriptures, its correction of distortions, and its presentation of timeless truths. Such qualities could only have come from Allah, the Exalted, whose knowledge is perfect and all-encompassing. 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.”*



In addition, many of the scholars from among the People of the Book recognized the Holy Quran for what it truly was, for they were acquainted with its Author, Allah, the Exalted. They understood that its message could not have originated from any created being. Their own scriptures had spoken of the coming of the Holy Prophet Muhammad, peace and blessings be upon him, and had contained descriptions of both his mission and the Book he would bring. Thus, when they encountered the Holy Quran, they found in it the very signs and truths they had been taught to expect, and they could not deny that it was a continuation and confirmation of Allah, the Exalted, message that had preceded it. Their recognition was not merely of the words themselves, but of the truthfulness of Islam as a whole, for the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were already known to them through their own revelations. Chapter 6 Al An'am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

Muslims must take great care not to fall into the same error as those two groups by boasting of their association with the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to emulate his unwavering and sincere obedience to Allah, the Exalted. True loyalty to him is not expressed through words of pride alone, but through consistent action that reflects his example. Such obedience requires that every blessing bestowed by Allah, the Exalted—whether wealth, health, knowledge, or influence—be employed in ways that earn His pleasure. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide the clear framework for this, guiding believers to use their gifts responsibly, with gratitude and humility, rather than squandering them in pursuit of worldly vanity. In this lies the true honour of being counted among his followers and 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 22 Al Hajj, verse 26:

*“And when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me and purify My House for those who circumambulate it and those who stand [in prayer] and those who bow and prostrate.””*

It is essential to remember that false deities, such as idols, are not the only beings that a person might worship and obey aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Allah, the Exalted—like

social media, fashion, culture, and people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable figures and religious authorities among the People of the Book were never taken as deities in the literal sense; rather, they were obeyed in their defiance of Allah, the Exalted. This very act of obedience in disobedience was deemed a form of worship, for worship is not confined to bowing or prostration, but includes obedience and submission. The Holy Quran highlights this principle in relation to the Devil himself. Chapter 36 Yaseen, verse 60:

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

The vast majority of people have not consciously engaged in the direct worship of Satan, yet they are described as doing so because they obey him in opposition to Allah, the Exalted. This demonstrates that obedience, when directed away from divine command, becomes a form of servitude to false masters. For this reason, it is imperative to avoid yielding to any influence that leads to disobedience of Allah, the Exalted, for such submission is tantamount to worshipping those influences. When a person persists in disobedience, they inevitably fall under the sway of other

forces—whether individuals, social media, fashion, cultural trends, or even employers. Attempting to satisfy these competing and unjust masters only breeds anxiety, for their demands are inconsistent and ever-changing. Just as an employee with multiple supervisors struggles to meet conflicting expectations, those who abandon servitude to Allah, the Exalted, find themselves burdened by countless masters, losing both stability and peace of mind. Over time, this fractured existence can lead to deep emotional and spiritual turmoil. Such individuals may experience sadness, isolation, and despair, as their relentless efforts to please worldly masters fail to bring the fulfilment they seek. This reality is visible in the lives of many who pursue fame and worldly recognition, such as celebrities, who often embody the emptiness of this path. Moreover, obedience to others in disobedience to Allah, the Exalted, will be of no benefit in the Hereafter. Those very entities to whom people submitted will not come to their aid when they stand in need. The only safeguard against this fate is to abandon all forms of obedience that lead to sin and instead devote oneself to Allah, the Exalted, by using His blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this lies true freedom, peace, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 26:

*“...and purify My House for those who circumambulate it and those who stand [in prayer] and those who bow and prostrate.”*”

The purification of all the Houses of Allah, the Exalted, entails that they remain centres of authentic guidance, where the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are explained clearly and comprehensively. It requires that all other forms of unauthentic religious knowledge be set aside, so that people may come to recognize their responsibilities towards Allah, the Exalted, and towards one another. In this way, their faith will be grounded in understanding, knowledge, and certainty, rather than in blind imitation of inherited customs or the practices of their parents. When this education is firmly established, Islam becomes more than a label or identity—it becomes a complete way of life that shapes every circumstance, whether ease or hardship, and governs both worldly and religious matters. Without such instruction, however, people are left with a superficial view of Islam, reducing it to a collection of cultural habits and rituals. Over time, these practices are easily abandoned and replaced with other cultural trends, stripping Islam of its transformative role and leaving only empty forms. True purification, therefore, safeguards the Houses of Allah, the Exalted, as beacons of divine knowledge, ensuring that Islam continues to guide hearts and lives in every age.

Chapter 22 Al Hajj, verse 26:

*“And when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me and purify My House for those who circumambulate it and those who stand [in prayer] and those who bow and prostrate.””*

This verse further signifies that the purpose of the House of Allah, the Exalted—the Kaaba—is to inspire and facilitate the establishment of the obligatory prayers. Within Islamic teachings, the obligatory prayers occupy a position of supreme importance, being repeatedly emphasized as the central pillar around which all righteous deeds revolve. Without their proper establishment, right guidance cannot be attained, for prayer serves as the vital link between the servant and Allah, the Exalted, nurturing spiritual discipline, humility, and constant awareness of His presence. The proper fulfilment of the obligatory prayers requires meticulous observance of their essential conditions and etiquettes, foremost among them being the performance of each prayer within its prescribed time. The Holy Quran consistently highlights the profound significance of these prayers, portraying them as the foremost manifestation of genuine faith and submission to Allah, the Exalted. By being distributed throughout the day, they ensure that a believer's heart remains connected to remembrance of Allah, the Exalted, and continuously conscious of the Day of Judgement. This rhythm of worship cultivates a state of mindfulness and accountability, reminding the believer that every action, word, and intention will one day be presented before Allah, the Exalted. Hence, the obligatory prayers do not merely represent a ritual duty; they constitute the foundation upon which all virtuous actions are built. Through their consistent observance, the believer is guided towards a life of righteousness, spiritual balance, and readiness for the Hereafter. Every component of the prayer carries deep symbolic meaning that reflects aspects of that Great Day—for instance, standing upright during prayer mirrors the posture in which all humanity will stand before Allah, the Exalted. Chapter 83 Al Mutaffifin, verses 4-6:

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

In a similar manner, when a believer performs the act of bowing during prayer, it serves as a profound reminder of the countless individuals who will face reproach and deep regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their worldly life. This humble gesture of submission signifies the acknowledgment of the absolute authority and majesty of Allah, the Exalted, standing in stark contrast to the arrogance and heedlessness of those who neglected this sacred act. Chapter 77 Al Mursalat, verse 48:

*“And when it is said to them, “Bow [in prayer],” they do not bow.”*

This occurrence serves as a powerful cautionary sign directed at those individuals whose submission to the commands of Allah, the Exalted, was not absolute across the entire spectrum of their lives. Additionally, the prostration performed by a believer in their prayers acts as a powerful antecedent, recalling the inevitable future Day on which every person will be divinely ordered to prostrate themselves before Allah, the Exalted. Consequently, those who consciously neglected this required physical act throughout their mortal existence—in effect revealing a pervasive refusal to obey Him—shall discover themselves incapable of performing the act of prostration on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

Ultimately, kneeling in prayer serves as a reminder of when every person will kneel before Allah, the Exalted, on the Day of Judgement—a demeanor characterized by humble and reverent apprehension as they await the announcement of their final accountability. Chapter 45 Al Jathiyah, verse 28:

*“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””*

One who executes their obligatory prayers while engaging in conscious reflection upon these aspects will thereby establish their prayers correctly. This deep quality of contemplation ensures that the individual's obedience to Allah, the Exalted, is not confined merely to the prayer itself, but rather actively informs their conduct and guides their actions during the periods separating one prayer from the next. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

Such comprehensive obedience to Allah, the Exalted, is required, compelling the individual to utilize all the blessings and inherent capabilities



bestowed upon them as set forth in the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By maintaining this consistent level of principled conduct, the individual is assured of attaining a profound, balanced state, encompassing both their mental tranquility and their physical well-being. Furthermore, this discipline enables them to properly assess and prioritize every person and circumstance within their life according to divine wisdom, concurrently providing the necessary spiritual and practical preparation for their ultimate accountability on the Day of Judgement. This pattern of righteous behavior is, therefore, the essential path that naturally culminates in the achievement of genuine and lasting peace of mind throughout both their temporal existence and their eternal life in the Hereafter.

The Holy Prophet Ibrahim, peace be upon him, was also commanded to establish the Holy Pilgrimage out of sincerity to Allah, the Exalted, which the non-muslims of Arabia altered by introducing polytheistic acts while boasting they were the flagbearers of his legacy. Chapter 22 Al Hajj, verses 27-28:

*“And proclaim to the people the Holy Pilgrimage; they will come to you on foot and on every lean camel; they will come from every distant pass. That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals...”*

In a Hadith recorded in Sahih Bukhari, number 1773, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the reward

for an accepted Holy Pilgrimage is nothing less than Paradise. This statement alone demonstrates the immense spiritual weight of this act of worship, for it is not simply a journey of rituals, but a journey of transformation. The Holy Pilgrimage is designed to remind Muslims of their ultimate departure from this world and to prepare them for their final journey to the Hereafter.

Just as the pilgrim leaves behind home, wealth, business, family, friends, and social standing in order to perform the rites of the Holy Pilgrimage, so too will every person leave behind these very things at the time of death. The grave strips away all worldly attachments, leaving only one's deeds as a companion. This reality is emphasized in a Hadith found in Jami At Tirmidhi, number 2379, which teaches that when a person is placed in their grave, their family and wealth abandon them, and only their deeds—whether good or bad—remain.

When a Muslim performs the Holy Pilgrimage with this awareness, they will approach it with humility, sincerity, and mindfulness. Such a pilgrim returns home transformed, no longer distracted by the fleeting glitter of worldly possessions, but instead focused on preparing for the Hereafter. They will strive to fulfil the commands of Allah, the Exalted, avoid His prohibitions, and meet the trials of life with patience, following the noble example of the Holy Prophet Muhammad, peace and blessings be upon him. This includes taking from the world only what is necessary for themselves and their dependents, while avoiding waste, extravagance, and excess. In this way, every blessing is used in a manner pleasing to Allah, the Exalted.

The Holy Pilgrimage must never be reduced to a holiday or a shopping excursion, for such an attitude empties it of its true purpose. Instead, it must serve as a solemn reminder of the final journey to the Hereafter—a journey without return, without second chances, and without companions other than one's deeds. When the Holy Pilgrimage is performed with this consciousness, it becomes a powerful training ground for the soul, instilling discipline, humility, and detachment from worldly excess.

Ultimately, the one who performs the Holy Pilgrimage in this manner will find that it reshapes their priorities, strengthens their faith, and inspires them to live a life of obedience and gratitude. Such a person will be led by their Holy Pilgrimage to Paradise, for they will have understood its true purpose: not merely to perform certain rituals, but to prepare for the eternal home in the presence of Allah, the Exalted.

Therefore, the one who truly fulfils the purpose of the Holy Pilgrimage will not restrict their obedience to Allah, the Exalted, to the sacred days of that journey alone, but will carry it forward into every circumstance of life. They will strive to use each blessing 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. By doing so, they will attain balance in both mind and body, placing every matter and every relationship in its rightful place, and living with a constant awareness of their accountability before Allah, the Exalted, on the Day of Judgement. Such a person will find that this way of life brings them serenity in this world and security in the next. Their heart will be at rest, for they will no longer be enslaved by worldly excess or misplaced priorities, but will live with clarity, gratitude, and purpose. Through remembrance of Allah, the Exalted, and steadfast obedience to Him, they will achieve the greatest of all benefits:

peace of mind in both worlds, and the eternal reward of His pleasure. Chapter 22 Al Hajj, verse 28:

*“That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals...”*

The Holy Quran repeatedly prohibits consuming things which have been dedicated to other than Allah, the Exalted. Chapter 5 Al Ma'idah, verse 3:

*“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah...”*

Consuming animals that have been dedicated to entities other than Allah, the Exalted, leads to a form of spiritual impurity that can gradually weaken and corrupt an individual's faith. Such an act reflects a dangerous misconception—that other beings or forces possess the power to bestow benefit or avert harm in this world or the Hereafter. This belief, subtle as it may appear, mirrors the foundation of polytheism that prevailed among earlier nations and, if left unchecked, may incline a Muslim towards similar errors, even without overtly recognizing it. Chapter 39 Az Zumar, verse 3:

*“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”*

This verse exposes the false reasoning of those who associate others with Allah, the Exalted, under the pretext of seeking closeness to Him. Such self-deception fosters reliance on intermediaries for intercession and salvation, thereby eroding the essential principle of the Oneness of Allah, the Exalted. When individuals attach their hopes to others besides Allah, the Exalted, they risk developing a complacent mindset—continuing to disobey His commands under the illusion that someone else will secure their forgiveness or success in both worlds. This false sense of security leads only to hardship, confusion, and distress in this life, and to loss in the Hereafter through obtaining an unbalanced mental and physical state and through misplacing everyone and everything within their life while failing to prepare for their accountability on Judgement Day. Therefore, the verses under discussion strongly emphasize the necessity of absolute sincerity in faith and action—directing all worship, intention, and obedience solely towards Allah, the Exalted. A believer must strive to seek His pleasure alone, without concern for the approval or recognition of others. The one who performs deeds for the sake of anyone other than Allah, the Exalted, will find no reward from Him, as clearly warned in a Hadith found in Jami At Tirmidhi, number 3154. True salvation and tranquillity can only be attained through pure devotion and sincerity to Allah, the Exalted, for He alone holds authority over all benefit and harm, in this world and the Hereafter.

Unlike other religions whereby their followers present food to deities which end up being consumed by their religious leaders, Allah, the Exalted,

makes it clear that the meat from the animal sacrifices benefit people and not Him. Chapter 22 Al Hajj, verse 28:

*“...and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them...”*

And chapter 51 Ad Dhariyat, verses 57-58:

*“I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”*

In truth, every command, prohibition, and piece of guidance given by Allah, the Exalted, is for the benefit of humanity alone, for He is entirely free of need and absolutely independent of His creation. Nothing that human beings do can add to or diminish His majesty. Rather, His divine laws and instructions are a mercy—designed solely to nurture, protect, and elevate those who adhere to them.

No matter how advanced a society becomes, and regardless of the extent of its progress in science, technology, or understanding of human behaviour—whether mental, emotional, or physical—it remains utterly

incapable of formulating a code of conduct that perfectly aligns with human nature and accommodates every possible circumstance and condition. Human knowledge, though continually expanding, is limited and subject to revision. Even in matters concerning the human body and mind, discoveries continue to emerge, revealing just how incomplete our understanding remains. It is therefore inconceivable that humankind, with such finite insight, could devise a flawless moral or social system that ensures lasting peace, justice, and balance at both the individual and societal levels. Only Allah, the Exalted, possesses the complete and perfect knowledge necessary to do so, for He is the Creator of all things. His knowledge is infinite—encompassing the entirety of the past, the present, and the future, including the unseen realities beyond human comprehension. Thus, only Allah, the Exalted, is rightfully qualified to provide humanity with a comprehensive code of conduct—a divine standard that clearly distinguishes good from evil, beneficial from harmful, and leads to inner peace amid life's inevitable challenges. History bears undeniable testimony to this truth. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced societies marked by tranquillity, equity, and harmony. Conversely, when humanity deviated from this guidance, moral corruption, injustice, and unrest inevitably followed. For this reason, believers must wholeheartedly accept Allah, the Exalted, guidance bestowed by Allah, the Exalted, recognizing it as the most beneficial system for their worldly and spiritual well-being—even when certain aspects may appear contrary to their personal desires. They should approach divine commands as a wise patient approaches the prescription of a skilled physician: accepting the treatment with trust and gratitude, understanding that it is designed for their ultimate healing and benefit, even if it involves difficulty or restraint. Likewise, obedience to Allah, the Exalted, may at times test one's inclinations, but it ultimately leads to spiritual health, lasting peace, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As Islam is a complete of code it includes the rights of Allah, the Exalted, one's own rights and the rights of people. Chapter 22 Al Hajj, verse 28:

*“...and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.”*

Generally speaking, fulfilling one's own rights includes prioritising one's lawful happiness over the happiness of others, provided it remains within the boundaries set by Allah, the Exalted. It is remarkable how often people accuse others of selfishness, when in reality they themselves are guilty of it. According to such individuals, selfishness means choosing one's own happiness when it contradicts the opinion, preference, or sense of satisfaction of others. Yet in Islam, this is not selfishness unless the rights of others are being violated in the process of pursuing a lawful choice.

One must recognise that in matters which directly concern a person—such as choosing a spouse—making a lawful decision that brings personal happiness is not selfishness, even if it contradicts the opinions or desires of relatives. In truth, the selfishness lies with those who demand that others sacrifice their own happiness in order to conform to their opinions, even though the matter does not directly involve them. In such cases, the correct approach is to consider the views of others respectfully, but ultimately to choose what is lawful and personally fulfilling, so long as no one's rights are infringed. Conversely, it is an act of sincerity and selflessness when one refrains from imposing their opinion in matters that do not directly concern them, and instead prioritises the happiness of those most affected,



such as the couple in marriage. To insist on one's own opinion in such situations is the true form of selfishness, for it disregards the well-being of those directly involved. Sadly, many people unjustly make others feel guilty by accusing them of selfishness, when in reality they are the ones acting selfishly.

To conclude, as long as the disobedience of Allah, the Exalted, is avoided—which includes violating the rights of others—one is entitled to choose their own opinion, decision, and happiness in matters that directly involve them. This is not selfishness, but rather the fulfilment of their own rights in a lawful manner. Chapter 22 Al Hajj, verse 28:

*“...and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.”*

At the same time, as mentioned earlier, one must not neglect the rights of others. It is ignorance to assume that Allah, the Exalted, only cares about His rights, such as the performance of obligatory prayers, while disregarding the rights of people. Such an attitude leads to injustice and corruption within homes and societies, as people wrong one another under the false impression that fulfilling divine obligations alone is sufficient. The truth is that those who wrong others will face justice on the Day of Judgement, even if they escape accountability in this world. As affirmed in a Hadith found in Sahih Muslim, number 6579, those who have wronged others will be compelled to hand over 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 even result in their being cast into Hell. Therefore, true success lies in fulfilling both the rights of Allah, the Exalted, and the rights of people. This balance ensures peace of mind on an individual level, as one achieves a sound mental and physical state by placing everything and everyone in their rightful place. At the same time, it contributes to justice and harmony within society, as people live with fairness, compassion, and accountability. In this way, a Muslim secures success in both worlds—through obedience to Allah, the Exalted, and through sincerity and justice towards His creation.

Chapter 22 Al Hajj, verse 28:

*“...and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.”*

Generally speaking, it is essential to recognize that whatever means or possessions a person holds—whether wealth, status, or ability—have been granted to them by Allah, the Exalted, as a trust and a loan, not as a permanent gift. A loan, by its nature, must be repaid to its rightful owner. The way this repayment is made to Allah, the Exalted, is by utilizing these blessings in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Thus, when one aids the needy, they are, in truth, merely repaying the debt they owe to Allah, the Exalted. Remembering this reality protects the heart from arrogance and from behaving as though one is doing a favour—either to Allah, the Exalted, or to the person receiving assistance. In fact, it is Allah, the Exalted, who has favoured the giver by entrusting them with wealth and granting them the noble opportunity to earn immense reward through charity and service. Likewise, the needy person performs a great favour to the donor by accepting their help, for without those in need, how could the giver ever attain Allah, the Exalted, rewards and purification promised in the sacred texts?

Keeping these truths in mind guards a person from adopting a prideful attitude, which can nullify the reward of their good deeds. Sincere giving must always stem from humility, gratitude, and the desire to please Allah, the Exalted, alone.

Furthermore, aiding the needy extends far beyond financial assistance. It encompasses fulfilling any lawful need—emotional, physical, or social—that a person may have. Therefore, no one, regardless of their material means, is ever exempt from this noble duty. Even a kind word, a comforting gesture, or sincere advice can constitute an act of aid. In this way, every person, in accordance with their capacity, participates in upholding compassion, solidarity, and justice—qualities that reflect the true spirit of Islam and leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After the completing of the Holy Pilgrimage rituals, just like the pilgrim cleanses themselves physically, they must strive to cleanse themselves spiritually for the remainder of their life. Chapter 22 Al Hajj, verse 29:

*“Then let them complete their rites and end their untidiness...”*

This spiritual purification is not a passive state but an active process of learning, reflecting, and implementing the teachings of Islam in daily life. It requires that one adorns themselves with the noble qualities praised in revelation—such as generosity, patience, humility, gratitude, and compassion—while consciously striving to abandon the destructive traits condemned therein, such as pride, envy, greed, and arrogance. By cultivating these virtues and eradicating these vices, the heart is cleansed, and the soul is elevated. This inner refinement naturally leads to tranquillity, for peace of mind is the fruit of living in harmony with divine guidance. Moreover, spiritual purification ensures that a person employs the blessings granted to them—whether wealth, health, knowledge, or influence—in the manner prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious use of blessings prevents waste, excess, and misuse, and instead channels them towards gratitude, service, and obedience. In doing so, one achieves balance in both mental and physical states, placing every matter and every relationship in its rightful place. This balance not only safeguards their worldly affairs but also prepares them adequately for their accountability on the Day of Judgement. Such a life of purification brings with it a double reward: serenity in this world and salvation in the next. In this world, the purified soul experiences clarity, contentment, and resilience in the face of trials. In the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a personal refinement but

the very foundation of success in both worlds, for it transforms the one's character, directs their blessings towards righteousness, and secures their peace of mind in this life and the next.

Chapter 22 Al Hajj, verse 29:

*“Then let them complete their rites and end their untidiness and fulfill their VOWS...”*

As previously discussed, it is essential to understand that a person's vows and intentions must always be connected to matters of religion and righteousness, rather than to worldly desires or material gains. One should never condition their good deeds upon receiving something worldly from Allah, the Exalted, as though treating the treasury of Allah, the Exalted, as a marketplace of exchange. Such an attitude undermines the sincerity of worship and reveals a misunderstanding of the relationship between the Creator and His creation. A defining characteristic that distinguishes Islam from all other faiths and ways of life is that it is not a transactional religion. In many belief systems, worship is often performed as a form of bargaining, where individuals serve their gods or deities solely to obtain worldly benefits, such as wealth, status, or offspring. Islam, however, calls humanity to a far nobler purpose: to recognize their true position as the creation and servants of Allah, the Exalted, and to fulfil the purpose of their existence through sincere worship and obedience to Him.

Although Islam indeed brings numerous worldly benefits—such as peace of mind, moral discipline, and societal harmony—these are secondary outcomes rather than its ultimate aim. The true goal of Islam is spiritual purification and eternal success in the Hereafter. For this reason, Islam does not seek to attract people through promises of material prosperity; rather, it presents its truth through clear evidence and rational proof, inviting humanity to live meaningful and purposeful lives grounded in devotion to Allah, the Exalted. Sadly, many Muslims have adopted a transactional mindset in their approach to religion. They perform acts of worship or good deeds with the expectation of receiving immediate worldly returns, such as wealth, children, or relief from hardship. In doing so, they treat the treasury of Allah, the Exalted, as a shop where material desires may be purchased through prayer or religious exercise. This mentality must be abandoned, for human beings often fail to understand what is truly beneficial or harmful for them. Chapter 2 Al Baqarah, verse 216:

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

Furthermore, any good deed performed solely for worldly benefit will not earn reward from Allah, the Exalted, for He accepts only those actions done sincerely for His sake. This has been clearly warned in a Hadith found in Jami At Tirmidhi, number 3154. The individual who approaches their relationship with Allah, the Exalted, in a transactional manner will inevitably falter in obedience whenever their worldly expectations remain unfulfilled. Such a person will misuse the blessings they have been granted, leading to imbalance in both mental and physical states. They will lose clarity of purpose, misplace their priorities, and fail to prepare adequately for their accountability on the Day of Judgement. This internal disorder will result in

stress, hardship, and dissatisfaction in both worlds, even if they outwardly enjoy moments of material comfort. Ultimately, the person who worships Allah, the Exalted, only for worldly gain is the true loser, for they will neither find lasting peace in this world nor success in the Hereafter. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

And chapter 18 Al Kahf, verses 103-104:

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

True faith requires worshipping Allah, the Exalted, with sincerity, trust, and submission—recognizing that whatever He grants or withholds is always in accordance with His perfect wisdom and for the ultimate good of His servants.

The pilgrim must also complete their rituals by circumambulating the House of Allah, the Exalted, the Kaaba. Chapter 22 Al Hajj, verse 29:

*“...and circumambulate around the ancient House.”*

This serves as a profound reminder to the pilgrim, before they return home, that the true centre of their existence must always be the obedience of Allah, the Exalted. Every blessing they have been granted, every relationship they maintain, and every circumstance they face must revolve around this central axis of servitude. When obedience to Allah, the Exalted, becomes the guiding principle of life, one naturally achieves balance in both mind and body, for they learn to place every matter and every individual in their rightful position. Such alignment not only brings order to worldly affairs but also ensures that one is constantly preparing for the ultimate accountability on the Day of Judgement. By living in this way, the pilgrim safeguards their faith, protects their blessings from misuse, and cultivates a state of inner tranquillity. This behaviour leads to peace of mind in this world, as the heart is freed from confusion and misplaced priorities, and it leads to peace in the Hereafter, as the believer stands before Allah, the Exalted, with a life lived in conscious obedience. In this lies the enduring fruit of the Holy Pilgrimage: a transformation that continues long after the journey ends, shaping the believer's entire life around the obedience of their Lord. Chapter 22 Al Hajj, verse 30:

*“That! and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord...”*



In order to establish that Islam is a complete code of conduct which governs every aspect of life, after mentioning the ritual acts of the Holy Pilgrimage, Allah, the Exalted, immediately refers to lawful and unlawful food in the very same verse. Chapter 22 Al Hajj, verse 30:

*“That! and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you...”*

This seamless transition from acts of worship to worldly matters demonstrates that Islam is not confined to ritual devotion alone, but extends to every situation a person encounters and every blessing they interact with. It is therefore ignorance to assume that Allah, the Exalted, only cares about ritual obligations, such as the obligatory prayers, while neglecting worldly conduct. In truth, Allah, the Exalted, will question people about every circumstance they faced—whether religious or worldly—and how they responded to it. For this reason, people must strive to learn and act upon Islamic teachings in all areas of life, ensuring that their behaviour is aligned with divine guidance. This comprehensive approach guarantees a harmonious mental and physical state, as everything and everyone in their lives is placed in its rightful position. It also ensures that they are adequately prepared for their accountability on the Day of Judgement. Such conduct leads to tranquillity in both worlds, for it brings order, clarity, and purpose to life.

By contrast, one must avoid treating Islam like a garment that can be worn or discarded according to personal whims. The one who behaves in this manner is not truly serving Allah, the Exalted, but is in fact worshipping their own desires. Chapter 25 Al Furqan, verse 43:

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

Those who fail to apply Islamic teachings consistently will inevitably misuse the blessings they have been granted. This misuse leads to imbalance in both mind and body, as they misplace priorities, misuse relationships, and neglect responsibilities. Such individuals will find themselves unprepared for their accountability before Allah, the Exalted, and will suffer stress, confusion, and hardship in both worlds, even if they enjoy certain worldly luxuries. True success, therefore, lies in honouring Islam as a complete way of life, integrating its guidance into every action, every blessing, and every situation, so that one's entire existence revolves around the obedience of Allah, the Exalted. This alone secures peace of mind in this world and eternal success in the Hereafter.

Chapter 22 Al Hajj, verse 30:

*“...And permitted to you are the grazing livestock, except what is recited to you...”*

And chapter 5 Al Ma'idah, verse 3:

*“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars...”*

Modern scientific research has already confirmed the dangers of consuming rotting flesh, blood, and pork, which aligns with the prohibitions found in Islamic teachings. Decomposing meat is a breeding ground for harmful bacteria. These pathogens release toxins that can cause severe food poisoning, organ failure, and even death, which is why modern food safety standards universally forbid the consumption of spoiled or decomposed meat. Blood, likewise, is an ideal medium for bacterial growth and can transmit infectious diseases. Health authorities, including the World Health Organization, warn against consuming blood products because of the risk of certain infections. Pork has also been shown to carry significant health risks. It is associated with parasites, which can lead to neurological damage and even death if untreated. Pork is also linked to bacterial infections, which cause severe gastrointestinal illness. In addition, pork contains high levels of saturated fat and cholesterol, contributing to cardiovascular disease, obesity, and colorectal cancer. The World Health Organization has even classified processed meats, many of which include pork, as carcinogenic to humans, particularly in relation to certain cancers.

These findings demonstrate that the prohibitions revealed in the Holy Quran over 1,400 years ago are not arbitrary but serve as safeguards for human health. What Allah, the Exalted, forbade has now been shown by modern science to be harmful, proving once again the timeless wisdom of divine guidance.

The consumption of animals consecrated to entities other than Allah, the Exalted, introduces a form of spiritual contamination that systematically erodes and compromises an individual's faith. This particular action betrays a profound misapprehension of reality—specifically, the dangerous assumption that beings other than Allah, the Exalted, possess any independent capacity to either confer benefit or avert harm in this temporal life or in the eternal Hereafter. Even when such an attitude is subtle or unintentional, it fundamentally mirrors the basis of idol worship which misguided preceding nations. If this deviation is left unchecked, it poses the serious risk of incrementally inclining a Muslim toward similar doctrinal inconsistencies, even without conscious awareness. Chapter 39 Az Zumar, verse 3:

*“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”*

This divine exposition highlights the self-deception inherent in their approach, which is masked by the pretense of seeking proximity to Him. Such misplaced reasoning leads to an unwarranted reliance on self-appointed intermediaries for intercession and ultimate salvation, thereby

fundamentally undermining the core truth of absolute Oneness—the unique unity of Allah, the Exalted. When individuals begin to place their dependency upon entities besides Allah, the Exalted, their hearts become spiritually tethered to false hopes, and they risk cultivating a spirit of complacency regarding their own divine responsibilities. They may persist in defying divine commands, operating under the erroneous belief that the favor or elevated status of an intercessor will ultimately secure their forgiveness or deliverance in both worlds. This profound spiritual delusion yields nothing but confusion, undue hardship, and internal distress in their temporal existence, which is inevitably followed by ultimate loss and deep regret on the Day of Judgement, through obtaining an unbalanced mental and physical state and through misplacing everything and everyone within their life and failing to prepare for their accountability on Judgement Day. Consequently, these teachings unequivocally stress the absolute necessity of complete sincerity and unadulterated devotion, requiring that every act of worship, every intention, and every expression of obedience be directed exclusively toward Allah, the Exalted. True faith unequivocally demands that all efforts be undertaken solely for His pleasure, without any desire for worldly recognition, human approval, or transactional reward from others. Indeed, the gravity of deviating from this path is clearly warned in a Hadith recorded in Jami At Tirmidhi, number 3154, indicating that the individual who performs righteous deeds for the sake of anyone other than Allah, the Exalted, shall receive no reward from Him. Ultimate success, profound tranquility, and genuine spiritual purity can therefore only be achieved through unwavering sincerity, persistent obedience, and exclusive devotion to Allah, the Exalted—recognizing and acknowledging that He alone possesses supreme authority over the bestowal of every form of benefit and the warding off of all harm, both in this present life and in the life to come.

Consuming unlawful foods have been placed next to an act of polytheism in order to highlight that as Islam is a complete code of conduct, one must

obey Allah, the Exalted, in every aspect of their life, whether it is connected to their diet, financial earnings, the rights of people or their religious rituals, such as the obligatory prayers. Chapter 22 Al Hajj, verse 30:

*“...And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols...”*

Individuals who turn to lifeless idols for worship and honor do so not out of genuine conviction, but because they perceive it as a way to appear virtuous in the eyes of society. In reality, this practice provides them with the freedom to indulge in their worldly cravings, misusing the blessings they have been granted. Their behaviour stems from the awareness that an idol, being soulless and powerless, cannot impose upon them a moral framework or hold them accountable. As a result, they construct their own code of conduct—one that conveniently aligns with their desires and inclinations. Chapter 7 Al A’raf, verse 148:

*“And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.”*

This verse illustrates the irrationality of idol worship: people knowingly submit to something that cannot speak, guide, or provide benefit, simply

because it allows them to live according to their desires. The essence of all forms of idol worship and man-made codes of conduct is therefore the pursuit of personal desires, cloaked in the illusion of virtue. Outwardly, such individuals attempt to deceive others into believing they are adhering to a higher moral standard, but in truth, they are merely chasing after their cravings, much like animals driven by instinct rather than reason or revelation. In this way, idol worship—whether in the form of physical statues or in the form of worldly ideologies and self-made codes—reduces human beings from their honoured status as servants of Allah, the Exalted, to slaves of their own desires. True dignity and virtue can only be found in submission to divine guidance, which liberates the soul from deception and directs it towards eternal success.

In order to further emphasise the importance of understanding and treating Islam as a complete code of conduct which affects every situation one encounters, whether worldly or religious, and affects every worldly blessing one interacts with Allah, the Exalted, places false speech next to polytheism. Chapter 22 Al Hajj, verse 30:

*“...So avoid the uncleanness of idols and avoid false statement.”*

Generally speaking, speech can be divided into three categories. The first is evil speech, which includes lies, slander, mockery, and all words that cause harm or spread corruption. This type of speech must be avoided entirely, as it damages both the speaker and those who hear it. The second category is good speech, which consists of truth, wisdom, encouragement, and words that benefit others. Such speech should be spoken at the right

time and in the right way, as it uplifts and guides. The final category is vain speech, which carries no real benefit. While not in itself sinful, it is discouraged because it often leads to harmful words and distracts a person from more meaningful actions. On the Day of Judgement, vain speech will be a source of regret, as people will realise how much time and opportunity they wasted on words that brought them no benefit. For this reason, a person should either speak what is good or remain silent. This principle is emphasised in a Hadith found in Sahih Muslim, number 176, where the Holy Prophet Muhammad, peace and blessings be upon him.

Thus, every person should weigh their words carefully, ensuring that their speech is purposeful, beneficial, and constructive. In this way, the tongue becomes a means of peace and reward, rather than a cause of regret.

Chapter 22 Al Hajj, verse 30:

*“...and avoid false statement.”*

According to the Hadith recorded in Jami At-Tirmidhi, number 2299, the Holy Prophet Muhammad, peace and blessings be upon him, clarified that the “false statement” mentioned in this verse refers specifically to perjury. This is when a person deliberately gives false testimony in a legal matter in order to unlawfully obtain something that does not belong to them, such as



the property of another. It also includes aiding someone else in this wrongdoing by bearing false witness on their behalf.

It is important to note that this Hadith applies to taking the possessions of all people, irrespective of their faith. The outcome will be the same even if a person obeys Allah, the Exalted, in other aspects of their life, such as offering the obligatory prayers. Sadly, this sin is widespread in many societies, particularly in places where individuals file false claims in courts in order to seize wealth or property that does not belong to them. According to a Hadith found in Sahih Bukhari, number 2654, perjury is counted among the greatest of major sins. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, placed it alongside polytheism and disobedience to parents. Allah, the Exalted, has also linked false testimony with idolatry in the Holy Quran, Chapter 22, Al-Hajj, verse 30:

*“...So avoid the uncleanness of idols and avoid false statement.”*

The warnings against this sin are extremely severe. A Hadith in Sunan Ibn Majah, number 2373, states that the false witness who does not repent will not move on the Day of Judgement until Allah, the Exalted, sends them to Hell. Another Hadith in Sahih Muslim, number 353, warns that even if a person unjustly takes something as insignificant as a twig through false testimony, they will be cast into Hell. False testimony is so grave because it combines many sins. It involves lying, injustice, and the violation of another person's rights. Such a sin will not be forgiven by Allah, the Exalted, until the victim forgives it. If forgiveness is not granted, then on the Day of Judgement the false witness's good deeds will be transferred to the victim,

and if those are exhausted, the victim's sins will be transferred to the false witness, as confirmed in Sahih Muslim, number 6579. This may ultimately lead to their destruction in Hell. The sin is compounded when a person testifies falsely on behalf of another so that the latter may unlawfully seize what is not theirs. This directly contradicts the command of Allah, the Exalted, in Chapter 5 Al-Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

Furthermore, anything obtained through false testimony becomes unlawful. If such wealth is spent, even in charity, it will not be accepted but instead recorded as a sin, as confirmed in Sahih Muslim, number 2342. Wealth gained in this way is stripped of blessing, and every use of it becomes a source of harm rather than benefit.

For this reason, it is a duty on all people to always speak the truth, whether in everyday conversations or under oath in a court of law. Lying in all its forms leads to sin, and persistent lying leads to a person being recorded as a great liar in the sight of Allah, the Exalted, as explained in a Hadith found in Jami At Tirmidhi, number 1971. It is not difficult to imagine the fate awaiting one who carries such a label on the Day of Judgement.

Thus, truthfulness is not merely a virtue but a safeguard of justice, society, and one's eternal salvation. False testimony, on the other hand, is a path that leads to disgrace in this world and destruction in the next.

In order to avoid this outcome one must sincerely obey Allah, the Exalted, in every situation, whether worldly or religious, and in every blessing they interact with. Chapter 22 Al Hajj, verse 31:

*"Being upright and sincere to Allah, not associating [anything] with Him..."*

Sincerity towards Allah, the Exalted, requires that every duty He has prescribed—whether in the form of commands or prohibitions—be fulfilled solely for His pleasure. As confirmed in a Hadith found in Sahih Bukhari, number 1, all actions will be judged according to intention. Thus, if a person performs good deeds without sincerity, they will gain no reward in this world or the next. In fact, a Hadith in Jami At-Tirmidhi, number 3154, warns that those who acted insincerely will be told on the Day of Judgement to seek their reward from those for whom they performed their deeds, which will of course be impossible. Allah, the Exalted, makes this principle clear in Chapter 98 Al-Bayyinah, verse 5:

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

If a person is negligent in fulfilling their duties towards Allah, the Exalted, it is a sign of insincerity. The remedy is sincere repentance and renewed effort to fulfil those duties. One must also remember that Allah, the Exalted, never burdens a soul with more than it can bear, as He states in Chapter 2 Al Baqarah, verse 286:

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

True sincerity means always choosing the pleasure of Allah, the Exalted, over one's own desires or the desires of others. A person should prioritise actions done for His sake above all else. They should love others and dislike their sins for the sake of Allah, the Exalted, not for personal reasons. When they help others or refrain from sin, it should be purely for His sake. The one who adopts this mentality has perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

Another aspect of sincerity is trusting that the decrees of Allah, the Exalted, are always best, even when their wisdom is hidden. As Allah, the Exalted, declares in Chapter 2 Al Baqarah, verse 216:

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

To be content only with decrees that suit one's desires, and resentful of those that do not, is a sign of insincerity. The truly sincere person is the one who fulfils the commands of Allah, the Exalted, refrains from His prohibitions, and faces destiny with patience, following the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in every situation and state. Such a person embodies sincerity in its truest form. Chapter 22 Al Hajj, verse 31:

*“Being upright and sincere to Allah, not associating [anything] with Him...”*

However, because true sincerity to Allah, the Exalted, often conflicts with worldly desires, many people demonstrate insincerity by prioritizing the obedience of other influences over His commands, thereby misusing the blessings He has bestowed upon them. It is crucial to recognize that false objects of worship are not limited to tangible idols. In reality, anything or anyone that is obeyed in opposition to Allah, the Exalted—such as social media, fashion, cultural norms, peers, or influential figures—effectively becomes a master and god over the individual, diverting devotion that belongs solely to Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

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

The learned scholars and religious authorities among the People of the Book were not literally worshipped as deities; rather, they were obeyed in defiance of Allah, the Exalted. Their obedience, when it contradicted divine command, was considered a form of worship. This illustrates a key principle: worship is not confined to outward physical acts such as bowing or prostration; it encompasses submission, compliance, and the allegiance of one's heart and actions. The Holy Quran emphasizes this principle further in reference 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.”*

Although most people do not consciously worship Satan, they are described as doing so because they obey him in opposition to Allah, the Exalted. This demonstrates that obedience, when misdirected away from divine guidance, becomes a form of servitude to false masters. For this reason, it is imperative for individuals to resist yielding to influences that lead to disobedience of Allah, the Exalted. When a person persistently submits to worldly or unlawful masters—be they people, trends, media, or cultural pressures—they gradually fall under the control of these forces. Attempting to satisfy multiple, often conflicting, demands creates confusion, anxiety, and instability, for these masters' expectations are inconsistent and ever-changing. This can be compared to an employee who answers to multiple supervisors with contradictory demands: fulfilling one expectation inevitably leads to failure in another. Similarly, those who abandon servitude to Allah, the Exalted, find themselves trapped by endless worldly masters, losing both balance and peace of mind. Over time, this fractured and conflicted existence often leads to deep emotional and spiritual turmoil. Individuals may experience persistent sadness, isolation, and despair, as

their relentless pursuit of worldly approval fails to yield true satisfaction or purpose. This phenomenon is visible in the lives of celebrities, influencers, and others who chase fame or social recognition; despite their apparent success, many embody profound emptiness and discontent, illustrating the futility of obeying worldly masters over Allah, the Exalted, worldly masters who only snatch away their peace of mind and offer them nothing good in return. Chapter 22 Al Hajj, verse 31:

*“...And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds...”*

Furthermore, obedience to others in defiance of Allah, the Exalted, provides no benefit in the Hereafter. On the Day of Judgement, those very entities or influences that were once followed will offer no support.

Finally, individuals who choose to disregard the commands of Allah, the Exalted, by prioritizing the desires or dictates of others will misuse the blessings bestowed upon them. While living in this world, this disposition actively hinders their ability to attain a harmonious mental and physical equilibrium and causes them to improperly value and position everything and everyone in their lives. Consequently, all aspects of their existence, be it their family, friendships, professional life, or material wealth, inevitably transform into sources of considerable anxiety and distress. Should these individuals stubbornly continue in their disobedience, they will often wrongly assign blame for their inner turmoil onto misplaced targets, such as a spouse or colleague. When they subsequently sever ties with these innocent or beneficial figures, it only serves to deepen their existing mental

afflictions, potentially escalating into severe mental health crises, including clinical depression, reliance on addictive substances, and even the development of suicidal ideation. This destructive pattern becomes evident when one observes those who perpetually misuse the blessings they have been granted, like many among the affluent and famous, despite their apparent access to worldly comforts and luxuries. Since their attitude prevents them from adequately preparing for their ultimate reckoning, their eventual consequence on Judgement Day is certain to be immeasurably more severe. Thus, their disobedience of Allah, the Exalted, has taken them from far away from the path of peace of mind in both worlds. Chapter 22 Al Hajj, verse 31:

*“...And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.”*

By reflecting on this reality, one is encouraged to examine the influences they follow and ensure that all obedience, submission, and devotion are directed solely towards Allah, the Exalted. Every act of compliance and loyalty should reinforce their connection with Him, protecting the heart from distraction, safeguarding the blessings granted by Allah, the Exalted, and leading to lasting peace in both this life and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 32:



*“That! And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”*

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when doing so conflicts with their personal desires. They should approach these teachings in the same manner as a wise patient who follows the medical advice of their doctor, understanding that the prescribed bitter medicines and strict dietary regimen are ultimately for their own good. Just as the patient attains physical and mental well-being by adhering to the guidance of a knowledgeable physician, a person who sincerely embraces and implements Islamic teachings will achieve balance, stability, and fulfilment in life. This is because only Allah, the Exalted, possesses the comprehensive knowledge required to ensure that an individual attains a balanced mental and physical state, and correctly prioritizes everything and everyone in their life. Human knowledge—whether through medicine, psychology, sociology, or other fields—remains inherently limited. Despite extensive research and expertise, society cannot provide guidance that guarantees avoidance of all forms of stress or ensures the proper placement of every element in a person’s life, due to finite experience, limited foresight, and inherent biases. Allah, the Exalted, alone possesses this perfect knowledge, and He has granted it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes evident when comparing the lives of those who utilize their blessings in accordance with Islamic guidance to those who do not. Unlike medical prescriptions, where patients may follow instructions without fully understanding the underlying science, Allah, the Exalted, encourages reflection on the teachings of Islam so that people may recognize their wisdom, benefit, and transformative effects. He does not demand blind obedience; rather, He invites people to approach His guidance with an open and unbiased mind, assessing the evidence and recognizing its truth. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual hearts of individuals—the abode of peace of mind. He determines who attains tranquility and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, bestows peace of mind only upon those who use the blessings He has granted them in accordance with the principles outlined in Islamic teachings. By doing so, one aligns their actions with divine wisdom, experiences true contentment, and cultivates stability and balance in both the spiritual and worldly spheres of life through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 32:

*“That! And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”*

The essence of honouring the symbols of Allah, the Exalted, lies in living a life of obedience: fulfilling His commands, refraining from His prohibitions, and meeting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person ensures that the blessings granted to them are used in the correct manner, as outlined in divine guidance. This conscious and disciplined approach to life allows them to achieve balance in both their mental and physical state, placing everything and everyone in its rightful place. Such a way of living not only safeguards their worldly affairs but also prepares them adequately for their accountability on the Day of Judgement. When a person honours the symbols of Allah, the Exalted, they are in reality honouring His greatness and authority, which brings clarity, order, and purpose to their existence. This behaviour ultimately leads to peace of mind in both worlds: serenity and stability in this life, and eternal tranquillity in the Hereafter. Chapter 22 Al Hajj, verse 32:

*“That! And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”*

Furthermore, an essential aspect of piety is the conscious avoidance of certain lawful actions when there is a risk that they may lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

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

Here, Allah, the Exalted, does not simply forbid crossing His limits; He commands that people avoid approaching them in the first place. This guidance is repeated throughout the Holy Quran, highlighting the importance of caution even within the boundaries of what is permitted. For example, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not only to refrain from eating from a particular tree in Paradise but also not to approach it, despite approaching it not being inherently unlawful. Chapter 7 Al A'raf, verse 19:

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

These examples illustrate that the mere lawfulness of an action does not automatically make it beneficial or safe for one to engage in. Approaching the limits of Allah, the Exalted, may be permissible, but it carries inherent risk, as it often serves as the first step toward transgression. Certain lawful practices—particularly vain ones—should therefore be avoided, as they frequently pave the way to prohibited actions. For instance, vain speech, though not sinful in itself, can easily lead to gossip, slander, or lying. Similarly, excessive or careless spending of wealth, while lawful, can devolve into wastefulness, which is condemned in the Holy Quran. Chapter 17 Al Isra, verse 27:

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

Historical and spiritual experience confirms that most individuals who deviate from righteousness do so gradually, through a step-by-step process. They may initially approach forbidden actions without directly engaging in them, but repeated exposure, temptation, and familiarity can eventually lead to active participation in the unlawful. For example, a person who frequently associates with those who drink alcohol is far more likely to succumb to it than someone who avoids such company entirely. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Jami At Tirmidhi, number 2451, explaining that true piety cannot be achieved without the conscious avoidance of certain lawful acts that might lead to sin. In other words, steadfastness in using the blessings granted by Allah, the Exalted—according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—requires vigilance not only against the unlawful but also against lawful actions that may subtly encourage disobedience. Such vigilance ensures that one maintains sincere obedience to Allah, the Exalted, correctly utilizes the blessings they have been granted, and cultivates a life grounded in righteousness. By avoiding even the lawful that may lead to harm, a person strengthens their spiritual discipline and protects their mental and physical well-being. Chapter 2 Al Baqarah, verse 187:

*“...Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”*

And chapter 16 An Nahl, verse 97:

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

On the other hand, those who neglect the importance of avoiding the limits of Allah, the Exalted, often overindulge in lawful pursuits, especially vain and frivolous ones. Such indulgence increases susceptibility to unlawful actions, mismanagement of blessings, and spiritual negligence. Over time, this leads to imbalance in mental and physical health, misplacement of priorities and relationships, and failure to prepare adequately for accountability on the Day of Judgement. Even if worldly pleasures or entertainment are experienced, they are fleeting and fail to provide true contentment. This pattern is evident in the lives of those who prioritize wealth, luxury, or status without mindfulness of Allah, the Exalted, demonstrating that neglecting His guidance inevitably leads to stress, hardship, and instability in both worlds. 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."*

By observing these realities, one is reminded of the importance of not only avoiding the unlawful but also exercising caution with the lawful, particularly when it is vain or distracting. This careful approach ensures the proper use of the blessings they have been granted, strengthens sincere obedience, and fosters spiritual, mental, and physical balance, ultimately guiding one toward lasting peace and fulfilment 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 22 Al Hajj, verse 32:

*"That! And whoever honors the symbols of Allah - indeed, it is from the piety of hearts."*

Even though certain places and things are considered sacred in Islam, it is sad that many people show respect and honour to some of the things Allah, the Exalted, has made sacred—such as a place—yet fail to show respect to matters that are even more important, such as the rights of other people. For example, in a Hadith found in Sunan Ibn Majah, number 3932, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the sanctity of a person's blood and property is more sacred in the sight of

Allah, the Exalted, than the sanctity of His House in Mecca, the Kaaba. This comparison highlights that while sacred places are to be revered, the dignity, safety, and rights of people carry an even greater weight in the sight of Allah, the Exalted.

This Hadith, like many others, teaches that true success is only achieved when a person fulfils both the rights of Allah, the Exalted—such as performing the obligatory prayers—and the rights of fellow human beings. One without the other is incomplete. On the Day of Judgement, justice will be established in full: an oppressor may be compelled to hand over their good deeds to their victims, and if those are exhausted, they may even bear the sins of those they wronged, which could result in their being cast into Hell. This is warned in a Hadith recorded in Sahih Muslim, number 6579.

In addition, a true believer is one who refrains from causing harm—whether verbal, physical, or financial—to others. This principle is confirmed in a Hadith from Sunan An Nasai, number 4998. Therefore, it is imperative for people to ensure that neither their actions nor their words cause harm to others, whether directly or indirectly. Respect for the possessions of others is equally essential. A person must not wrongfully acquire what belongs to another, even in seemingly minor matters such as a legal dispute. A Hadith found in Sahih Muslim, number 353, warns that anyone who does so may be condemned to Hell, even for taking something as insignificant as a twig. People are instructed to use the possessions of others only with their permission and to return them in a manner pleasing to the owner. One should treat the belongings of others as they wish their own possessions to be treated.



Similarly, the honour of others must be preserved. Actions or speech that violate the dignity of people, such as backbiting, gossip, or slander, are strictly prohibited. Instead, one should defend the honour of others, whether they are present or absent, as doing so protects them from the fire of Hell. This guidance is found in a Hadith recorded in Jami At Tirmidhi, number 1931. A person should speak of others only in the manner they wish to be spoken about themselves—either to speak good or remain silent.

In conclusion, one should avoid wronging others—whether in their person, possessions, or honour—by treating them exactly as they wish to be treated themselves. Just as one loves protection, respect, and dignity for oneself, one should extend the same to others through words and actions. This conduct is a hallmark of true faith, as highlighted in a Hadith found in Jami At Tirmidhi, number 2515. When people uphold this balance—honouring the sacred symbols of Allah, the Exalted, while also safeguarding the rights of His creation—they achieve harmony within themselves and contribute to justice and peace within society. This dual respect is the true measure of piety.

Allah, the Exalted, then continues discussing one of His most important symbols: the Holy Pilgrimage, by further highlighting how the rituals benefit people and not Him. Chapter 22 Al Hajj, verses 33-34:

*“For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House. And for every nation We have appointed a religious rite...”*

Generally speaking, the most advanced human societies, equipped with extensive knowledge in areas like the human mind and body, are utterly incapable of creating a perfect code of conduct. This ideal set of rules would need to flawlessly match human nature and account for every single situation people or groups will ever face on Earth. This task is impossible for humanity because people are still just figuring out small pieces of the puzzle—for example, how different brain parts work. They are nowhere near having the complete understanding required to build a flawless system that guarantees peace and fairness for everyone. The only entity capable of providing such a comprehensive and perfect standard is Allah, the Exalted. As the absolute Creator, His knowledge is limitless, covering everything that has happened, is happening, and will happen. Therefore, only He is rightly qualified to give mankind a guide—a divine code—that clearly separates right from wrong and leads to peace of mind instead of a stressful life. History itself confirms this: when this divine code has been successfully followed by people, it has consistently led to a significant increase in tranquillity, justice, and peace across society. Therefore, individuals are required to accept and follow this divine code because it is ultimately the best thing for their well-being. This is true even if some of its rules go against their immediate personal desires. They should act like a wise patient who trusts and follows their doctor's orders, accepting the need for unpleasant medicine or a strict diet because they know it is for their own good.

Chapter 22 Al Hajj, verse 34:

*“And for every nation We have appointed a religious rite that they may remember the name of Allah over what He has provided for them of [sacrificial] animals...”*

As discussed earlier, when an individual consumes animals consecrated to entities other than Allah, the Exalted, this introduces a type of spiritual impurity that progressively diminishes and undermines the very core of one's faith. Such an action suggests a grave misapprehension of the true nature of reality—specifically, the erroneous conviction that beings apart from Allah, the Exalted, possess any independent capacity to confer good or ward off difficulties, be it in the immediate temporal world or the permanent life to come. Even when these convictions are latent or not consciously held, they are said to reflect the fundamental nature of the idolatry that caused numerous civilizations in the past to deviate from the straight path. Should this aberration remain uncorrected, it possesses the potential to subtly guide a Muslim toward these same dangerous doctrinal errors, even if they do not explicitly recognize it. Chapter 39 Az Zumar, verse 3:

*“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”*

This divine statement exposes the profound self-deception that underlies such reasoning. Those who engage in these acts often claim that their intentions are pure—that they merely seek closeness to Allah, the Exalted—but in truth, their hearts become attached to false intermediaries. This misplaced dependence undermines sincerity and corrupts the essence of the Oneness of Allah, the Exalted. When an individual begins to rely on anything or anyone other than Allah, the Exalted, their spiritual focus becomes divided. Their hope and fear, which should be directed solely to the Creator, become misplaced within creation. As a result, they may begin to justify acts of disobedience under the illusion that the favour or intercession of another being will secure their forgiveness or success. Such a mindset breeds complacency, negligence, and spiritual decay. Instead of sincerely striving to obey Allah, the Exalted, and seeking His forgiveness directly, the person places their trust in imagined protectors or false mediators. As a result, they persist on misusing the blessings He has granted them. Consequently, individuals will achieve a state of imbalanced mental and physical well-being. They will proceed to incorrectly position people and priorities within their lives, failing to make sufficient provision for the reckoning that awaits them on the Day of Judgement. This leads to anxiety, hardship, and challenges in both worlds, irrespective of any worldly comforts or privileges they may temporarily possess. A heart that depends on others besides Allah, the Exalted, can never find lasting peace, for it becomes enslaved to countless masters—each demanding loyalty, yet offering no true security or comfort.

Therefore, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize with absolute clarity that sincerity and pure devotion are the foundations of genuine faith. Every act of worship, every intention, and every form of obedience must be directed exclusively toward Allah, the Exalted. Any deed performed for the sake of pleasing others, seeking recognition, or pursuing worldly gain is stripped of its spiritual value before Him. This principle is reinforced by a

Hadith found in Jami At Tirmidhi, number 3154, which warns that the one who performs a righteous deed for the sake of anyone other than Allah, the Exalted, will receive no reward from Him.

True success, peace of mind, and spiritual elevation can only be attained through unwavering sincerity and complete reliance upon Allah, the Exalted. He alone possesses ultimate authority over every form of benefit and harm, every blessing and trial, in this life and in the Hereafter. Those who purify their faith from every trace of association and dedicate their worship entirely to Him will find their hearts illuminated with tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout the Holy Quran, Allah, the Exalted, combines worldly things, such as consuming lawful food with His obedience in order to establish that Islam is a complete code of conduct that must be acted upon in every situation, whether worldly or religious and with every blessing one possesses. Chapter 22 Al Hajj, verse 34:

*“And for every nation We have appointed a religious rite that they may remember the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit...”*

This emphasizes that one must reject the ignorant mindset that presumes Allah, the Exalted, is only concerned with and will only inquire about ritualistic religious duties, such as the obligatory prayers. On the contrary, Allah, the Exalted, will question every person regarding every situation they encountered, whether it was purely worldly or religious. Therefore, individuals must ensure they deeply learn and diligently act upon Islamic teachings so that their conduct is correct in every single context. This commitment is the only guarantee for attaining a harmonious mental and physical state, correctly prioritizing people and resources in their lives, and being sufficiently prepared for their immense accountability on the Day of Judgement. Such comprehensive conduct ensures tranquillity in both this world and the Hereafter.

One must thus refrain from treating Islam like an outer coat—something that can be put on or taken off to suit personal desires. The person who adopts this fluctuating behaviour is essentially worshipping their own desires, irrespective of any pious claims they might make. This is a condition clearly warned against in the Holy Quran. Chapter 25 Al Furqan, verse 43:

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

The consequence of failing to implement Islamic teachings in every situation is the inevitable misuse of the blessings one has been granted. This neglect results in an unbalanced mental and physical condition, leading to the misplacement of life's priorities and relationships, and leaving the person poorly prepared for their accountability on the Day of

Judgement. Ultimately, this will manifest as a life defined by stress, difficulties, and hardship in both worlds, even if one experiences certain worldly comforts and luxuries. Chapter 22 Al Hajj, verse 34:

*“...For your god is one God, so to Him submit...”*

Islam teaches humanity that the only One deserving of absolute obedience in every situation is their Creator and Sustainer—Allah, the Exalted. In essence, whatever or whomever an individual obeys and models their life upon becomes the object of their worship, even if they outwardly deny belief in any deity. Every human being has been created with an innate need to follow and submit to something—be it another person, societal trends, fashion, culture, or even their own desires. This truth is expressed in the Holy Quran. Chapter 25 Al Furqan, verse 43:

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

Whoever or whatever one chooses to obey is, in reality, what they worship. Therefore, a true believer must substantiate their verbal declaration of faith with consistent action—sincerely obeying Allah, the Exalted, in all circumstances, even when it contradicts their personal inclinations or social expectations. This obedience involves using every blessing granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and

blessings be upon him. Through this, an individual attains balance—mentally, physically, and spiritually—placing everything and everyone in their proper place within their life while adequately preparing for their accountability on the Day of Judgement. Such conduct leads to true peace of mind in both this world and the Hereafter.

In contrast, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things—whether people, desires, or worldly systems—will inevitably misuse the blessings they have been granted. This misuse results in an unbalanced mental and physical state, the misplacement of priorities and relationships, and a failure to prepare for the ultimate accountability before Allah, the Exalted. The outcome is distress, confusion, and hardship in both worlds, even if temporary worldly luxuries deceive them into a false sense of success. Chapter 22 Al Hajj, verse 34:

*“...For your god is one God, so to Him submit...”*

When one sincerely reflects upon the vastness of the heavens and the earth, the precision of natural laws, and the harmony within all creation, it becomes clear that such balance could only have been established by one single Creator—Allah, the Exalted. For instance, the perfect distance between the Earth and the Sun demonstrates divine precision; a minor alteration would render life impossible. Likewise, the Earth’s atmosphere has been created with the ideal composition to sustain life. Chapter 2 Al Baqarah, verse 164:



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

The perfectly measured cycle of day and night, along with their gradual variation throughout the seasons, demonstrates the profound wisdom and mercy of Allah, the Exalted. Each alternation serves a distinct purpose and allows humanity to derive the greatest possible benefit from both. If the days were excessively long, people would become fatigued and overburdened by continuous labour, leading to exhaustion and decline in health. Conversely, if the nights were overly extended, individuals would lack sufficient time to work, earn a living, and pursue beneficial knowledge. On the other hand, if the nights were too short, the body and mind would be deprived of adequate rest, resulting in weakness, imbalance, and poor well-being. This precise balance between work and rest sustains both physical and mental health while enabling people to fulfil their worldly and spiritual responsibilities in harmony. The same delicate equilibrium extends to agriculture and the natural world. The alternation of day and night, in its appointed proportion, regulates temperature, moisture, and light—factors essential for the growth of crops and the survival of animals. Any disruption to this balance would bring devastating consequences for life on Earth, disturbing food supplies and the stability of entire ecosystems.

When one reflects on how flawlessly these cycles operate without interruption or error, it becomes evident that they are governed by a single, all-powerful Creator. The seamless coordination of such vast and complex systems cannot arise by coincidence or through the conflicting will of multiple deities. As the Holy Quran affirms, had there been more than one

god, the universe would have fallen into disorder and ruin. The continuous harmony between day and night is, therefore, a clear and living testimony to the absolute Oneness, power, and wisdom of Allah, the Exalted—He who maintains perfect order within all creation. Chapter 21 Al Anbiya, verse 22:

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

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...”*

When one reflects upon the perfectly balanced water cycle, it becomes an undeniable sign of the wisdom and power of the Creator. Water from the vast oceans and seas evaporates through the heat of the sun, ascends into the atmosphere, and then condenses to form clouds that eventually produce rain. This rain, which begins as acidic due to natural atmospheric processes, is purified and neutralized as it passes through mountains and soil, making it suitable for human and animal consumption. This process operates continuously, sustaining every form of life on Earth. Were there even the slightest alteration in this delicate cycle—such as too much or too little rainfall—the consequences would be catastrophic. Excessive rain

would result in destructive floods, while insufficient rain would bring droughts and famine. Furthermore, the presence of salt in the oceans serves a vital purpose: it prevents decay and contamination by neutralizing the impurities and remains of sea creatures. If the seas were fresh instead of saline, they would quickly become polluted and incapable of sustaining marine life. The unique density and composition of seawater have also been perfectly designed—dense enough to support heavy ships so they can float and carry goods across vast distances, yet balanced in such a way that life within it can flourish. If this balance were slightly altered, either ships could no longer sail, or marine life could no longer survive. Even in the modern age, sea transport remains the backbone of global trade, illustrating the ongoing importance of this divinely maintained system. Truly, this harmony and precision bear witness to the perfection of Allah, the Exalted, whose creation is free from flaw or error.

In contrast, the theory of evolution attributes life's diversity to random mutations—an inherently imperfect and blind process. Yet, when one observes the remarkable precision with which each species is formed, perfectly suited to its environment, it becomes clear that such design cannot be the product of chance. Every creature demonstrates the foresight and purpose of an All-Knowing Creator.

Take the camel, for instance: it is masterfully equipped for survival in the harsh desert. Its long legs keep its body away from the scorching sand, its thick eyelashes shield its eyes from dust, and its humps store fat to sustain it for long periods without food or water. This design is not the result of accident but of divine wisdom. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat provides another sign of this perfect creation. From within its body, between excretion and blood, comes pure, wholesome milk—nourishing and delightful to those who drink it. Were there even a minor flaw in this process, the milk would be unfit for consumption. Chapter 16 An Nahl, verse 66:

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

Every species within creation has been granted a specific lifespan and rate of reproduction that ensures the delicate balance of life on Earth is maintained. This divine regulation prevents any one species from overwhelming or extinguishing others, preserving the harmony that sustains the natural order. For instance, the common fly has an extremely short lifespan—typically around three to four weeks—yet is capable of laying up to five hundred eggs within that period. If flies were to live longer while maintaining the same rate of reproduction, their population would quickly become uncontrollable, disrupting ecosystems and causing widespread imbalance. In contrast, creatures with much longer lifespans, such as elephants or whales, reproduce far less frequently and produce only a few offspring during their lives. This perfect balance ensures that every species remains within its designated bounds, maintaining the

stability of the planet's ecosystems. Such precision cannot be the result of chance or blind evolutionary processes. Random mutation and natural selection, by their nature, lack the foresight necessary to create and sustain such an intricate equilibrium across all living beings. Instead, this balance testifies to the deliberate design and unbounded wisdom of the Creator—Allah, the Exalted—who has ordained measure and proportion for all things. Chapter 2 Al-Baqarah, verse 164:

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

The winds, too, are part of this perfect system, serving numerous indispensable purposes. They facilitate the pollination of crops, plants, and trees, ensuring the continuation of life and the availability of sustenance for both humans and animals. In earlier times, the winds were vital for sea travel, propelling ships across vast oceans—an essential means of trade and exploration that remains the backbone of global commerce even today. Furthermore, the winds distribute clouds across regions, delivering rainfall precisely where it is needed to sustain life. This system operates with flawless balance: a complete absence of wind would paralyze ecosystems and halt natural cycles, while excessive winds would bring destruction and chaos. The same divine moderation governs rainfall. Too little rain leads to drought, famine, and death; too much rain brings floods and devastation. Chapter 23 Al Mu'minun, verse 18:

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

These finely tuned systems—each interconnected, each operating with precision—cannot be the product of random coincidence. They are signs of divine design, orchestrated by the One who has full control over all that exists. Every gust of wind, every drop of rain, every breath of life follows His command. The one who reflects with sincerity on these phenomena cannot logically deny the existence and supreme authority of a single Creator—Allah, the Exalted—who governs the universe with perfect wisdom, balance, and justice. Chapter 22 Al Hajj, verse 34:

*“...For your god is one God, so to Him submit...”*

Those who accept this undeniable truth will come to realise that since Allah, the Exalted, possesses complete knowledge of all things, He alone is able to provide a code of conduct that secures true peace of mind in both this world and the Hereafter. This humble attitude will encourage them to adhere to His guidance, by correctly using the blessings they have been granted as outlined in divine teachings. This ensures that they achieve balance in both their mental and physical state, while also placing everything and everyone in their life in its rightful position. Through this alignment, they not only safeguard their worldly affairs but also prepare themselves adequately for their accountability on the Day of Judgement. Such behaviour cultivates clarity, order, and tranquillity, freeing them from confusion and misplaced priorities. Therefore, one must humbly accept this truth for their own sake, just like a wise patient humbly accepts and acts on the advice of their medical doctor knowing it is best for them, despite being

prescribed a management plan which contradicts their desires, such as a strict diet plan. Chapter 22 Al Hajj, verse 34:

*“...And give good tidings to the humble.”*

As indicated by the following verse, when an individual correctly learns and acts upon the teachings of Islam, they are protected from the trap of wishful thinking—the dangerous illusion that one may continue disobeying Allah, the Exalted, yet still expect His peace, mercy, and blessings in both this world and the Hereafter. Chapter 22 Al Hajj, verse 35:

*“Who, when Allah is mentioned, their hearts are fearful...”*

This verse highlights the defining quality of sincere faith—a heart that trembles with reverence and awareness of Allah, the Exalted. Such a heart cannot remain complacent in sin or neglect, for genuine recognition of His greatness compels obedience and humility. In contrast, wishful thinking arises when a person’s heart becomes hardened and detached from this reverence. They may claim faith while persistently ignoring divine commands, assuming that the mercy of Allah, the Exalted, will cover their deliberate disobedience. This false confidence stems not from faith, but from heedlessness and self-deception. True hope, however, is entirely different. Real hope inspires action—it involves sincere striving in the obedience of Allah, the Exalted, by using the blessings He has granted in

accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. After fulfilling one's duties to the best of their ability, one then turns to Allah, the Exalted, with humility, hoping for His mercy and forgiveness in both worlds. This vital distinction between genuine hope and wishful thinking has been clarified in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, every one must understand and appreciate this difference. They must nurture real hope by coupling faith with obedience, while guarding themselves against the false comfort of wishful thinking. The latter brings neither benefit in this world nor salvation in the next, whereas genuine hope—rooted in sincere faith and righteous action—leads to divine mercy, inner peace, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The next part of verse 35 makes it clear that one must continue to obey Allah, the Exalted, even in difficult times as difficulties are a good indicator of who is sincere to Allah, the Exalted, and who is not. Chapter 22 Al Hajj, verse 35:

*“...and those who are consistently patient over what has afflicted them...”*

Patience is to restrain oneself from complaining about difficulties, whether through words or actions, while continuing to maintain sincere obedience to Allah, the Exalted, throughout the trial. This obedience requires that a person uses the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet



Muhammad, peace and blessings be upon him. The foundation of patience lies in knowledge: the more one learns and acts upon Islamic teachings, the more they come to realise that everything Allah, the Exalted, decrees is ultimately for the best, even if its wisdom is hidden from them.

Believing in these hidden wisdoms and maintaining obedience to Allah, the Exalted, during hardship is a vital part of faith. It is easy to praise Allah in times of ease, but the true test of sincerity is to continue praising and obeying Him in times of difficulty. The story of the Holy Prophet Yusuf, peace be upon him, is a clear example. He was separated from his parents at a young age, abandoned in a well, sold into slavery, and wrongfully imprisoned. Yet each of these hardships prepared him for the great responsibility of saving Egypt from famine. Without enduring those trials, he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

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

Studying Islamic teachings also helps a person to put their own trials into perspective. By reflecting on the lives of those more beloved to Allah, the Exalted, who endured far greater hardships, one learns to belittle their own difficulties and remain steadfast. Similarly, observing others in one's own time who face greater struggles can inspire gratitude and patience.

Islamic teachings also instil an understanding of destiny: every event, whether ease or hardship, is inevitable and already decreed. Complaining about what cannot be avoided brings no benefit. Instead, patience transforms the trial into a source of immense reward. Chapter 39 Az Zumar, verse 10:

*“...the patient will be given their reward without account [i.e., limit].”*

Thus, a person has a choice: to face an inescapable event with patience and gain uncountable reward, or to face it with impatience and lose what could have been theirs. Either way, the event will occur, so wisdom dictates that one should benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”*

Through such reflection, one also realizes that what they desire in this world is not always what is best for them. Patience, therefore, is not passive endurance but an active trust in Allah, the Exalted, coupled with steadfast obedience. It transforms hardship into a means of spiritual growth, strengthens faith, and secures reward without measure in the Hereafter. Chapter 2 Al Baqarah, verse 216:

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

Each person has countless examples in their own life that demonstrate this truth. Many times, a person desires something, believing it to be good for them, only to find that it becomes a source of stress and hardship. Likewise, there are many occasions when a person dislikes something, assuming it to be harmful, only for it to become a source of goodness and benefit. The one who recognises this reality will be less impatient when faced with situations that contradict their desires, because they understand that what Allah, the Exalted, has decreed is ultimately best for them, even if its wisdom is not immediately apparent.

Just as gold is purified through intense heat, people develop resilience and mental strength through enduring difficulties. Those who are accustomed to constant ease often struggle when confronted with even minor challenges, such as disputes within marriage or financial strain. Through trials, Allah, the Exalted, strengthens the inner state of a person so that they are able to face future hardships with greater composure and stability.

Patience, however, is not limited to times of difficulty. As taught by Islam, it is required in all situations, including times of ease. When blessed with health, wealth, or status, a person must exercise patience by restraining

themselves from misusing these blessings and instead directing them towards what pleases Allah, the Exalted.

There are many wisdoms behind the trials of this world, and Islamic teachings provide guidance on how to understand and endure them. It is therefore vital for people to study, learn, and act upon these teachings so that they cultivate patience in every circumstance and secure immense reward in both worlds. A person should approach trials as a wise patient accepts the advice of a doctor: even if the medicine is bitter or the diet strict, they trust that it is for their ultimate well-being.

Patience does not mean passivity or inaction. Rather, it includes taking appropriate steps to address a situation while remaining obedient to Allah, the Exalted. For example, a wife who is being abused by her husband should take measures to protect herself and her children, such as separating from him. This is not a contradiction of patience, but a fulfilment of it, since true patience is never an excuse for enduring injustice without seeking lawful solutions. Similarly, expressing emotions such as crying does not contradict patience. The Holy Prophet Yaqoob, peace be upon him, wept so intensely over his grief that he lost his sight, yet Allah, the Exalted, never criticised him for this. Chapter 12, Yusuf, verse 84:

*“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”*

The Holy Prophet Muhammad, peace and blessings be upon him, also wept at the death of his son Ibrahim, peace be upon him, as recorded in Sunan Abu Dawud, number 3126. What contradicts patience is disobedience to Allah, the Exalted, through one's words or actions; natural expressions of sadness, however, are part of human nature.

It is also crucial to note that patience must be shown from the very onset of a difficulty and maintained until one departs from this world. This is indicated in a Hadith found in Sahih Bukhari, number 1302. To display patience only after time has passed is not true patience but mere acceptance, which eventually comes to all people. Real patience is demonstrated when a person immediately restrains their tongue and actions from signs of impatience, and continues in this state until the end of their life. Otherwise, they risk losing the reward of patience by later lapsing into discontent. This has been indicated in verse 35, where the word which refers to patience is in noun form thereby representing consistency and permanence. In this way, patience becomes not only a shield against despair but also a means of transforming trials into opportunities for growth, reward, and closeness to Allah, the Exalted. Chapter 22 Al Hajj, verse 35:

*“...and those who are consistently patient over what has afflicted them...”*

Just like the word patience is in noun form indicating consistency and permanence, establishing the obligatory prayers have also been mentioned in this way thereby indicating that they must be offered consistently and permanently and not according to one's desires. Chapter 22 Al Hajj, verse 35:

*“...and the consistent establishers of prayer...”*

Within Islamic teachings, the obligatory prayers hold a position of unparalleled importance, serving as the foremost act of worship and the central pillar upon which all other righteous deeds rest. They are the defining hallmark of faith, repeatedly emphasized as the foundation of a believer's relationship with their Creator. Without the proper establishment of these prayers, true guidance cannot be attained, for prayer forms the vital spiritual link between the servant and Allah, the Exalted. It cultivates humility, sincerity, and self-discipline, while constantly reminding the believer of their dependence upon Allah, the Exalted, and their ultimate accountability in the Hereafter. The correct fulfilment of the obligatory prayers requires careful adherence to their essential conditions and etiquettes, chief among them being the performance of each prayer within its prescribed time. The Holy Quran repeatedly underscores the sanctity of these appointed times, portraying prayer as the clearest sign of genuine submission and the most evident expression of a heart devoted to Allah, the Exalted. By being distributed throughout the day, the prayers regulate the believer's time, anchor their routine in remembrance, and protect them from heedlessness. Each call to prayer serves as a divine reminder that life is fleeting and that every moment must be lived with awareness of Allah, the Exalted, and preparation for the Day of Judgement. Thus, the obligatory prayers are far more than a set of outward rituals; they are the cornerstone of faith and the foundation upon which all good deeds are built. Through their consistent observance, the believer achieves harmony between the spiritual and physical aspects of life, strengthening their inner resolve to resist sin and remain steadfast upon righteousness. Every component of the prayer holds profound symbolism that reflects the realities of the Hereafter. Standing upright mirrors the posture in which all creation will one

day stand before Allah, the Exalted, awaiting His judgment. Chapter 83 Al Mutaaffifin, verses 4-6:

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

In like manner, when a believer bows in prayer, the act becomes a powerful reflection on those countless souls who will face reproach and profound remorse on the Day of Judgement for having refused to bow before Allah, the Exalted, during their earthly lives. This gesture of humility embodies recognition of the supreme authority and majesty of Allah, the Exalted, standing as a striking contrast to the arrogance and heedlessness of those who neglected this sacred expression of submission. Chapter 77 Al Mursalat, verse 48:

*“And when it is said to them, "Bow [in prayer]," they do not bow.”*

This event stands as a profound warning to those whose obedience to the commands of Allah, the Exalted, was incomplete and inconsistent throughout their lives. Moreover, the act of prostration performed by a believer in prayer serves as a poignant reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who willfully neglected this essential act of submission during their worldly existence—thereby exposing their persistent disregard

for His command—will find themselves unable to prostrate before Him, no matter how greatly they may desire to do so. Chapter 68 Al Qalam, verses 42-43:

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

Ultimately, the physical act of kneeling in prayer stands as a solemn and profound foreshadowing of the posture that every soul will adopt before Allah, the Exalted, on the Day of Judgement—a posture marked by deep humility and reverent awe as each awaits the pronouncement of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

*"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], 'Today you will be recompensed for what you used to do.'"*

Whoever performs their devotional prayers with mindful reflection upon these solemn reminders establishes their worship in its truest and most profound form. Such depth of contemplation ensures that obedience to Allah, the Exalted, extends beyond the bounds of the prayer itself, shaping



one's character and directing one's actions throughout the intervals that lie between each prayer. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 35:

*“...and those who spend from what We have provided them.”*

Through steadfast commitment to this principled way of life, one attains a state of profound harmony, wherein both mental serenity and physical well-being are nurtured. Moreover, this disciplined manner of living equips the individual to evaluate and order all people and circumstances in their life according to divine wisdom, while simultaneously preparing them—spiritually and practically—for their ultimate reckoning on the Day of Judgement. This enduring pattern of righteousness thus forms the true and necessary path leading to peace of mind, both in the temporal world and in the eternal life of the Hereafter.

Chapter 22 Al Hajj, verse 35:

*“...and those who spend from what We have provided them.”*

The worldly blessings that have been granted to people are, in reality, a loan from their true Owner—Allah, the Exalted. These blessings, whether in the form of wealth, health, status, or time, will inevitably return to Him, either willingly or forcefully. If a person returns them willingly—by using them in ways that please Allah, the Exalted—they will be rewarded abundantly in both this world and the Hereafter. However, if these blessings are taken back forcefully, such as at the time of death, without having been used in obedience to Allah, the Exalted, they will become a source of regret and burden for the individual in both worlds. The only true way to repay this divine loan is by employing every blessing in a manner that aligns with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious use of blessings constitutes genuine gratitude, which is not merely expressed through words but through consistent action. True gratitude opens the doors to further divine favour, as Allah, the Exalted, promises increase to those who are grateful, while those who are heedless risk losing both their worldly comfort and spiritual peace. Chapter 14 Ibrahim, verse 7:

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

When a person uses their blessings in obedience to Allah, the Exalted, they experience tranquillity and stability, as such obedience naturally leads to a balanced mental and physical state. Their life becomes orderly, with everything and everyone occupying their rightful place, and their heart remains at peace, knowing that they are fulfilling their purpose as servants of Allah, the Exalted. Conversely, those who misuse the blessings they have been granted—seeking worldly pleasures, recognition, or selfish gain—will find themselves restless and discontent, for they are attempting to hold on to what ultimately belongs to another. Therefore, the wise understand that every possession, talent, and opportunity is a trust from Allah, the Exalted, to be used in His service. By returning these blessings willingly through righteous use, they not only repay their debt but also secure lasting peace, contentment, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After mentioning some of the characteristics of those who are sincere to Him, Allah, the Exalted, returns to discussing an aspect of the Holy Pilgrimage thereby further emphasising that Islam is a complete code of conduct which involves one's conduct towards Allah, the Exalted, and people and completely benefits the latter. Chapter 22 Al Hajj, verse 36:

*“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good...”*

Therefore, a person must refrain from adopting the ignorant mindset that Allah, the Exalted, is concerned only with religious obligations, such as the

prescribed prayers. In truth, Allah, the Exalted, will hold every individual accountable for all circumstances they encountered, whether related to worldly matters or religious affairs. It is thus essential that a person acquire understanding of divine teachings and act in accordance with them, ensuring that their conduct remains upright and correct in every situation. A person must not treat faith as though it were a garment to be worn and removed at will, according to personal desires. One who behaves in such a manner is, in reality, serving their own inclinations rather than Allah, the Exalted, regardless of what they may profess. Chapter 25 Al Furqan, verse 43:

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

Those who fail to apply divine guidance in every aspect of their lives inevitably misuse the blessings entrusted to them. As a consequence, they become mentally and physically unsettled, misplacing their priorities and attachments, and neglecting the proper preparation for their accountability on the Day of Judgement. Such negligence brings about distress, trials, and hardship in both worlds, even if outwardly they may appear to enjoy certain worldly comforts.

Chapter 22 Al Hajj, verse 36:

*“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]...”*

As discussed earlier, remembering Allah, the Exalted, at the time of sacrifice has been repeatedly mentioned in order to inculcate sincerity in people, whereby they perform all good deeds in order to please Allah, the Exalted. Specifically, the consumption of animals consecrated to entities other than Allah, the Exalted, introduces a subtle spiritual contamination that gradually destroys a person’s faith. This act reflects a fundamental misunderstanding of reality—the mistaken belief that anyone besides Allah, the Exalted, holds independent power to grant benefit or avert harm, whether in this transient worldly life or in the eternal Hereafter. Even when such beliefs are unconscious or seemingly minor, they echo the idolatrous tendencies that led many nations of the past astray. If left unchecked, this deviation can quietly guide a person toward similar perilous errors of belief, even without explicit acknowledgment. Chapter 39 Az Zumar, verse 3:

*“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”*

This divine statement exposes the profound self-deception underlying such reasoning. Those who engage in these acts often claim that their intentions are pure—that they merely seek closeness to Allah, the Exalted—but in reality, their hearts become attached to false intermediaries. This misplaced dependence undermines sincerity and corrupts the essence of

the Oneness of Allah, the Exalted. When a person begins to rely on anything or anyone other than Allah, the Exalted, their spiritual focus becomes divided. Hope and fear, which should be directed solely to the Creator, are misdirected toward creation. Consequently, they may rationalize acts of disobedience, under the illusion that another being's favour or intercession can secure forgiveness or success. Such a mindset breeds complacency, negligence, and spiritual destruction. Rather than sincerely striving to obey Allah, the Exalted, and seeking His forgiveness directly, the person places trust in imagined protectors or false mediators. This detachment from true servitude inevitably leads to one misusing the blessings they have been granted. As a result, they will fall into an unbalanced state—both mentally and physically—misplacing priorities, relationships, and purpose within their life. They will fail to prepare adequately for their accountability on the Day of Judgement, leading to confusion, stress, and hardship in both worlds. Even if they outwardly enjoy certain worldly luxuries, inwardly they will remain unsettled, burdened by anxiety, and deprived of genuine peace of mind. In addition, a heart that depends on others besides Allah, the Exalted, can never experience lasting peace, as it becomes enslaved to countless masters—each demanding loyalty yet offering no true security or comfort. For this reason, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize with absolute clarity that sincerity and pure devotion form the core of genuine faith. Every act of worship, every intention, and every form of obedience must be directed exclusively toward Allah, the Exalted. Any action performed to please others, seek recognition, or gain worldly benefit loses its spiritual value before Him. This principle is reinforced in a Hadith recorded in Jami At Tirmidhi, number 3154, which warns that a person who performs a righteous deed for the sake of anyone other than Allah, the Exalted, will receive no reward from Him. True success, inner peace, and spiritual elevation are attained only through unwavering sincerity and complete reliance upon Allah, the Exalted. He alone holds ultimate authority over every form of benefit and harm, every blessing and trial, in this life and in the Hereafter. Those who purify their faith of all associations and dedicate their worship entirely to Him will find their hearts illuminated with tranquillity in both worlds, through obtaining a

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

Chapter 22 Al Hajj, verse 36:

*“And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar...”*

Islam, as a complete code of conduct, encompasses the fulfilment of three interconnected categories of rights: the rights of Allah, the Exalted, the rights of oneself, and the rights of others. Each of these is essential, and neglecting one inevitably harms the others.

The rights of Allah, the Exalted, are fulfilled by sincerely and correctly using the blessings He has granted in accordance with His commands and prohibitions. This includes worship, remembrance, gratitude, and obedience. When a person directs their life towards pleasing Allah, the Exalted, they achieve inner harmony, as their actions are guided by divine wisdom rather than fleeting desires. This leads to peace of mind in both worlds, as they maintain balance in their mental and physical state and correctly prioritise everything and everyone in their life.

The rights of oneself must also be honoured. A person is entrusted with their own body, mind, and soul, and must therefore care for their health, fulfil their needs, and make life decisions that bring them contentment, provided these do not involve disobedience to Allah, the Exalted. This includes setting boundaries with others, even relatives, when their expectations conflict with what is right. A person who constantly sacrifices their own wellbeing to please others will never find peace, for people's demands are endless. Instead, they will only grow resentful, as those they strive to please will never be fully satisfied. True wellbeing comes when a person respects their own rights alongside those of Allah, the Exalted, and others, as outlined in Islamic teachings and not according to the desires of people. The rights of people are best fulfilled by treating them as one desires to be treated. This principle is summarised in a Hadith found in Sahih Bukhari, number 13, where the Holy Prophet Muhammad, peace and blessings be upon him, described this as the essence of true faith. Respecting the dignity, property, and honour of others, and ensuring fairness in dealings, promotes peace and justice within society. When individuals uphold these rights, communities flourish with trust, compassion, and stability.

In conclusion, fulfilling these three categories of rights—towards Allah, oneself, and others—creates a holistic and balanced way of life. It nurtures inner tranquillity, strengthens social bonds, and ensures accountability before Allah, the Exalted, on the Day of Judgement. A person who fulfils all three is not only at peace within themselves but also becomes a source of peace for those around them, embodying the true spirit of Islam.

Chapter 22 Al Hajj, verse 36:



*“...and feed the needy and the beggar...”*

In general, a person must prioritize aiding those who are socially vulnerable, such as orphans and widows, according to their means. In the modern era, sponsoring orphans and widows has become remarkably accessible, often achievable online within minutes, with monthly contributions frequently costing less than a typical phone bill. Ignoring this fundamental aspect of Islam is not permissible, as actively supporting the needy ensures ongoing divine favour and blessings from Allah, the Exalted, in both this world and the Hereafter. The importance of this act is confirmed in a Hadith found in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has stated that the one who cares for an orphan will attain his closeness in Paradise, as noted in a Hadith in Sahih Bukhari, number 6005. Similarly, taking care of the needy, including widows, carries a reward equivalent to that of one who prays through the night and fasts every day, as confirmed in Sahih Bukhari, number 6006. For those who find voluntary good deeds, such as night prayers or extra fasts, difficult to perform, aiding the needy presents a powerful means to earn immense reward with relative ease.

It is crucial to remember that any wealth or resources a person possesses have been granted by Allah, the Exalted, as a loan rather than as a gift. Like any loan, it must ultimately be returned to its Owner. The proper way to repay this loan is by utilizing these blessings in ways that please Allah, the Exalted. By helping the needy, one is merely fulfilling this obligation, repaying a debt owed to Allah, the Exalted. Keeping this in mind prevents

the misconception that one is doing a favour for Allah, the Exalted, or even for the recipient. In reality, Allah, the Exalted, has honoured the donor by granting them worldly blessings and providing an opportunity to earn immense reward through their charity. Likewise, the recipient benefits by accepting the help, and if they were to refuse assistance, the opportunity for reward could be lost. Maintaining this understanding ensures that one's actions are free from arrogance or misdirected intentions, preserving the spiritual merit of their deeds.

Finally, aiding the needy encompasses meeting any lawful requirement a person may have, whether emotional, physical, or financial. No person, regardless of how limited their resources may be, can legitimately excuse themselves from helping those in need. This responsibility is not merely optional; it is a core principle of sincere obedience to Allah, the Exalted, and a tangible means of achieving balance, peace of mind, and reward in both this world and the Hereafter.

By mentioning specific examples, Allah, the Exalted, draws attention to the countless ways He has subjugated the resources of the universe for the benefit of humankind. The Sun and the Moon regulate time, seasons, and growth; the land provides stability and sustenance; the water cycle ensures life and renewal; and innumerable other systems function in perfect harmony to sustain human existence. All of these are favours granted so that people may live a good life in this world, which in turn prepares them for a good life in the Hereafter. Yet Allah, the Exalted, is entirely independent of these acts of generosity. He gains nothing from this subjugation, nor from the gratitude of His creation. Rather, it is the people themselves who benefit when they show gratitude, as it refines their character, increases their blessings, and draws them closer to their Creator

and grants them peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verses 36-37:

*“...Thus have We subjected them to you that you may be grateful. Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may magnify Allah for that [to] which He has guided you...”*

Gratitude is not a single expression of thanks but a comprehensive state of being that encompasses intention, speech, and action. Gratitude in one's intention means that every deed is carried out solely to please Allah, the Exalted, without seeking recognition or approval from others. Gratitude in one's speech is demonstrated by speaking words of truth, kindness, and remembrance, or by remaining silent when one has nothing good to say. Gratitude in one's actions is shown by using the blessings one has been granted—whether wealth, health, knowledge, or influence—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is practiced in these three dimensions, it becomes a transformative force. It leads to an increase in blessings, as Allah, the Exalted, promises in Chapter 14 Ibrahim, verse 7:

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

It also brings peace of mind and success in both worlds. A grateful person achieves balance in their mental and physical state, because they are content with what Allah, the Exalted, has decreed for them. They also learn to place everything and everyone in their life in its rightful place, avoiding excess, neglect, or misplaced priorities. In this way, gratitude becomes a shield against arrogance, greed, and despair, while also serving as a key to contentment, harmony, and eternal reward. It is not simply a reaction to blessings but a way of life that aligns the heart, tongue, and limbs so that one achieves peace of mind in both worlds.

Chapter 22 Al Hajj, verse 37:

*“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you...”*

Allah, the Exalted, reminds people that true religious obligation is rooted in piety, which requires consistently using the blessings they have been granted in accordance with Islamic teachings in every circumstance they encounter. Islam is therefore far more comprehensive than performing a limited set of rituals, such as the sacrifice during the Holy Pilgrimage. A person who embraces this comprehensive approach, aligning their actions with divine guidance, will attain peace of mind in both worlds, achieving a balanced mental and physical state and placing everything and everyone correctly within their life.

Conversely, those who limit their faith in Allah, the Exalted, to only a few external acts of worship risk misusing the blessings they have been granted. Such restriction leads to an unbalanced mental and physical state, causes them to misplace priorities and relationships, and prevents adequate preparation for their accountability on the Day of Judgement. Even if they experience temporary worldly comforts, this approach ultimately results in stress, hardship, and difficulties in both this life and the next, demonstrating that true faith and piety encompass far more than mere ritual observance. Chapter 22 Al Hajj, verse 37:

*“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you...”*

Furthermore, a key aspect of piety is the deliberate avoidance of certain lawful actions whenever there exists a risk that they might lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

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

This verse describes how Allah, the Exalted, instructs believers to do more than simply refrain from transgressing His limits; He commands that one must actively avoid even drawing near to them. This principle of preventative caution is reiterated across the Holy Quran, emphasizing the need for prudence even in permissible matters. For instance, Allah, the

Exalted, specifically directed the Holy Prophet Adam, peace be upon him, to keep his distance from a particular tree in Paradise, not merely to avoid consuming its fruit, even though approaching it was not an inherent sin. 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.””*

These examples illustrate that the mere permissibility of an action does not inherently guarantee it is beneficial or spiritually safe for a person. While approaching the boundaries set by Allah, the Exalted, may be lawful, it carries an inherent risk, often serving as the initial step toward actual transgression. Therefore, one should avoid certain lawful practices—especially those that are vain or excessive—as they frequently open the door to prohibited actions. For example, engaging in vain speech, while not a sin on its own, can easily transition into backbiting, slander, or falsehood. Similarly, careless or excessive spending of wealth, though technically lawful, can quickly descend into wastefulness, which the Holy Quran explicitly condemns. Chapter 17 Al Isra, verse 27:

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

Both historical observation and spiritual experience confirm that most individuals who stray from the path of righteousness do so gradually, through a step-by-step process. They may begin by hovering near forbidden acts without committing them, yet repeated exposure, familiarity, and temptation can ultimately lead to actively participating in the unlawful. For instance, a person who frequently keeps company with those who consume alcohol faces a significantly higher likelihood of succumbing to the practice than one who completely avoids such companions. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this vital principle in a Hadith recorded in Jami At Tirmidhi, number 2451, explaining that true piety is unattainable without the deliberate avoidance of certain lawful acts that carry the potential to lead to sin. In essence, steadfastness in utilizing the blessings bestowed by Allah, the Exalted—in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—requires not only vigilance against the prohibited but also against permissible actions that may subtly encourage disobedience.

Such vigilance ensures that one maintains sincere devotion to Allah, the Exalted, correctly utilizes the gifts they have been granted, and cultivates a life firmly rooted in righteousness. By avoiding even the lawful deeds that may lead to spiritual harm, a person strengthens their personal discipline and safeguards their overall well-being. Chapter 16 An Nahl, verse 97:

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

Conversely, individuals who dismiss the need to avoid the boundaries set by Allah, the Exalted, frequently fall into overindulgence in permissible activities, particularly those that are vain. This excessive focus heightens their vulnerability to unlawful actions, leads to the mismanagement of blessings. Over time, this imbalance negatively affects their mental and physical well-being, misplaces their priorities in life and relationships, and hinders proper preparation for accountability on the Day of Judgement. Even when such individuals experience worldly enjoyment or entertainment, these pleasures are temporary and do not provide genuine satisfaction. This pattern is clearly observed in the lives of those who chase after wealth, luxury, or status without maintaining mindfulness of Allah, the Exalted, demonstrating that the neglect of His guidance inevitably introduces stress, difficulty, and instability into both this life and the next. Observing these realities reminds one that it is crucial not only to avoid the unlawful but also to exercise caution with the lawful, especially when it is distracting or insignificant. This mindful approach guarantees the correct utilization of the blessings one has been granted, reinforces sincere obedience, and cultivates spiritual, mental, and physical balance, thereby guiding one toward true, enduring peace in this world and the Hereafter.

Chapter 22 Al Hajj, verse 37:

*“...that you may glorify Allah for that [to] which He has guided you...”*



No matter how advanced a civilisation becomes, and regardless of the knowledge it acquires in various fields—including the study of the human body and mind—it will never be able to produce a code of conduct that is perfectly suited to human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This is because human understanding is always partial and evolving; even today, people continue to uncover new insights into the workings of the human brain, let alone possessing the comprehensive knowledge required to establish a flawless system that guarantees justice, harmony, and peace of mind for all. Such perfection belongs only to Allah, the Exalted. As the Creator of all things, His knowledge is limitless, encompassing the past, present, and future in their entirety. He alone is able to provide humanity with a complete and timeless code of conduct—one that clearly distinguishes right from wrong, benefit from harm, and provides the means to achieve tranquillity in this world and eternal success in the Hereafter. History itself bears witness to this truth. Whenever the divine code of conduct was sincerely implemented, it produced societies marked by justice, compassion, and stability. Individuals found peace within themselves, and communities flourished under the guidance of divine wisdom. For this reason, people must embrace the divine code of conduct, recognising it as the most beneficial path for their well-being, even when certain aspects conflict with their personal desires. They should approach it as a wise patient approaches the advice of a skilled physician: accepting bitter medicine or a strict regimen, not because it is pleasant, but because it is ultimately for their own good. In the same way, obedience to Allah, the Exalted, secures both worldly peace and eternal salvation, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 37:

*“...and give good tidings to the doers of good.”*

It is important to understand that the detailed discussion of the Holy Pilgrimage in the earlier verses was not simply to explain its rites, but to highlight a greater mission. The role of the Holy Prophet Muhammad, peace and blessings be upon him, was to restore Mecca to its original state, as established by his forefather, the Holy Prophet Abraham, peace be upon him. Mecca was founded as the Earthly centre of the worship of the One God, Allah, the Exalted, but over time it had been corrupted by the people of the region, who filled it with idolatry, superstition, and baseless practices. These distortions not only desecrated the sanctity of the Sacred House but also spread injustice and moral decay throughout society. This restoration was not to be a passive or symbolic task. The leaders of the non-muslims in Mecca had already rejected the message of Islam, not because they doubted its truth, but because they feared losing their authority, wealth, and social influence. Their denial was rooted in arrogance and self-interest, despite their recognition of the honesty of the Holy Prophet Muhammad, peace and blessings be upon him, and the authenticity of his message. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, and his noble Companions, may Allah be pleased with them, were being prepared for the inevitable confrontation that would arise. This was not a conflict for worldly gain, but a necessary struggle to restore the House of Allah, the Exalted, the Kaaba to its rightful role as the universal symbol of the worship of Allah, the Exalted, alone. Thus, the pilgrimage was not only an act of worship but also a reminder of the broader mission: to purify the Sacred House from corruption, to re-establish it as the centre of divine guidance, and to ensure that it remained a beacon of truth and justice for all generations. In this way, the Holy Prophet Muhammad, peace and blessings be upon him, was continuing the legacy of the Holy Prophet Ibrahim, peace be upon him, by reviving the original covenant of monotheism and righteousness. Chapter 22 Al Hajj, verse 38:

*“Indeed, Allah defends those who have believed...”*

Allah, the Exalted, promises victory and success to those who fulfil their role as true believers—by sincerely obeying Him in every situation by using the blessings they have been granted in accordance with divine guidance. This promise remains valid for all who uphold their responsibility to act as genuine believers. Chapter 3 Alee Imran, verse 139:

*“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”*

And chapter 65 At Talaq, verse 2:

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

It is crucial to understand that divine assistance does not necessarily conform to a person’s personal desires or expectations. Instead, it unfolds according to the boundless knowledge and perfect wisdom of Allah, the Exalted. His support is never arbitrary, nor is it withheld without purpose; rather, it is granted at precisely the right moments and in forms most

beneficial for each individual. At times, the wisdom behind such assistance may not be immediately apparent, yet it operates with flawless precision, directing outcomes in ways that ultimately serve the person's best interests. This reality serves as a reminder that divine aid should not be judged by fleeting desires or limited human understanding. What may seem like delay, trial, or deprivation is often, in truth, a form of hidden mercy and guidance. By placing trust in the perfect decree of Allah, the Exalted, a person cultivates patience, humility, and reliance upon Him, thereby strengthening their faith and ensuring that they remain recipients of His assistance in both this life and the Hereafter.

Chapter 22 Al Hajj, verse 38:

*"Indeed, Allah defends those who have believed..."*

Furthermore, the aid of Allah, the Exalted, is promised specifically to believers and not to muslims. Some individuals may identify as Muslims due to family influence, such as parental upbringing, yet lack a true understanding of Islamic teachings. Chapter 49 Al Hujurat, verse 14:

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

Because of their limited understanding, such individuals develop a weak level of faith. Weak faith often manifests in disobedience to Allah, the Exalted, through the misuse of the blessings He has granted—especially when their personal desires clash with the guidance of Islam. Even if they outwardly perform the basic obligatory duties, their inner weakness leads them to fall short in sincerity and consistency. Chapter 22 Al Hajj, verse 38:

*“...Indeed, Allah does not like everyone treacherous and ungrateful.”*

The consequence of this weakness is profound. They will suffer from an unbalanced mental and physical state, as their priorities become confused and they misplace everything and everyone within their life. Instead of living with clarity and purpose, they fall into disorder, failing to adequately prepare for their ultimate accountability on the Day of Judgement. This neglect inevitably results in stress, hardship, and difficulty in both worlds. Even if they enjoy certain worldly luxuries, these comforts cannot shield them from inner unrest, nor can they compensate for the loss of true peace of mind. Without strong faith and correct use of blessings, worldly ease becomes a deception rather than a source of lasting benefit.

In contrast, a believer embraces Islam through knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, thereby cultivating strong and steadfast faith. Chapter 49 Al Hujurat, verse 15:

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

Because of their strong faith, a believer remains steadfast in obedience to Allah, the Exalted, both in times of ease and in times of trial—by exercising patience during hardships and expressing gratitude during comfort. Gratitude in intention involves acting solely to please Allah, the Exalted. Gratitude in speech is demonstrated by speaking positively or choosing silence when appropriate. Gratitude in action entails using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice brings additional blessings, tranquility, and success in both this life and the Hereafter by fostering a balanced mental and physical state and aligning all aspects of one’s life properly. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, involves refraining from complaints in both words and actions while remaining steadfast in obedience to Allah, the Exalted. It requires trust that He always selects what is best, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Thus, a person who acts righteously in all situations attains the steadfast support and mercy of Allah, the Exalted. This guidance fosters tranquility in both worlds, cultivating harmony of mind and body and ensuring that all aspects of one's life are placed in their proper balance. This principle is further emphasized in a Hadith recorded in Sahih Muslim, number 7500. Chapter 10 Yunus, verse 103:

*“...Thus, it is an obligation upon Us that We save the believers.”*

Chapter 22 Al Hajj, verse 38:

*“...Indeed, Allah does not like everyone treacherous and ungrateful.”*

This verse highlights a pointed critique of the non-Muslims of Mecca and, by extension, the People of the Book in Medina, who claimed pride in being descendants of the Holy Prophet Ibrahim, peace be upon him, yet betrayed his legacy by disobeying Allah, the Exalted, and contradicting his path.

Both groups professed to uphold the noble heritage of the Holy Prophet Ibrahim, peace be upon him, but their actions revealed the opposite, dishonoring and undermining it. Their defiance reached its zenith when they consciously rejected the truth of Islam, despite being fully aware of it. The idolaters of Mecca, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his Prophethood, knew with certainty that he had never spoken falsehood. Chapter 10 Yunus, verse 16:

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

Being masters of the Arabic language, they could not deny that the Holy Quran was beyond human composition, its eloquence and depth unparalleled by any created being.

It was universally recognized, by both the People of the Book and the non-Muslims of Mecca, that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to previous divine scriptures. His life before Prophethood was marked by simplicity, honesty, and integrity, without formal study of earlier revelations. This alone makes it impossible to claim that he derived his message from prior sources. The Holy Quran itself testifies to its divine origin through its profound knowledge of past scriptures, correction of distortions, and presentation of timeless truths—qualities that could only originate from Allah, the Exalted. Chapter 29 Al Ankabut, verse 48:



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

Moreover, many scholars among the People of the Book recognized the Holy Quran for what it truly was, having knowledge of Allah, the Exalted, as its Author. They realized that its message could not have originated from any created being. Their own scriptures had foretold the coming of the Holy Prophet Muhammad, peace and blessings be upon him, and contained descriptions of both his mission and the Book he would bring. When they encountered the Holy Quran, they saw in it the signs and truths they had been taught to expect, confirming that it continued and completed Allah, the Exalted, message. Their recognition was not merely of the words, but of the truthfulness of Islam as a whole. Chapter 6 Al An'am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

Muslims must be vigilant not to fall into the same error as these groups, who took pride in their lineage or association with the Holy Prophet Muhammad, peace and blessings be upon him, yet neglected to follow his sincere and unwavering obedience to Allah, the Exalted. True devotion and loyalty are measured not by words or claims alone, but by consistent action that reflects his example in every aspect of life. This entails utilizing every blessing granted by Allah, the Exalted—whether it be wealth, health, knowledge, or influence—in ways that seek His pleasure and align with His guidance. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide a comprehensive framework for this conduct, illustrating how to act with responsibility, gratitude, and humility while avoiding the pitfalls of vanity, pride, or heedlessness. A person who sincerely follows this guidance does not merely profess faith outwardly but embodies it in their daily choices, interactions, and the manner in which they employ their blessings. True honour, therefore, lies in active obedience and mindful application of divine guidance, not in empty boasts or superficial claims of association. Those who dedicate their actions, intentions, and resources to obeying Allah, the Exalted, following the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, secure both the pleasure of Allah, the Exalted, and a foundation of integrity and righteousness in their worldly and spiritual lives. In turn, 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.

After indicating that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was to reestablish Mecca as the center of the Oneness of Allah, the Exalted, on Earth, the muslims were granted permission to fight against those who fought them, after being initially commanded to hold back from fighting against the oppression they endured at the hands of the leaders of the non-muslims of Mecca. Chapter 22 Al Hajj, verse 39:

*“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.”*

Before the migration to Medina, when the hostility of the non-believers in Mecca intensified, they began to direct their aggression towards the most vulnerable and socially weak among the Companions, may Allah be pleased with them. Some of the Companions, may Allah be pleased with them, urged the Holy Prophet Muhammad, peace and blessings be upon him, to permit them to fight back, but he instructed them to refrain from violence and instead to forgive their oppressors. This command was not a sign of weakness but a deliberate act of divine wisdom. This has been discussed in Imam Muhammad As-Sallaabee’s, in The Noble Life of the Prophet, Volume 1, Page 416.

One of the key wisdoms behind this command was to train the Companions, may Allah be pleased with them, in patience and discipline. They were being prepared to accept the commands of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, even

when those commands contradicted their own instincts and desires. This training was essential in shaping them into individuals who could later carry the weight of Islam's mission with steadfastness and unity.

If they had fought in Mecca, the consequences would have been severe. The leaders of the non-muslims of Mecca, the Quraysh, would have gained justification to unleash even greater violence, including against those Muslims who were under tribal protection. This would have shifted the mission of Islam from spreading the message through preaching to being seen as a movement of conflict. Fighting within the sacred city would also have led to the killing of innocent people who were not directly involved in the aggression, something that would have contradicted the very principles of justice that Islam came to establish.

Moreover, fighting at that stage would have sealed the fate of many non-believers in Hell, whereas patience allowed time for hearts to soften. Some of the fiercest opponents of Islam, such as Umar Ibn al-Khattab, may Allah be pleased with him, later embraced the faith and became among its greatest defenders. Similarly, had Muslims killed members of the Quraysh, their relatives—who may have been inclined towards Islam—would instead have been driven by revenge, closing the door to their acceptance of the truth.

Patience also encouraged some of the more powerful non-muslims to extend protection to their Muslim relatives out of tribal loyalty. This protection would have been lost if the Muslims had taken up arms. Furthermore, at that early stage, the Muslim community was small in

number. Fighting would have depleted their strength, weakening their ability to spread the message across Arabia.

Another wisdom was that refraining from violence prevented false propaganda. If the Muslims had fought, the Holy Prophet Muhammad, peace and blessings be upon him, would have been accused of seeking power and authority, as many leaders in history who craved dominance resorted to violence. By showing restraint, the Holy Prophet Muhammad, peace and blessings be upon him, demonstrated that his mission was not about worldly power but about truth and divine guidance.

This period of patience also strengthened the unity of the Companions, may Allah be pleased with them. By enduring hardship together without retaliation, they developed resilience, loyalty, and solidarity, qualities that later became the foundation of their success when Islam expanded beyond Mecca.

Thus, the command to withhold from fighting in Mecca was filled with wisdom. It preserved lives, protected the mission of Islam, and allowed time for the truth to spread gradually. It was a divinely guided strategy that ensured the survival and eventual flourishing of the Muslim community, proving that patience in the face of aggression can sometimes achieve far greater results than immediate retaliation.

But after the migration to Medina, as the opponents of Islam—the non-Muslims of Mecca—continued their aggression toward the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, granted permission to the muslims fight in self-defence and to restore peace and justice by reestablishing the state of Mecca as the home of the Oneness of Allah, the Exalted, on Earth. Chapter 22 Al Hajj, verses 39-40:

*“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.”*

This has been discussed in Imam Safi Ur Rahman’s, The Sealed Nectar, Pages 200-201.

It is essential to recognize that, in order to accurately comprehend the meanings of the verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, one must consider them within their proper context. No verse or Hadith can be interpreted in isolation or used to justify actions without examining the circumstances in which it was revealed. To understand the context correctly, one must evaluate the related verses and Hadiths in light of the life and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Only

through this approach does it become clear to whom or to what a specific verse or Hadith refers.

Furthermore, a person may take up arms against external aggressors only under the authority of a legitimate ruler and in strict accordance with the injunctions found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who engage in combat must remain constantly mindful of Allah, the Exalted, and avoid transgressing these limits and rules. One fundamental rule is that war is permissible solely in response to aggression, as emphasized by the primary verse under discussion; therefore, initiating hostilities in a state of peace is forbidden. Another rule dictates that when the enemy ceases their aggression, those who fight must also desist. Chapter 2 Al Baqarah, verse 193:

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

If the enemy expresses a desire for peace, it must be granted. Chapter 4 An Nisa, verse 90:

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

The third rule is that civilians must not be harmed. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly forbade harming women, children, the elderly, the sick, as well as monks and hermits during warfare. This guidance is confirmed in numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728. The first Caliph, Abu Bakr Siddique, may Allah be pleased with him, similarly prohibited the killing of children, women, and the elderly, as well as the destruction of fruit-bearing trees, property, and livestock. This instruction is documented in Musannaf Ibn Abi Shayba, number 33121. The second Caliph, Umar Ibn al-Khattab, may Allah be pleased with him, also emphasized to the Muslim armies the importance of not harming non-combatants, such as farmers, as recorded in Musannaf Ibn Abi Shayba, number 33120.

In the event of an impending conflict, the Muslim community is commanded to prepare as thoroughly as possible. This preparation serves primarily to deter aggression; however, if the enemy expresses a desire for peace, it must be granted. Chapter 8 An Anfal, verses 60-61:

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



Permission is granted to fight those who break their treaties with the muslims. Chapter 9 At Tawbah, verses 12-13:

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

Islam has forbade attacking those who fulfill their treaties. Chapter 9 At Tawbah, verse 7:

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

There is no justification for compelling any person to accept Islam; genuine acceptance must spring from the heart, not merely be expressed by the tongue or shown through outward actions. Chapter 2 Al Baqarah, verse 256:

*“There shall be no compulsion in faith ...”*

Those who are at peace with muslims must always be treated with justice.  
Chapter 60 Al Mumtahanah, verses 8-9:

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

War is hateful to Allah, the Exalted; a person must be compelled into it while not desiring it. Chapter 2 Al Baqarah, verse 216:

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

The Holy Prophet Muhammad, peace and blessings be upon him, likewise warned people against craving conflict, instead urging them to seek safety from Allah, the Exalted. When compelled to face an adversary, however, they are required to remain steadfast—a principle reflected in a Hadith recorded in Sahih al-Bukhari, number 2966.

The true purpose of these verses is to affirm that force may be employed only when unavoidable, only to the degree absolutely necessary, and always within the parameters set by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously noted, it is essential to interpret any verse or Hadith concerning fighting within its proper context to understand to whom, when, and where it applies. Sadly, many people—whether through ignorance or intent—misread these texts. A prominent example is the so-called “sword verse,” a label applied by some despite the fact that the word “sword” does not actually appear in the Holy Quran. Chapter 9 At Tawbah, verse 5:

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

As explained previously, even the permission for war is limited to specific conditions and includes provisions for peace. A careful study of the historical context of this and related verses demonstrates that it is not a general rule for fighting all non-Muslims. Rather, the verse addresses a specific group of people, at a specific time, and in a specific place.

The verses surrounding what is often called the “Sword verse” repeatedly clarify that the polytheists mentioned are those who persistently violated their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and engaged in acts of violent aggression against the community of persons of faith and its allies. For instance, the verse immediately preceding the Sword verse, chapter 9 At-Tawbah, verse 4, states:

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

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

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

The transgressions of these polytheists, against whom fighting was commanded, are detailed in other related verses. Chapter 9 At Tawbah, verses 8-10:

*“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”*

And chapter 9 At Tawbah, verses 12-13:

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

These particular polytheists repeatedly violated their agreements and collaborated with others against persons of faith. They initiated hostilities, obstructed people from embracing Islam, and expelled Muslims from Mecca and Masjid al-Haram. Their transgressions are explicitly mentioned at least eight times in the relevant verses.

In chapter 9 At Tawbah, verse 12, as referenced above, the purpose of fighting the “leaders of disbelief” is to compel them to “cease” their aggressive actions. These verses, like others on the subject, emphasize the necessity of observing strict conditions during warfare, including the principle of engaging only those who initiate hostilities.

Moreover, these polytheists were repeatedly offered warnings and concessions. They were granted a four-month period of respite and the opportunity for peace. Chapter 9 At Tawbah, verse 2:

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

And chapter 9 At Tawbah, verse 5:

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

This period of respite was granted so that the polytheists could either accept Islam or depart peacefully from the Arabian Peninsula. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to offer protection to any of these polytheists who sought it, ensuring that they could hear the teachings of Islam without fear or coercion, or leave the region safely without the threat of harm. Chapter 9 At Tawbah, verse 6:

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

The command in the so-called Sword verse to fight and kill these polytheists would only apply if they remained in the Arabian Peninsula after the four-month period of respite without accepting Islam. It is important to note that many of the polytheists took advantage of this respite and embraced Islam. As a result, fighting ceased, and no blood was actually shed in connection with the Sword verse. The purpose of this verse was primarily to serve as a deterrent against further aggression—either the polytheists accepted Islam or left the Arabian Peninsula peacefully.

In conclusion, the surrounding verses and the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, place the Sword verse in its proper context. These verses were revealed specifically to address and halt the repeated attacks of particular hostile polytheists

against the community of persons of faith. Therefore, they cannot be universally applied to others outside that historical context.

Chapter 22 Al Hajj, verse 40:

*“...And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned...”*

This also highlights a profound reality: when the aggression and violence of those who chase worldly ambitions such as wealth, power, and authority are left unchallenged, the very principles of justice and peace are placed in danger. These higher values always stand in opposition to the selfish desires of those who seek dominance, for their pursuit of control is rooted in greed and arrogance rather than fairness and compassion. If such forces are not restrained, they will inevitably overpower what is right, silencing truth and destroying the foundations of justice. For this reason, it is misguided to assume that fighting is never justified. This world is not the eternal Paradise where every individual will naturally live by justice and peace. Instead, it is a place of trial, where oppression, corruption, and tyranny often arise. At times, therefore, controlled and authorised fighting becomes a necessary means to protect the innocent, to defend truth, and to preserve justice. Without this, oppression would spread unchecked, and the weak would be left without protection. It must be remembered, however, that this is not the normal state of Muslims. Their natural condition is one of peace, mercy, and patience. Fighting is only permitted when it becomes unavoidable, when all peaceful means have been



exhausted, and when it is the only way to uphold higher principles. In this way, Islam strikes a balance: it does not glorify violence, nor does it ignore the reality of oppression. Instead, it provides a framework where justice and peace are preserved, even if that requires struggle. Thus, fighting in Islam is never for conquest, domination, or worldly gain. It is a last resort, undertaken only to protect truth and safeguard humanity from corruption. By recognising this balance, one understands that patience and peace remain the foundation, while struggle is an exception necessitated by circumstances, ensuring that justice and truth are not extinguished from the Earth. Chapter 22 Al Hajj, verse 40:

*“...And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him...”*

One can support the religion of Allah, the Exalted, by remaining firm on His obedience at all times by correctly using the blessings they have been granted as outlined in Islamic teachings. In return, they 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. And as their attitude ensures the rights of people are fulfilled, they will contribute to the spread of justice and peace within their society. Chapter 22 Al Hajj, verse 40:

*“...And Allah will surely support those who support Him...”*

It is crucial to understand that a person must not fall into the misconception that by obeying Allah, the Exalted, or following Islam, they are doing Him a favour. Such thinking fosters arrogance, which can undermine genuine obedience, especially when personal desires conflict with divine commands, leading one away from the right path. Conversely, those who comprehend that their faith and obedience ultimately serve their own well-being cultivate humility before Allah, the Exalted, and remain steadfast in their devotion through both trials and ease. Chapter 22 Al Hajj, verse 40:

*“...And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.”*

In times of difficulty, they exercise patience, and in times of comfort, they practice gratitude. Gratitude manifests in multiple ways: in intention, it is acting solely to please Allah, the Exalted; in speech, it is expressed through kind words or silence; and in actions, it involves using the blessings one has received according to the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Patience, likewise, requires restraint from complaints in both words and actions, maintaining consistent obedience to Allah, the Exalted, while trusting that He always chooses what is ultimately best, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

A person who consistently aligns their behaviour with this understanding in all circumstances—whether in moments of ease or during trials—will attain steadfast support, guidance, and mercy from Allah, the Exalted. This divine support ensures that they are protected from the destructive consequences of misusing the blessings they have been granted, enabling them to navigate life with clarity, wisdom, and equilibrium. By adhering to sincere obedience, they achieve a harmonious balance in both mental and physical states, allowing them to respond to challenges with patience, approach opportunities with gratitude, and make decisions that reflect insight and foresight. Furthermore, this consistent alignment allows a person to correctly prioritize and place everything and everyone within their life, establishing order and purpose in their relationships, responsibilities, and use of resources. Their heart remains focused on what truly matters, free from attachment to transient worldly distractions, while their mind gains the calmness necessary for thoughtful reflection and decision-making. This cultivated state of balance and mindfulness not only nurtures inner peace in this world but also prepares the individual for accountability on the Day of Judgement, ensuring a favourable outcome in the Hereafter. As illustrated in a Hadith found in Sahih Muslim, number 7500, such a person’s devotion and mindful conduct bring about a life of serenity, resilience, and divine favour, demonstrating the profound and all-encompassing benefits of living in sincere obedience to Allah, the Exalted.

As previously discussed, the purpose of resisting the violence of those whose sole ambition is to amass wealth and authority is not to mirror their motives, but to restore justice and peace within society. The aim is never to pursue worldly gain, but to protect truth, safeguard the innocent, and uphold fairness. When fighting becomes necessary, it is a means to remove oppression and corruption so that justice can flourish, not a tool for conquest or personal enrichment. This distinction is vital, for if the struggle were driven by the same desires as the aggressors, it would only perpetuate injustice and chaos. Instead, the struggle sanctioned by Allah, the Exalted, is one of principle, rooted in sincerity and obedience. It is a temporary measure to preserve the higher values of peace, security, and righteousness, ensuring that society is not dominated by those who exploit power for selfish ends. In this way, the believer's struggle is elevated above worldly ambition, for its goal is to establish a just order that allows people to live in harmony, worship and obey Allah, the Exalted, freely, and prepare for the Hereafter. Chapter 22 Al Hajj, verse 41:

*“Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong...”*

Within Islamic teachings, the obligatory prayers hold a singular and paramount position, being recognized as the foremost act of worship and the central pillar supporting all other righteous deeds. They are the defining characteristic of faith, repeatedly stressed as the foundation of a believer's connection with their Creator. Without the proper establishment of these prayers, one cannot achieve true spiritual guidance, as prayer constitutes the vital spiritual link between the servant and Allah, the Exalted. It instils humility, sincerity, and self-discipline, constantly reminding the believer of their dependence upon Allah, the Exalted, and their ultimate accountability on the Day of Judgement. Correctly fulfilling the obligatory prayers requires

meticulous adherence to their essential conditions and manners, the most critical of which is performing each prayer within its designated time. The Holy Quran repeatedly emphasizes the sanctity of these appointed times, presenting prayer as the clearest evidence of genuine submission and the most apparent expression of a heart devoted to Allah, the Exalted. By being distributed across the day, the prayers structure the believer's time, firmly embedding their routine in remembrance, and shielding them from heedlessness. Each call to prayer acts as a divine notification that life is temporary and that every moment must be lived with awareness of Allah, the Exalted, and preparation for the Day of Judgement. Thus, the obligatory prayers are far more than a collection of outward rites; they are the cornerstone of faith and the foundation upon which all good deeds are founded. Through their consistent observation, the believer achieves harmony between the spiritual and physical dimensions of life, strengthening their internal resolve to resist sin and remain steadfast on righteousness. Every element of the prayer holds profound symbolism that mirrors the realities of the Hereafter. For instance, the act of standing upright represents the posture in which all creation will one day stand before Allah, the Exalted, awaiting His judgment with humility and accountability. Chapter 83 Al Mutaffifin, verses 4-6:

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

In a similar manner, when an individual performs the act of bowing during prayer, the gesture serves as a powerful reminder of the many souls who will face severe reproach and deep regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their time on Earth. This deliberate act of humility signifies the recognition of His supreme

authority and majesty, standing in sharp contrast to the arrogance and heedlessness of those who neglected this sacred expression of submission. Chapter 77 Al Mursalat, verse 48:

*“And when it is said to them, “Bow [in prayer],” they do not bow.”*

This serves as a serious warning to all those whose obedience to the commands of Allah, the Exalted, remained partial and erratic during their lives. Furthermore, the prostration performed by a believer in prayer acts as a powerful reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who deliberately neglected this essential act of submission throughout their worldly existence—thereby revealing their consistent disregard for His command—will discover they are physically unable to prostrate before Him, regardless of how intensely they may wish to. Chapter 68 Al Qalam, verses 42-43:

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

Kneeling in prayer serves as a solemn and profound foreshadowing of the posture that every single soul will assume before Allah, the Exalted, on the

Day of Judgment—a stance characterized by deep humility and reverent awe while awaiting the declaration of their eternal destiny. Chapter 45 Al Jathiyah, verse 28:

*“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””*

Through thoughtful performance of one's prayers, reflecting upon these truths, one establishes worship in its deepest form. This profound level of contemplation ensures that obedience to Allah, the Exalted, extends far beyond the prayer mat itself, actively influencing one's character and directing one's conduct throughout the intervals between each act of worship. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

This obedience involves correctly using the blessings one has been granted as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 41:

*“...and give zakah...”*

The obligatory charity constitutes only a minor fraction of an individual's total assets, and its payment is only mandated once a fixed minimum threshold has been met. One of its primary objectives is to serve as a constant reminder that the wealth one possesses is not truly their own. If it belonged entirely to them, they would possess the freedom to spend it without restriction. Instead, wealth is created and bestowed by none other than Allah, the Exalted, and must, therefore, be utilized in a manner that is pleasing to Him. In reality, every blessing an individual enjoys—be it wealth, health, knowledge, or status—is merely a loan entrusted to them, which must ultimately be repaid to its rightful Owner, Allah, the Exalted. This repayment is not made by returning the blessing itself, but by employing it in ways that meet His approval, as delineated in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one discharges this trust, their wealth is transformed into a source of purification, protection, and reward. The individual who fails to grasp this essential truth, behaving instead as if the blessings granted to them are theirs alone, will inevitably misuse them. Specifically, the one who withholds the obligatory charity, treating their wealth as if it were exclusively their property, will incur a penalty—just as a person who fails to repay a worldly loan is held accountable. The severity of this accountability is vividly illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person neglecting their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will encircle and continuously bite them as a form of punishment. This stark imagery serves as a crucial reminder that wealth is both a blessing and a test. When used correctly, it elevates a person spiritually, strengthens communal ties, and secures reward in the Hereafter. However, when hoarded or misused, it becomes a source of regret, torment, and loss in both worlds. Therefore, one must always recall that everything spent in the way of Allah, the Exalted, is not a depletion but an investment—one that yields returns far surpassing anything this world can offer. Chapter 3 Alee Imran, verse 180:



*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

In this life, the very wealth upon which they withhold the obligatory charity will itself become a source of stress and misery. Instead of providing comfort and security, it will drive them toward the misuse of the blessings they have been granted. Consequently, they will fall into a state of imbalance—mentally and physically—misplacing their priorities, misjudging their relationships, and failing to prepare adequately for their accountability on the Day of Judgement. Such negligence leads to confusion in this life and ruin in the next. Even if they outwardly indulge in certain worldly luxuries, inwardly they will remain restless, burdened by anxiety, and deprived of true contentment. Their wealth, which could have been a means of purification and reward, instead turns into a cause of hardship, stress, and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for temporary comfort, and lasting success for a fleeting illusion. Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

A crucial part of establishing justice and peace within society is then mentioned. Chapter 22 Al Hajj, verse 41:

*“...and enjoin what is right and forbid what is wrong...”*

It is essential for a person never to abandon the responsibility of encouraging what is good and discouraging what is harmful, and this must always be done with sound knowledge, wisdom, and gentleness. One should not fall into the mistaken belief that as long as they personally live righteously, the misconduct of others will have no effect on them. Human nature is impressionable, and just as a healthy apple eventually spoils when placed among rotten ones, so too can a person be influenced—whether subtly or openly—by the corruption of those around them if they fail to uphold this duty. Even when wider society becomes heedless, a person must continue to advise those closest to them, such as their family and dependents. Their behaviour has the most direct impact, and beyond this, it is a moral responsibility upon every individual to guide those under their care. To neglect this responsibility is to expose oneself and one’s household to harm. Even if one’s advice is ignored, the duty is still fulfilled by persistently reminding others in a gentle and respectful manner, supported by sound reasoning and authentic knowledge. By contrast, attempting to correct others without understanding, or doing so with harshness and poor manners, only drives people further from what is right and causes greater harm to the community. When this responsibility is carried out correctly, it becomes a shield against the negative influences of society and a means of protection in the ultimate sense. The act of advising

itself is a safeguard, regardless of whether others accept the guidance.  
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, however, a person becomes self-absorbed, caring only for their own conduct while ignoring the actions of others, they risk being gradually influenced by the corruption around them. Over time, this neglect may lead to their own misguidance. Thus, encouraging good and discouraging harm is not only a communal responsibility but also a safeguard for the individual. It preserves integrity, strengthens families, and protects society from moral decay. By carrying out this duty with knowledge, patience, and gentleness, people ensure that truth and righteousness remain alive, even in times of widespread heedlessness, and they secure protection for themselves in this world and accountability in the next.

Chapter 22 Al Hajj, verse 41:

*"Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong..."*

Therefore, as discussed in detail, the one who fulfils these important duties will achieve peace of mind in both worlds on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as they fulfil the rights of people, they will contribute to the spread of justice and peace within society.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who adopts the right behaviour and who does not, and will therefore hold each person accountable in both worlds. Chapter 22 Al Hajj, verse 41:

*“...And to Allah belongs the outcome of [all] matters.”*

Allah, the Exalted, then issues a clear warning to the leaders of the non-muslims of Mecca, and by extension to all people, not to oppose His religion either through words or through actions. History has already shown the outcome of such behaviour: earlier nations who rejected divine guidance, mocked their Holy Prophets, peace be upon them, and persisted in arrogance were ultimately destroyed or disgraced. Their power, wealth, and influence could not protect them from the decree of Allah, the Exalted. This reminder serves as both a warning and a lesson. Those who resist the truth out of pride or fear of losing worldly status will only bring about their own downfall, just as those before them did. By contrast, those who submit to the truth and align themselves with divine guidance secure safety,

peace, and eternal success. The fate of past generations stands as undeniable evidence that opposing the message of Allah, the Exalted, leads only to ruin, while obedience and humility lead to salvation. Chapter 22 Al Hajj, verses 42-46:

*“And if they deny you, so, before them, did the people of Noah and 'Aad and Thamud deny. And the people of Abraham and the people of Lot. And the inhabitants of Madyan. And Moses was denied, so I gave the disbelievers respite; then I seized them, and how [terrible] was My reproach. And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”*

In general, the respite that Allah, the Exalted, grants to people, allowing them the opportunity to reform their behaviour, is temporary and must be taken seriously before it is too late. A person who misuses the blessings they have been granted should not be deceived into thinking that the absence of immediate punishment or their failure to recognize it means that punishment will never come. In this world, such negligence prevents them from achieving a balanced mental and physical state and leads to the misplacement of everything and everyone within their life. Consequently, elements of their life—including family, friends, career, and wealth—become sources of stress and frustration rather than support and comfort. If a person continues in disobedience to Allah, the Exalted, they often shift blame onto others for their difficulties, targeting even those closest to them, such as spouses or friends. By cutting these good people out of their lives, they deepen their own mental and emotional turmoil, potentially leading to depression, substance abuse, and even suicidal thoughts. This pattern is

evident in the lives of many who misuse the blessings they have been granted, including the wealthy and famous, who may enjoy worldly luxuries yet remain plagued by mental health issues. Moreover, because their attitude prevents them from preparing for accountability before Allah, the Exalted, their punishment in the Hereafter will be severe and enduring, far surpassing any trials they face in this world. This underscores the critical importance of utilizing the time and blessings granted by Allah, the Exalted, to reform one's behaviour and act in accordance with His guidance.

#### Chapter 22 Al Hajj, verses 45-46:

*“And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”*

These verses serve as a powerful reminder against adopting an entirely self-absorbed way of life, where one's attention is restricted solely to personal circumstances while ignoring the greater realities surrounding them. Such a narrow perspective blinds the heart, preventing it from recognizing the wisdom that can be drawn from history, individual trials, and the experiences of others. Reflecting upon these lessons is one of the most reliable methods for refining one's character, avoiding repeated mistakes, and achieving lasting inner peace—by fostering balance in both mental and physical states and by correctly prioritizing everything and everyone in one's life. For example, observing how the wealthy and renowned misuse the blessings they have received—only to be overcome

by anxiety, depression, addiction, or even suicide despite their material comfort—teaches that genuine tranquillity cannot be bought with wealth or guaranteed through unchecked indulgence of desire. Similarly, witnessing the struggles of those afflicted with illness should instil a feeling of gratitude for one's own health and inspire its proper use before it is lost. Islam, therefore, calls upon people to remain mindful and reflective, urging them to look past the confined lens of their own situation and to extract wisdom from the world around them. In doing so, they cultivate gratitude, humility, and perspective, recognizing that every circumstance—whether ease or hardship—contains lessons intended to guide a person toward moral refinement, spiritual growth, and ultimate success in the Hereafter.

Chapter 22 Al Hajj, verse 46:

*“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”*

One of the key reasons why people often fail to benefit from what they hear, including religious or moral teachings, is that they do not truly listen in the correct manner. Proper listening is not a passive act; it requires attentiveness, reflection, and sincerity. To listen correctly means to pay close attention to the knowledge being conveyed, to connect it with one's own past experiences, to evaluate how it can be applied in future situations, and then to make a genuine effort to put it into practice. When listening is approached in this way, the knowledge becomes transformative, shaping behaviour and character. However, if one merely hears words without reflection or application, the knowledge remains superficial and

does not bring about meaningful change. This is why, despite the unprecedented access to religious resources, lectures, and writings in the modern age, many people do not experience the positive transformation that such knowledge is meant to inspire. The true benefit of knowledge lies not in its abundance, but in how it is received, internalised, and acted upon. Without this process, knowledge becomes information without impact, leaving individuals unchanged despite constant exposure. Real growth comes when listening is active, thoughtful, and followed by sincere implementation.

Obedying Allah, the Exalted, often stands in direct contrast to people's worldly desires, as a result, many will fail to recognize the lessons that history, experience, and the world around them provide regarding the critical importance of such obedience. Chapter 22 Al Hajj, verse 46:

*“...For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”*

When a person becomes consumed by worldly desires, they gradually lose control over their actions and become enslaved to their desires, often ignoring the long-term consequences of their behaviour. This is comparable to a person addicted to substances, whose obsession dominates their decision-making, causing them to commit wrongful acts—such as theft or dishonesty—while remaining oblivious to the resulting harm. Similarly, an unrestrained pursuit of wealth, status, or other worldly gains can intensify into an all-consuming attachment, dictating thoughts, behaviour, and moral judgment. In such a state, even basic ethical standards and obligations can



be ignored, leaving the person spiritually blind and morally unbalanced. It is therefore essential to cultivate self-discipline, regulating desires and ensuring that all pursuits remain lawful and measured. This discipline not only safeguards against immoral actions but also preserves mental, emotional, and physical well-being. By mastering desires, a person becomes more attuned to the signs in creation, the lessons of history, and the guidance offered through Islamic teachings. Such awareness fosters sincere and consistent obedience to Allah, the Exalted, enabling them to utilize their blessings correctly, maintain harmony in their personal and social life, and place everything and everyone in its proper perspective. Moreover, controlling desires strengthens resilience in the face of life's trials. A person guided in this way approaches challenges with patience and gratitude, neither succumbing to excess nor abandoning responsibilities. They develop a balanced lifestyle that protects them from the stress and imbalance caused by unchecked desires, ensuring that relationships, wealth, and other aspects of life do not become sources of anxiety or distraction. Ultimately, this conscious discipline prepares a person for accountability on the Day of Judgement, while simultaneously granting peace, clarity, and contentment in both this world and the Hereafter. Through the careful management of desires and steadfast adherence to divine guidance, a person attains true spiritual and practical equilibrium.

The leaders of the non-muslims of Mecca, much like the arrogant nations that came before them, employed numerous tactics to dissuade people from accepting the truth. Among their most common strategies was to mockingly demand that the punishment they were warned about should come immediately. When it did not appear at once, they would seize upon this delay as supposed proof that the message of Islam was false. Chapter 22 Al Hajj, verse 47:

*“And they urge you to hasten the punishment...”*

What they failed to realize, however, was that the delay of punishment is not a sign of weakness or falsehood, but rather a manifestation of the mercy and wisdom of Allah, the Exalted. Allah, the Exalted, grants people a period of respite so that they may reflect, repent, and amend their ways. This delay is an opportunity for reform, not an indication that the warning is empty. Yet many are deceived by this reprieve, imagining it to be permanent. Such false security only emboldens them to persist in disobedience, misusing the very blessings Allah has granted them. Chapter 22 Al Hajj, verse 47:

*“...But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.”*

This statement reminds humanity that divine justice is not bound by human perception of time. What seems delayed to people is, in reality, perfectly measured within the knowledge and decree of Allah, the Exalted. His promise is certain, and His justice is inevitable. Those who misuse their period of respite eventually suffer consequences even in this world. Their lives become disordered; they lose balance in both mind and body, misplace their priorities, and fail to prepare for their accountability on the Day of Judgement. Outwardly, they may enjoy wealth or luxury, but inwardly they are plagued with stress, confusion, and unease. Chapter 22 Al Hajj, verse 48:

*“And for how many a city did I gave them respite while it was committing wrong. Then I seized it, and to Me is the [final] destination.”*

This pattern is a timeless lesson for all generations. Respite is a mercy, but it is not endless. Those who use it to repent and reform secure safety and salvation, while those who misuse it only hasten their own downfall. The fate of past nations stands as undeniable evidence: divine justice may be delayed, but it is never denied. In this way, the Holy Quran teaches that delay is not abandonment, but a test. It separates those who take heed and turn back to their Lord from those who grow arrogant and persist in wrongdoing. The wise recognise the delay as a chance to change, while the heedless squander it until the decree of Allah, the Exalted, overtakes them. Ultimately, as the unavoidable and final destination is one's accountability on the Day of Judgement, each individual will be held answerable for their choices: whether they wisely utilized the respite granted to them by obeying Allah, the Exalted, thereby securing peace of mind in both worlds, through achieving a balanced mental and physical state, and correctly ordering everything and everyone within their life, or whether they misused the respite granted to them, consequently incurring stress, trouble, and difficulties in both worlds, through an unbalanced mental and physical state and the misplacement of everything and everyone within their life. Chapter 22 Al Hajj, verse 48:

*“...and to Me is the [final] destination.”*

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. Chapter 22 Al Hajj, verse 49:

*“Say, “O people, I am only to you a clear warner.””*

It should be noted that glad tidings and warnings only bring benefit when they are met with a practical response. The individual who responds by using the blessings granted by Allah, the Exalted, in the manner outlined within the teachings of Islam will attain peace of mind in both this world and the Hereafter. Such a person will achieve balance in mental and physical health and will correctly order everything and everyone within their life, thereby living with clarity and purpose while preparing for accountability on the Day of Judgement. In contrast, the individual who fails to respond to the guidance of Islam—whether in the form of good news or warnings—will persist in misusing the blessings that have been bestowed upon them. This misuse will inevitably lead to imbalance, causing disorder in both mind and body, confusion in priorities, and neglect in preparing for the ultimate reckoning. As a result, such a person will face stress, hardship, and difficulty in both worlds, even if outwardly surrounded by certain worldly luxuries. Their comforts will not shield them from inner unrest, nor will they protect them from the consequences of neglecting divine guidance. True benefit, therefore, lies not in hearing alone but in responding with sincere action and steadfastness.

One should therefore conduct themselves like a wise patient who accepts and follows the medical advice of their doctor, knowing that it is ultimately for their own benefit, even if the prescription involves bitter medicines or a strict diet. Just as this patient, through perseverance, eventually attains good physical and mental health, so too does the one who accepts and acts upon the teachings of Islam. The reason is clear: the only One who possesses complete knowledge of how a person can achieve true balance in both mind and body, and how to correctly place everything and everyone within their life, is Allah, the Exalted. The knowledge of human beings, no matter how advanced, will always remain limited. Despite extensive research into the mental and physical states of people, society cannot provide solutions to every challenge an individual faces. Human advice cannot shield a person from every form of stress, nor can it guarantee that one will always arrange their priorities and relationships correctly. This is due to the natural limitations of human knowledge, experience, foresight, and the biases that inevitably influence human judgement. Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The former live with clarity, balance, and purpose, while the latter often misuse their blessings, leading to confusion and imbalance. Interestingly, in most cases, patients do not fully understand the science behind the medicines they are prescribed, yet they trust their doctor and follow the treatment. Allah, the Exalted, however, does not ask people to follow His guidance blindly. Instead, He invites them to reflect upon the teachings of Islam, to observe their wisdom, and to recognise their truthfulness through clear proofs and practical results. This requires a person to approach the teachings of Islam with an open and unbiased mind. Only then can they appreciate the profound harmony between divine guidance and human well-being, and only then will they truly benefit from the knowledge that Allah, the Exalted, has revealed for their success in this world and the Hereafter. 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 attains it and who is deprived of it. Chapter 53 An Najm, verse 43:

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

And it is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has bestowed upon them in the correct manner, as outlined in the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 22 Al Hajj, verse 50:

*“And those who have believed and done righteous deeds - for them is forgiveness and noble provision.”*

This verse also makes it clear that Allah, the Exalted, does not demand nor expect perfection from others. Rather, He expects that people sincerely and genuinely strive to obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. The one who behaves in this manner will therefore be forgiven for the sins they happen to commit as long as they do not persist on them, as this contradicts striving in the obedience of Allah, the Exalted. Chapter 22 Al Hajj, verse 50:

*“...for them is forgiveness and noble provision.”*

The noble provision mentioned in this verse includes the greatest worldly blessing a person can attain: peace of mind. It is essential to recognise that all worldly possessions and achievements—whether fame, wealth, authority, family, friends, or career—only hold true value when accompanied by inner tranquillity. Without peace of mind, these very things that people often strive for become sources of stress, anxiety, and hardship, both in this world and in the Hereafter. This reality is evident when one observes the lives of the wealthy and the famous. Despite having access to luxuries, influence, and admiration, many of them remain plagued by inner turmoil and mental health struggles. Their outward success does not shield them from restlessness, nor does it provide the contentment they seek. This demonstrates that peace of mind is not found in abundance of possessions, but in the correct use of blessings in accordance with divine guidance. True peace of mind is therefore the foundation upon which all other worldly blessings gain meaning. Without it, wealth becomes a burden, authority becomes a cause of fear, and even family and friends can become sources of distress. With it, however, even modest provisions are enjoyed with gratitude, balance, and harmony. It is this provision—peace of mind—that elevates life in this world and prepares

one for eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

However, as obeying Allah, the Exalted, often conflicts with the worldly desires and aspirations of people, many continue to disobey Him by misusing the blessings they have been granted. Their pursuit of temporary pleasures and material gain blinds them to the higher purpose of these blessings, leading them away from true peace and fulfilment. As a result, they develop an unbalanced mental and physical state, losing the ability to place everything and everyone in their proper position within their life. Their priorities become distorted—they value what holds little worth and neglect what truly matters. Consequently, they fail to prepare adequately for their accountability on the Day of Judgement. This spiritual and emotional imbalance manifests in their daily lives as constant stress, dissatisfaction, and conflict. Even if they appear to enjoy worldly comforts and luxuries, their hearts remain restless and their minds unsettled. True peace cannot coexist with disobedience to Allah, the Exalted, because inner harmony is reserved for those who live in accordance with His will. Therefore, those who misuse their blessings for worldly vanity will find that their wealth and success only deepen their inner emptiness, burdening them in both this world and the Hereafter.

Furthermore, since the teachings of Islam call upon people to discipline and control their worldly desires, those whose only goal in life is to indulge and satisfy these desires often respond with hostility and criticism. The principles of Islam expose the reality of their behaviour, revealing how unrestrained indulgence reduces a person to a state driven by base instincts rather than reason and higher purpose—thus making them appear



animalistic in nature. Instead of reflecting and reforming, they choose to ridicule those who strive for self-restraint and spiritual growth, as such individuals remind them of their own moral weakness and lack of control. Moreover, entire industries and businesses profit from the unchecked indulgence of desires—whether through promoting greed, lust, addiction, or materialism. These entities, fearing a decline in profit and influence, actively oppose Islamic values that promote moderation, contentment, and moral discipline. Through media, entertainment, and marketing, they seek to normalize and glorify excessive behaviour, encouraging people to turn away from divine guidance and to instead serve their passions. For such people, the punishment mentioned earlier will be multiplied, as they not only went astray themselves but also became instruments of misguidance for others. By striving to extinguish the light of Islam in their societies and leading others away from the path of truth, they commit a grave injustice against their own souls and against humanity as a whole. Their opposition may appear powerful in this world, but in reality, they are only hastening their own downfall in the Hereafter, where their influence and arrogance will be stripped away, leaving them to face the full consequences of their rebellion against Allah, the Exalted. Chapter 22 Al Hajj, verse 51:

*“But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.”*

A major reason why individuals adopt an attitude of resistance towards Islamic teachings is their tendency to blindly imitate the majority and follow popular opinion within society. This uncritical conformity often leads to disobedience of Allah, the Exalted, since the behaviour of the majority is frequently at odds with divine guidance. When people observe widespread neglect of Islamic teachings, they may assume that the majority must be

correct, and as a result, they follow without reflection or discernment. In reality, the opinion of the majority is not always aligned with truth. History itself provides many examples where widely held beliefs were later proven false, such as the once common but mistaken conviction that the Earth was flat. For this reason, it is essential to avoid behaving like cattle, blindly conforming to the crowd without thought. Such behaviour often results in misguided choices, not only in spiritual matters but also in worldly 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 of following the majority without reflection, individuals are called to use the reasoning and intellect that Allah, the Exalted, has bestowed upon them. Each circumstance should be evaluated on the basis of knowledge and evidence, allowing decisions to be made with insight, even if those decisions diverge from prevailing social trends. Islam strongly criticizes blind imitation in matters of religion for this very reason, and instead encourages believers to learn, reflect, and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

Thus, the path of truth is not determined by numbers or popularity, but by knowledge, reflection, and adherence to divine guidance. Those who act with insight safeguard themselves from misguidance, while those who follow the majority without thought risk being led astray in both worldly and religious matters.

In truth, every person who turns away from the divine code of conduct established by Islam and instead follows man-made systems does so for one primary reason—to fulfil their worldly desires. All human-devised codes of conduct, regardless of how refined or intellectual they may appear, ultimately originate from the desires, biases, and limited understanding of people. They are shaped to serve worldly ambitions rather than divine purpose, prioritizing personal comfort, power, and material gain over moral integrity and spiritual accountability. The wealthy and powerful are often the most deeply entrenched in this mindset. They understand that sincerely accepting the truth of Islam would require them to submit to a higher moral authority—one that sets clear boundaries on how wealth, authority, and influence must be used. Such submission would inevitably restrict their ability to act according to their whims and to exploit others for personal benefit. Thus, instead of humbling themselves before Allah, the Exalted, they choose to preserve their worldly privileges by opposing His guidance. Driven by fear of losing their control and status, these individuals frequently strive to influence others, encouraging them to adopt the same self-serving ideologies. Through their wealth, influence, and control of societal narratives, they attempt to reshape moral values so that unrestrained desire becomes the norm and divine guidance is dismissed as restrictive or outdated. History bears clear testimony to this pattern. The wealthy and powerful were often the first to reject and oppose the Holy Prophets, peace be upon them—not because they lacked evidence of the truth, but because acknowledging it would mean surrendering their authority to the moral and social justice demanded by divine law. Their opposition was not born of intellectual doubt but of arrogance and attachment to worldly indulgence.

Ultimately, their defiance serves as a reminder that disbelief is often less a matter of misunderstanding and more a deliberate choice to prioritize desire over truth.

As the Holy Prophets, peace be upon them, were always deeply eager for the guidance of others—desiring that people attain peace of mind in both worlds and be spared from punishment—the Devil sought to exploit this noble eagerness. He attempted to persuade them to make small, seemingly insignificant compromises in the teachings of Islam, subtle enough not to appear sinful, yet sufficient to distort the purity and integrity of the divine message. Chapter 22 Al Hajj, verse 52:

*“And We did not send before you any messenger or prophet except that when he was desirous, Satan threw into his desire...”*

For instance, the Holy Prophet Muhammad, peace and blessings be upon him, was always profoundly concerned for the guidance of people, desiring that they embrace Islam for their own benefit and eternal success. His compassion extended to all, but he was especially eager for the leaders among the non-Muslims to accept the truth, recognising that their influence could lead many of their followers to do the same. On one occasion, the noblemen of Mecca expressed a willingness to converse with the Holy Prophet Muhammad, peace and blessings be upon him, regarding Islam. However, they placed a condition upon this meeting: they requested that his poor and humble Companions, may Allah be pleased with them, be dismissed, as they did not wish to sit in their company. Out of his deep eagerness for their potential acceptance of Islam, the Holy Prophet

Muhammad, peace and blessings be upon him, momentarily 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 the following verse was revealed later as further encouragement to the Holy Prophet Muhammad, peace and blessings be upon him, to remain in the company of 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.

Allah, the Exalted, has made it clear that compromising on the teachings of Islam, even in the smallest matter, is unacceptable. A single concession, though it may not appear sinful in itself, often opens the door to further concessions, which in time may lead directly to sin. For this reason, the believer is commanded to remain steadfast upon the teachings of Islam without dilution or alteration. It is only through firm adherence to divine guidance that all forms of misguidance are destroyed and the heart is kept steady upon the straight path. This steadfastness safeguards a person from confusion and instability, enabling them to attain true peace of mind in both worlds. By remaining loyal to the teachings of Islam, one achieves balance in both mental and physical states, and learns to correctly place everything and everyone within their life according to their rightful measure. Thus, compromise in matters of faith is not a small matter, but a dangerous step that can gradually erode one's certainty and practice. True safety lies in unwavering commitment to the guidance revealed by Allah, the Exalted, which alone secures clarity, balance, and lasting tranquillity in this world and eternal success in the Hereafter. Chapter 22 Al Hajj, verse 52:

*“...But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.”*

Therefore, one must remain steadfast in adhering to the two sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—at all times, without deviation or compromise. These two sources contain the complete and perfect framework for belief, worship, and conduct, and they safeguard a person from falling prey to the deceptions of the Devil. Any attempt to seek alternate forms of religious knowledge, whether ancient or modern, inevitably opens the door to misguidance. The Devil cunningly exploits such curiosity, tempting individuals to act on teachings that promise worldly benefit or spiritual shortcuts but ultimately lead them away from obedience to Allah, the Exalted. Chapter 22 Al Hajj, verse 53:

*“[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.”*

As nothing occurs within the universe without the permission of Allah, the Exalted, the outcome has been attributed to Him, but it is obvious from this verse that this outcome is a direct result of a person’s own actions when they wrongfully pursue they worldly desires in the disobedience of Allah, the Exalted, by acting on alternate sources of religious knowledge. In fact, the more a person acts upon ideas, customs, or spiritual practices that

originate outside the two authentic sources, even if they appear virtuous on the surface, the more distant they become from true guidance. This gradual detachment results in a subtle but dangerous shift—good deeds performed according to distorted teachings lose their spiritual value and may even transform into acts of disobedience. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. This statement highlights that sincerity alone is not sufficient; actions must also be grounded in truth. Moreover, when people rely on unauthentic sources of religious knowledge, they become easy targets for deception, especially during times of hardship. In such moments, the Devil manipulates them into adopting practices that contradict the teachings of Islam. For instance, they may be advised to perform “spiritual exercises” that challenge the foundations of Islamic belief, or to seek help from forces other than Allah, the Exalted. Gradually, they may begin to hold beliefs that contradict the core message of the Holy Quran—such as assuming that people, saints, or supernatural beings have power over destiny or can independently influence outcomes. This corrupted understanding can escalate to outright disbelief, as illustrated by those who engage in forbidden acts like black magic. Chapter 2 Al Baqarah, verse 102:

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

This verse serves as a profound warning: a person may lose their faith gradually and unknowingly, simply because they made a habit of following



unauthorized religious ideas. Every small deviation from the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, brings them one step closer to the path of the Devil. Acting on religious innovations—no matter how harmless or appealing they may appear—ultimately means walking in the footsteps of the Devil, who leads people astray little by little until they are entirely cut off from the light of true guidance. 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 22 Al Hajj, verse 53:

*“[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.”*

In order to safeguard oneself from the deceptions of the Devil, it is necessary to purify and cleanse the spiritual heart by cultivating strong and unwavering faith. Such faith is indispensable for remaining steadfast in obedience to Allah, the Exalted, in every circumstance, whether in times of ease or in times of hardship. This deep-rooted faith is nurtured through understanding and implementing the clear signs and teachings contained in

the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources make evident that true obedience to Allah, the Exalted, is the path to peace and contentment in this world and eternal success in the Hereafter. Conversely, those who lack knowledge of Islamic principles inevitably possess weak faith, leaving them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This deficiency in understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the very key to attaining lasting tranquillity in both worlds. For this reason, it is essential that individuals strengthen their faith through the pursuit of Islamic knowledge and, more importantly, its consistent application. By doing so, they ensure that their obedience to Allah, the Exalted, remains firm at all times. This process involves correctly utilising the blessings they have been granted in accordance with Islamic teachings, which in turn leads to a balanced mental and physical state and the proper ordering of all aspects of their lives. Thus, strong faith acts as both a shield against the Devil's tricks and a foundation for a life of clarity, balance, and peace, guiding one securely towards peace of mind in this world and salvation in the Hereafter.

In addition, when a person sincerely learns and acts upon Islamic teachings, they will cultivate the positive qualities emphasized therein—such as generosity, patience, humility, and gratitude—while avoiding the negative traits warned against, including envy, greed, arrogance, and pride. This process gradually purifies the spiritual heart, creating an inner state of tranquillity and clarity. As the heart becomes purified, the person's words, intentions, and actions naturally reflect goodness and integrity, aligning with the moral guidance of Islam. This principle is highlighted in a Hadith found in Sahih Bukhari, number 52, which emphasizes that a pure heart produces righteous speech and deeds. The ripple effect of this transformation extends beyond the spiritual dimension. When actions and words are aligned with virtue, a person experiences increased peace of mind,

balanced mental and physical well-being, and a harmonious life in which people, responsibilities, and possessions are correctly placed. In this way, adherence to Islamic teachings not only nurtures spiritual growth but also fosters a stable and fulfilling life, preparing the individual for success and tranquillity in both this world and the Hereafter. Chapter 22 Al Hajj, verse 52:

*“...But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.”*

Generally speaking, no matter how advanced a society becomes, and regardless of the extent of knowledge it attains across various disciplines—including the understanding of both the mental and physical aspects of human beings—it remains utterly impossible for humanity to devise a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may face throughout their existence on Earth. This limitation arises because human knowledge is inherently incomplete and constantly evolving. People continue to uncover new discoveries about even the most basic elements of their own nature, such as the functions of the human brain or the complexities of emotional and social behaviour. Hence, it is inconceivable that finite beings, still learning about themselves, could create an infallible moral or social system that guarantees harmony, justice, and peace. Only Allah, the Exalted, possesses the absolute knowledge and wisdom required to design such a perfect and comprehensive code of conduct. As the Creator of all things, His knowledge encompasses the past, present, and future, as well as what is visible and what is hidden. His guidance considers every possible situation and human experience, ensuring that the balance between spiritual, mental, and physical well-

being is maintained. Therefore, the divine code revealed through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, stands as the only standard capable of distinguishing right from wrong, benefit from harm, and guiding people toward true peace of mind amidst the turmoil of worldly life. Historical evidence clearly affirms this truth. Whenever divine guidance was sincerely applied within a community, it led to the flourishing of justice, compassion, and societal balance. People lived with purpose and harmony, their relationships built upon fairness and mutual respect. In contrast, whenever humanity relied solely on man-made systems, it led to imbalance, oppression, and moral decay—symptoms of a flawed foundation rooted in human desire rather than divine wisdom. Therefore, each person must accept the divine code of conduct as a mercy and blessing from Allah, the Exalted, recognizing that it alone ensures their ultimate well-being, even when certain commands may appear contrary to their personal preferences. They should approach divine commandments in the same way a wise patient follows the advice of a skilled physician—acknowledging that the treatment may be challenging or uncomfortable, yet trusting that it leads to healing and long-term health. Similarly, the one who follows the guidance of Allah, the Exalted, with sincerity and humility, will ultimately attain peace, balance, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 54:

*“And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.”*

However, since obedience to Allah, the Exalted, frequently clashes with the worldly desires of individuals, their judgment is often obscured by a craving for worldly pleasures. This prevents many from genuinely understanding, accepting, and implementing Islamic teachings. Chapter 22 Al Hajj, verse 55:

*“But those who disbelieve will not cease to be in doubt of it...”*

When a person becomes overwhelmed by worldly desires, they lose control over their choices and actions, becoming enslaved to the urge for constant gratification. In this state, they no longer consider the long-term consequences of their behaviour, whether moral, spiritual, or even physical. This condition can be likened to that of a drug addict, whose dependency drives them to destructive behaviour. Such a person may engage in theft or deceit to satisfy their craving, blind to the harm they inflict upon themselves and others. Similarly, when an individual's heart becomes consumed by excessive worldly desires—such as the relentless pursuit of wealth, status, or power—those desires become an addiction that dominates their mind and dictates their behaviour. This addiction to desire gradually numbs the conscience, distorting one's perception of right and wrong, and leading to reckless decisions that harm both body and soul. As a result, such individuals persist in disobeying Allah, the Exalted, by continuously misusing the blessings they have been granted. Their attitude prevents them from achieving a balanced mental and physical state and causes them to misplace everything and everyone within their lives. Consequently, what should have been sources of comfort—such as family, friends, career, and wealth—become sources of stress, anxiety, and dissatisfaction. When they persist in this state of heedlessness, they begin to misdirect blame for their unhappiness toward others, such as their spouse, children, or

colleagues, failing to recognize that the root cause lies within their own disobedience and misuse of divine blessings. As they remove these good and supportive people from their lives, their inner void deepens, intensifying their restlessness and mental instability. Over time, this downward spiral can lead to severe emotional distress, depression, substance abuse, and even suicidal tendencies, as they desperately search for fulfilment in all the wrong places. This outcome is clearly visible in the lives of many who persist in misusing their blessings—particularly among the rich and famous—who, despite outward displays of luxury and success, often suffer from severe mental health issues. Their wealth, fame, and influence, instead of bringing them peace, become instruments of their own misery. Such individuals mistake temporary pleasure for true contentment, only to find that worldly indulgence cannot heal the void within a heart that has turned away from Allah, the Exalted. And because this attitude prevents them from preparing for their accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. There, the illusions of worldly comfort will vanish, and they will face the reality of their choices—having exchanged eternal peace for fleeting pleasure. Chapter 22 Al Hajj, verse 55:

*“But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.”*

A significant factor contributing to an individual's hesitation to embrace and act upon Islamic teachings is the unquestioning adherence to prevailing societal norms. These norms are frequently shaped by a powerful, influential segment of society that prioritizes the achievement of its own worldly ambitions and worldly desires. It is crucial for a person to avoid this

kind of uncritical conformity, as the common conduct observed across the populace often steers one towards actions that constitute disobedience of Allah, the Exalted. When someone sees that the majority of people are disregarding Islamic principles, they may mistakenly conclude that this majority behaviour must be correct, leading them to follow suit without careful reflection or critical thought. However, the majority view is not inherently correct. Historical precedents have clearly demonstrated instances where widely held beliefs or popular consensus, such as the once-prevalent notion that the Earth was flat, were later proven false by new evidence and insight. Therefore, it is imperative that individuals resist acting like a thoughtless herd by habitually conforming to the dominant opinion, as this tendency frequently results in poor judgment and misguided choices concerning 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 of blindly following others, people are advised to make use of the reasoning and intellect granted to them to assess every situation based on knowledge and clear evidence. This careful evaluation allows them to arrive at well-informed decisions, even if those decisions deviate sharply from what the majority accepts. In fact, Islam strongly criticizes blind imitation in matters of faith for this very reason, thereby encouraging Muslims to gain a genuine understanding of Islamic teachings before putting them into practice. Chapter 12 Yusuf, verse 108:

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

Chapter 22 Al Hajj, verse 55:

*“But those who disbelieve will not cease to be in doubt of it...”*

In respect to muslims, weak faith can lead one to doubt that acting upon the teachings of Islam brings peace of mind in both worlds. Consequently, such an individual may persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted, despite verbally professing faith in Him. As a result, they will experience an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to properly prepare for their accountability on the Day of Judgement. This will inevitably lead to stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Chapter 22 Al Hajj, verse 55:

*“...until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.”*



In order to prevent such a destructive outcome, one must develop and maintain strong faith. A firm and unwavering faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every situation—whether in times of ease or difficulty. Such faith acts as an anchor, preventing a person from being swept away by the storms of worldly temptation, fear, or desire. This deep-rooted faith is not achieved by mere words or inherited belief, but by consciously understanding, internalizing, and implementing the clear guidance contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through these divine teachings, a person learns that genuine obedience to Allah, the Exalted, leads to lasting peace, contentment, and success in both worlds. It becomes clear that true tranquillity cannot be found in the fleeting pleasures of this world but only in aligning one's will with the obedience of Allah, the Exalted. Conversely, those who remain ignorant of Islamic principles or neglect to study and apply them will inevitably possess weak and unstable faith. Such individuals are more likely to falter when their personal desires conflict with divine guidance, allowing temptation and worldly distractions to cloud their judgment. This lack of spiritual understanding blinds them to the truth—that surrendering one's desires for the sake of Allah, the Exalted, is not a loss, but the very path to freedom, harmony, and inner peace. The one who truly believes recognizes that every command of Allah, the Exalted, is rooted in divine wisdom and mercy, designed to bring balance to both the individual and society. Therefore, individuals must actively strive to strengthen their faith through the pursuit of authentic religious knowledge and consistent practice. This involves regularly reflecting upon the Holy Quran, learning from the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and applying these lessons in daily life. When faith is fortified in this way, a person will be able to correctly utilize the blessings they have been granted—such as wealth, health, time, and influence—in ways pleasing to Allah, the Exalted. As a result, they will achieve a balanced mental and physical state, correctly prioritize their responsibilities, thereby finding peace of mind in both this world. And as their behaviour ensures they practically prepare for their accountability on the Day of Judgement, they

will obtain peace of mind and everlasting reward in the hereafter also. Chapter 22 Al Hajj, verse 56:

*“[All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.”*

However, as warned in the subsequent verse, individuals who possess weak faith and consequently persist in disobeying Allah, the Exalted, because Islamic teachings contradict their worldly desires, risk departing from this world without their faith. Chapter 22 Al Hajj, verse 57:

*“And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.”*

Faith may be likened to a delicate flame that requires constant care and attention. Just as a fire gradually diminishes and ultimately dies when deprived of fuel, faith too weakens and risks being extinguished if it is not consistently nourished through acts of obedience, reflection, and devotion to Allah, the Exalted. This nourishment comes from learning and acting on Islamic teachings which ensures they correctly use the blessings they have been granted. Neglecting this spiritual cultivation leaves a person vulnerable to confusion, misguidance, and the overpowering influence of worldly desires, which can easily obscure the path of righteousness. Without the sustaining light of faith, a person loses the inner compass that

guides their actions, thoughts, and decisions, making them susceptible to stress, anxiety, and moral missteps. Just as a fire provides warmth and light, illuminating the surroundings and making life safe and navigable, faith illuminates the heart, offering clarity, resilience, and peace of mind. Losing this light is one of the gravest losses a person can face, for it robs them not only of guidance in this world but also of preparation for the eternal accountability in the Hereafter. In essence, sustaining faith requires vigilance, regular spiritual nourishment, and the continual alignment of one's actions with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, the flame of faith remains bright, safeguarding the heart, guiding the mind, and enabling a life of balance, purpose, and ultimate peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

An aspect of obeying Allah, the Exalted, and proving one's faith in Him, especially in respect to the Companions of the Holy Prophet Muhammad, peace and blessings be upon him, was to migrate from Mecca to Medina. But as leaving one's home, business, family and friends is a dangerous and difficult endeavor, Allah, the Exalted, encouraged them by reminding them that as long as they were sincere to Allah, the Exalted, they would obtain success, either by reaching Medina and supporting Islam or they would die along the way and obtain Paradise in return, which is a much better abode than any place they can migrate to on this Earth. Chapter 22 Al Hajj, verses 58-59:

*“And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers. He will surely cause them to enter an*

*entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.”*

Dhamra, may Allah be pleased with him, was a wealthy blind man from Mecca who embraced Islam. Despite being exempt from the obligatory duty of migrating to Medina due to his disability, he was determined to undertake the journey in order to earn reward and be in the company of the Holy Prophet Muhammad, peace and blessings be upon him. Sadly, he passed away during this migration, and in recognition of his sincere intention and effort, the following verse was revealed concerning him. Chapter 4 An Nisa, verse 100:

*“And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him - his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.”*

This has been discussed in Imam Muhammad Kandhlawi's, Hayatus Sahabah, Volume 1, Pages 365-367.

It is important for a person to recognise that Allah, the Exalted, does not require them to endure the same level of hardship that the Holy Prophet Muhammad, peace and blessings be upon him, and his noble Companions,

may Allah be pleased with them, were made to face. A clear example of this is the migration from Mecca to Medina, during which they abandoned their families, homes, and businesses, and journeyed to a foreign land solely for the sake of Allah, the Exalted.

In comparison, the trials faced by people today are far lighter than those borne by the righteous predecessors. For this reason, a person should cultivate gratitude, acknowledging that they are only asked to make relatively small sacrifices—such as rising from sleep to perform the obligatory dawn prayer, or parting with a portion of their wealth to fulfil the duty of obligatory charity. Allah, the Exalted, is not commanding them to leave behind their homes and families for His sake. This gratitude, however, must not remain theoretical; it must be demonstrated practically by correctly using the blessings one has been granted as outlined in Islamic teachings.

Furthermore, when a person encounters difficulties, they should recall the immense trials faced by the righteous predecessors and how they overcame them through steadfast obedience to Allah, the Exalted. This obedience consisted of fulfilling His commands, refraining from His prohibitions, and meeting destiny with patience. Such reflection strengthens the heart, for it reminds the individual that those who were most beloved to Allah, the Exalted, endured the most severe hardships with patience and perseverance. Indeed, a Hadith found in Sunan Ibn Majah, number 4023, affirms that the Holy Prophets, peace be upon them, were tested with the greatest of trials, and they are undoubtedly the most beloved to Allah, the Exalted. Therefore, if a person adopts the steadfastness and patience of the righteous predecessors, it is hoped that they will be gathered alongside them in the Hereafter, sharing in their eternal reward and honour. This

perspective transforms present difficulties into opportunities for growth, gratitude, and closeness to Allah, the Exalted.

As the leaders of the non-Muslims of Mecca fiercely opposed Islam, they subjected the Muslims living in the city to severe oppression and sought to prevent those who wished to migrate to Medina from doing so. This hostility created a situation in which the early Muslims faced both physical danger and social obstruction, making migration a challenging and risky endeavor. In response to this oppression, Allah, the Exalted, granted the muslims the permission to defend themselves if they were wronged or attacked while attempting to migrate. Chapter 22 Al Hajj, verse 60:

*“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed...”*

A prominent example of this principle in practice is found in the story of Shoaib, may Allah be pleased with him. When he decided to migrate, the leaders of Mecca attempted to prevent him, arguing that he had initially arrived in the city in poverty but had become wealthy through the opportunities he received there. They insisted that, having benefited from Mecca, he should not be allowed to leave. In response, Shoaib, may Allah be pleased with him, offered all his wealth, which he had buried within the city, as either a ransom to secure safe passage or they could settle the matter through fighting. The Meccans agreed to let him leave in exchange for his wealth. Upon reaching Medina, the Holy Prophet Muhammad, peace and blessings be upon him, acknowledged Shoaib's actions and remarked that his trade had been exceptionally profitable, not merely in worldly terms,

but in the spiritual rewards and steadfastness it demonstrated. This incident highlights the importance of patience, trust in Allah, the Exalted, and the principle of defending oneself and one's rights when faced with injustice. It also illustrates how sincere reliance on Allah, the Exalted, in challenging circumstances can lead to both worldly and spiritual benefit, reinforcing the broader lesson that faith combined with wise action ensures protection, balance, and eventual reward. In this regard, Allah, the Exalted, revealed chapter 2 Al Baqarah, verse 207:

*“And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants.”*

This has been discussed in Tafsir Ibn Kathir, Volume 1, Page 580.

Allah, the Exalted, guaranteed the muslims His aid if they were harmed during their migration by the non-muslims of Mecca. Chapter 22 Al Hajj, verse 60:

*“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him...”*

But it is important to understand that divine assistance does not necessarily conform to one's personal desires or expectations. Rather, it is dispensed according to the infinite knowledge and perfect wisdom of Allah, the Exalted. His support is never arbitrary, nor is it ever delayed without purpose; it is granted at precisely the right moment and in the form that is most beneficial for each individual. Often, the wisdom behind this assistance may not be immediately apparent, yet it operates with flawless precision, orchestrating outcomes that ultimately serve the person's best interests. Chapter 2 Al Baqarah, verse 216:

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

This truth serves as a reminder that divine aid cannot be judged by fleeting wishes or limited human understanding. What might appear to be a delay, a hardship, or even a loss is often a hidden mercy, a form of guidance that protects, nurtures, and prepares the person for superior outcomes in both this life and the Hereafter. By placing trust in the perfect decree of Allah, the Exalted, individuals cultivate patience, humility, and unwavering reliance upon Him. This trust not only strengthens their faith but also ensures they remain recipients of His continuous support, allowing them to navigate life's challenges with resilience, balance, and peace of mind through attaining a balanced mental and physical state and correctly prioritizing everything and everyone within their life.

Chapter 22 Al Hajj, verse 60:



*“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him...”*

Generally speaking, Islam, as a balanced and just way of life, permits individuals to defend themselves by responding to harm in a manner equal to what they have suffered. This principle ensures that justice is upheld without excess. However, as highlighted at the end of verse 60, it is extremely difficult for a person to retaliate without overstepping the limits. For this reason, the higher path is to exercise patience, to overlook the faults of others, and to forgive. This was the noble practice of the Holy Prophet Muhammad, peace and blessings be upon him, and it is a means by which Allah, the Exalted, pardons the sins of His servants. Chapter 22 Al Hajj, verse 60:

*“...And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.”*

And chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiveness, therefore, is not only a noble quality but also a transformative one. It has the power to soften hearts and change the character of others in a positive way, which is one of the central aims of Islam. By contrast, revenge only fuels further hostility, prolonging cycles of anger and enmity.

In fact, those who develop the habit of refusing to forgive and who cling to grudges, even over minor matters, risk losing the mercy of Allah, the Exalted. Instead of their faults being overlooked, they may find themselves held accountable for every small mistake. Moreover, harbouring resentment robs a person of peace of mind, as constant preoccupation with grievances breeds inner unrest. By learning to pardon and overlook, one frees the heart from petty concerns, thereby attaining tranquillity and balance.

At the same time, this teaching does not mean that a person should never defend themselves when others cross the line. Islam teaches humility, but not weakness. Even when forgiveness is granted, it does not require blind trust or the continuation of social relations in the same manner as before. To do so may only expose one to repeated harm. Instead, one should forgive for the sake of Allah, the Exalted, while exercising wisdom and caution in future dealings. In this way, the rights of others are fulfilled, the cycle of enmity is broken, and the individual secures blessings and reward in both this world and the Hereafter.

Thus, forgiveness is not a sign of weakness but of strength. It elevates the character, earns divine pardon, and restores peace to the heart, while still allowing a person to act with dignity, justice, and prudence.

Allah, the Exalted, reminds people that just like He controls the affairs of the universe, He is more than capable of aiding His obedient servant in their time of need and difficulty. Chapter 22 Al Hajj, verse 61:

*“That is because Allah causes the night to enter the day and causes the day to enter the night...”*

Just as Allah, the Exalted, transforms the night into the day with perfect wisdom and power, He is fully able to transform the darkest and most difficult of circumstances into times of ease, relief, and tranquillity. Hardship resembles the night, with its uncertainty and heaviness, while ease resembles the day, with its clarity, brightness, and comfort. The One who alternates the cycles of creation without effort can, with a single command, change a person’s state from distress to serenity. This truth serves as a reminder that no trial is permanent and no difficulty is beyond the reach of the mercy of Allah, the Exalted. Just as the night never lingers forever but inevitably gives way to the light of day, so too will every hardship eventually yield to relief for the one who remains patient, steadfast, and obedient to Allah, the Exalted. In this way, one learns to place their trust in Him,

knowing that His wisdom governs all affairs and that His decree always brings benefit, even when it is not immediately apparent.

In addition, the perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

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

The One who alone controls and manages the entire universe can easily aid His obedient servant. In addition, as Allah, the Exalted, is fully aware of the difficulty His obedient servant is going through, He has both the power and knowledge to aid them. Chapter 22 Al Hajj, verse 61:

*“...and because Allah is Hearing and Seeing.”*

And chapter 65 At Talaq, verse 2:

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

However, individuals should recognize that divine assistance operates not according to their own preferences or limited insight, but entirely in line with the perfect wisdom and infinite knowledge of Allah, the Exalted. His support is neither random nor purposelessly delayed; instead, it is delivered precisely when and how it is most beneficial for the recipient. Though the ultimate wisdom behind this help may not be immediately apparent, it functions with flawless exactitude, shaping outcomes for the person's long-term best interests. This reality underscores the need to avoid judging divine support based on transient desires or restricted human reasoning. A perceived delay, trial, or setback is often a form of hidden mercy or guidance. By submitting fully to the flawless decree of Allah, the Exalted, people cultivate essential qualities like patience, humility, and complete reliance on Him. This submission not only fortifies their faith but also guarantees that they continue to receive His enduring support and blessings, in both the current life and the Hereafter.

Therefore, one must seek support from Allah, the Exalted, alone, as no other thing, such as social media, fashion or culture can provide one with

the guidance or support to 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 22 Al Hajj, verse 62:

*“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”*

It is crucial to recognize that the worship and obedience offered to entities other than Allah, the Exalted, is not limited solely to tangible false deities, such as idols. In truth, any element that an individual obeys in defiance of Allah, the Exalted—be it modern distractions like social media, fleeting concepts such as fashion, prevalent norms like culture, or even other people—ultimately signifies what that individual truly worships. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders belonging to the People of the Book were not worshipped as literal gods; instead, their followers granted them obedience even when their directives contradicted the commands of Allah, the Exalted. This very compliance in disobedience was thus considered a form of worship, as the concept of worship extends beyond mere physical acts like bowing or prostration to encompass submission and compliance.

This fundamental principle is illuminated by the Holy Quran's discussion concerning the Devil himself. Chapter 36 Yaseen, verse 60:

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

The vast majority of people do not consciously engage in the direct worship of Satan, yet they are described as doing so because they obey him in opposition to Allah, the Exalted. This highlights a profound truth: obedience, when directed away from divine command, becomes a form of servitude to false masters. For this reason, it is imperative to resist yielding to any influence that leads to disobedience of Allah, the Exalted, for such submission is, in essence, a type of worship of those very influences. When a person persists in disobedience, they inevitably fall under the sway of other forces—whether individuals, social media, fashion, cultural trends, or even employers. Attempting to satisfy these competing and unjust masters only breeds anxiety, for their demands are inconsistent, conflicting, and ever-changing. Just as an employee with multiple supervisors struggles to meet contradictory expectations, those who abandon servitude to Allah, the Exalted, find themselves burdened by countless masters, losing both stability and peace of mind. Over time, this fractured existence leads to deep emotional and spiritual turmoil. Such individuals may experience sadness, isolation, and despair, as their relentless efforts to please worldly masters fail to bring the fulfilment they seek. This reality is clearly visible in the lives of many who pursue fame and worldly recognition, such as celebrities, who often embody the emptiness and restlessness of this path despite outward success. Moreover, obedience to others in disobedience to Allah, the Exalted, will be of no benefit in the Hereafter. Those very entities to whom people submitted will not come to their aid when they stand in

need. On that Day, each person will be left to face the consequences of their choices, and false masters will disown those who followed them. The only safeguard against this fate is to abandon all forms of obedience that lead to sin and instead devote oneself wholly to Allah, the Exalted. This devotion is expressed by using His blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this lies true freedom, for servitude to Allah, the Exalted, liberates a person from the tyranny of countless worldly masters. It is in this servitude that one finds lasting peace, balance in both mental and physical states, and the ability to correctly place everything and everyone within their life. Chapter 22 Al Hajj, verse 62:

*“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”*

Allah, the Exalted, then proceeds to discuss signs that demonstrate His Oneness and, consequently, how He must be obeyed in every situation. Chapter 22 Al Hajj, verse 63:

*“Do you not see that Allah has sent down rain from the sky and the earth becomes green?...”*

When one reflects upon the perfectly balanced water cycle, it becomes a clear and undeniable sign of the existence and wisdom of a Creator. Water



from the vast oceans and seas evaporates, ascends into the atmosphere, and condenses to form rain. This rain, in its initial state, is mildly acidic, yet when it descends upon the mountains, the minerals within these towering formations neutralise it, rendering the water suitable for consumption and sustaining life. Such a flawless system operates in complete harmony, and even the slightest alteration in its design would bring catastrophic consequences for all living beings on Earth. The salt within the oceans serves another remarkable purpose—it preserves the purity of the water by preventing the decay of dead sea creatures from contaminating it. Without this natural safeguard, the seas would become polluted, sea life would cease to exist, and the corruption of the oceans would soon extend to the land, making life unbearable. Furthermore, the composition of seawater is uniquely balanced to allow both marine life to flourish beneath its surface and massive ships to sail upon it. If this balance were slightly altered, it would either support marine life at the expense of buoyancy or permit ships to float while making sea life impossible—both essential functions could not coexist. This intricate balance also extends to rainfall. Too little rain results in drought and famine, while excessive rainfall causes devastating floods. Yet, through divine wisdom, the water cycle continues to function with astonishing precision, maintaining the delicate equilibrium necessary for life. Even in the modern age, despite immense technological advancement, sea transport remains the most efficient and relied-upon means of moving goods across the globe—further demonstrating humanity's ongoing dependence on this divinely orchestrated system. Such perfect harmony in the water cycle is a profound testament to the infinite knowledge, mercy, and power of Allah, the Exalted, who sustains all creation with flawless precision. Chapter 23 Al Mu'minun, verse 18:

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

And chapter 22 Al Hajj, verse 63:

*“...Indeed, Allah is Subtle and Acquainted.”*

Chapter 22 Al Hajj, verse 63:

*“Do you not see that Allah has sent down rain from the sky and the earth becomes green?...”*

Just as Allah, the Exalted, revives barren land with life-giving rain, He also revives the dead spiritual heart through divine revelation. When a person purifies their heart with this revelation—by embracing the virtuous qualities it encourages, such as generosity, patience, humility, gratitude, and compassion, while consciously striving to abandon the destructive traits it condemns, such as pride, envy, greed, and arrogance—they naturally attain peace of mind. Indeed, the consistent adoption of positive characteristics nurtures inner tranquillity and harmony. Moreover, spiritual purification ensures that a person uses the blessings they have been granted—whether wealth, health, knowledge, or influence—in the manner prescribed in divine teachings. This mindful use of blessings prevents waste, excess, and misuse, instead directing them toward gratitude, service, and sincere obedience. Through this alignment, the individual achieves balance in both mental and physical states, correctly placing

every matter and every relationship in its proper place. This state of balance not only safeguards a person's worldly affairs but also prepares them for their accountability on the Day of Judgement. Such purification of the heart and soul yields a twofold reward: serenity in this life and salvation in the next. In this world, the purified soul enjoys clarity, contentment, and resilience amid trials; and in the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is far more than mere personal refinement—it is the foundation of true success in both worlds, for it transforms the individual's character, directs their blessings toward righteousness, and establishes lasting peace of mind in this life and the next.

However, it must be clearly understood that accepting and acting upon divine guidance benefits only the person themselves. The obedience or disobedience of any individual does not, in any way, affect the infinite greatness, majesty, or status of Allah, the Exalted. He is absolutely independent of His creation, free from any need or deficiency. Recognizing this reality is essential, for it prevents a person from falling into arrogance — the false notion that by obeying Allah, the Exalted, or by following Islamic teachings, they are somehow doing Him a favour. Such an attitude is deeply misguided and spiritually destructive, as it corrupts one's intention and weakens sincerity. This arrogance can easily obstruct genuine obedience, especially when personal desires or worldly ambitions come into conflict with divine commandments. The arrogant person will choose their ego over truth, thereby veering off the straight path without realizing it. In contrast, those who truly comprehend that their faith, worship, and obedience are for their own benefit — serving as a means to attain inner peace, spiritual elevation, and eternal success — will develop humility and steadfastness before Allah, the Exalted. Such individuals remain devoted to obedience in all circumstances: patient and trusting in times of hardship, and grateful and humble in times of ease. Their faith becomes a source of balance and stability, enabling them to navigate life's trials with

contentment and purpose. Ultimately, this humility and awareness elevate them in rank, bringing them closer to the mercy and support of Allah, the Exalted, in both this world and the Hereafter. Chapter 22 Al Hajj, verse 64:

*“To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.”*

Since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to remain steadfast in adhering to His commandments. Just as one who violates the laws of a country faces penalties, disregarding Allah, the Exalted, regulations set by the Creator inevitably leads to hardship in this world and punishment in the Hereafter. A person may choose to leave a land whose laws they dislike, but there is no escape from the dominion of Allah, the Exalted, for His authority encompasses the entire universe. Although people may attempt to alter societal standards and redefine morality according to their desires, they cannot modify Allah, the Exalted, laws established by Allah, the Exalted. Just as a homeowner dictates the rules within their own property, the universe is governed solely by Allah, the Exalted, who sets its laws without requiring human approval or validation. For this reason, obedience to these divine regulations is not only an obligation but also a source of immense personal benefit. Those who truly grasp this reality will strive to obey the commands of Allah, the Exalted, and will seek to use the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals recognise that divine commands and prohibitions are not arbitrary restrictions but are filled with wisdom, designed to enhance both personal well-being and the harmony of society. On the other hand, those who allow their desires to dominate and

who ignore Islamic teachings must be prepared to face the consequences of their actions. No amount of excuses, objections, or complaints will shield them from the outcomes decreed by Allah, the Exalted. In this life, they will experience imbalance, unrest, and hardship, and in the Hereafter, they will face full accountability. 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.” 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.”*

Thus, true success lies in recognising the authority of Allah, the Exalted, submitting to His guidance, and living in accordance with His laws. This path alone secures peace of mind, balance in both mental and physical states, and eternal prosperity in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then reminds mankind how He has organized everything on Earth so that they may obtain pure and healthy provision and consequently lead a pleasant and peaceful life in this world, which, in turn, facilitates a peaceful life in the next world. Chapter 22 Al Hajj, verse 65:

*“Do you not see that Allah has subjected to you whatever is on the earth...”*

For example, the precise placement of the Sun relative to the Earth serves as a clear indication of deliberate design, as a minute variation in distance—either closer or further—would render the planet uninhabitable. Similarly, the very formation of the Earth has established a perfectly balanced and pure atmosphere that enables life to flourish.

The impeccable synchronization of days and nights, along with the variation in their yearly lengths, ensures that humankind receives the maximum benefit. If the days were excessively long, individuals would become exhausted from extended working hours; conversely, if the nights were too long, they would lack sufficient time to earn a livelihood and pursue essential endeavours like knowledge acquisition. A reduction in night length would likewise prevent adequate rest necessary for optimal health. Alterations to the duration of the day and night would also negatively impact crops, thereby proving detrimental to the sustenance of both people and animals. Chapter 21 Al Anbiya, verse 22:

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

Observation of the meticulously balanced water cycle powerfully suggests the presence of a Creator. Water is drawn from the seas through

evaporation, ascends, and then condenses to form rain, which, in its initial state, is often acidic. This rain falls upon the mountains, which serve a critical role by neutralizing its acidity, rendering the water pure and usable for both human and animal populations. Any disruption to this flawless, self-regulating mechanism would precipitate catastrophe for all life on Earth. Furthermore, the very salinity of the sea is what safeguards the ocean from contamination by neutralizing the organic material of dead sea life. Should the ocean become compromised, marine life would perish, and the resultant impurities would ultimately threaten terrestrial life as well. The properties of oceanic water are precisely calibrated to fulfil dual, seemingly conflicting purposes: allowing diverse sea life to flourish within its depths while simultaneously providing sufficient buoyancy for massive ships to traverse its surface. A subtle change in water composition would permit either thriving aquatic life or naval transport, but not the simultaneous operation of both, underscoring the necessity of this exact equilibrium. This perfect balance is fundamental to life, evidenced by the fact that maritime transport remains the predominant method for global commerce. Chapter 22 Al Hajj, verse 65:

*“...and the ships which run through the sea by His command?...”*

The balance extends to the inhabitants of the world, as each species has been allocated a specific lifespan that prevents any single one from achieving unchecked dominance. For instance, species like flies possess a very brief life cycle—approximately three to four weeks—but compensate by producing a large number of offspring, up to 500 eggs. If their lifespan were extended, their population would become disproportionate and capable of overwhelming all other species. Conversely, creatures with significantly longer lifespans typically produce very few offspring, a

mechanism that naturally moderates their numbers. It is asserted that this pervasive, intricate, and perfect balance throughout creation cannot be attributed to mere chance or sufficiently explained by the process of evolution alone.

Chapter 22 Al Hajj, verse 65:

*“Do you not see that Allah has subjected to you whatever is on the earth...”*

A person who provides for another in even a limited way—such as by offering shelter or meeting part of their needs—is naturally considered worthy of gratitude. If this is the case with human benefactors, then it is only fair and just that gratitude be shown to Allah, the Exalted, who has granted every blessing within the universe to humankind. Gratitude is expressed in several ways. With intention, it means that one’s actions are performed solely to please Allah, the Exalted. If deeds are carried out for other motives, such as seeking praise or recognition, they will not be rewarded by Him. A Hadith found in Jami At Tirmidhi, number 3154, warns against this. A clear sign of a sincere intention is that a person does not expect appreciation or compensation from others. Gratitude with the tongue involves speaking words of goodness or choosing silence when speech would not be beneficial. Gratitude with actions requires using the blessings one has 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. Such gratitude leads to an increase in blessings, as Allah, the Exalted, promises in Chapter 14 Ibrahim, verse 7:



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

This gratitude also brings peace of mind in both worlds, enabling a person to achieve balance in their mental and physical state and to correctly place everything and everyone within their life.

Furthermore, just as it is natural for the owner of an object to dictate how it should be used, Allah, the Exalted—who created, owns, and sustains everything in existence—alone has the right to determine what should and should not occur within the universe. Therefore, it is only fair and reasonable that people obey Him, for He alone is the true Owner of all things, including their very selves.

In addition, when someone lends an item to another, it is only fair that the borrower use it according to the wishes of its owner. Similarly, every blessing granted by Allah, the Exalted, in this world is a loan, not a permanent gift. Like worldly loans, these blessings must be repaid—not by returning them physically, but by using them in ways that please Allah, the Exalted. By contrast, the blessings of Paradise are gifts, and thus they may be enjoyed freely without restriction. Chapter 7 Al A’raf, verse 43:

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

A person must therefore not confuse the temporary blessings of this world, which are a trust and a loan, with the eternal gifts of Paradise. Recognizing this distinction inspires humility, obedience, and gratitude, ensuring that worldly blessings are used responsibly while nurturing hope for the unrestricted enjoyment of the everlasting gifts of the Hereafter.

Despite the ingratitude of individuals, Allah, the Exalted, continues to provide for them and subjects the Earth and Heavens for their benefit, even though many of them deserve punishment. Chapter 22 Al Hajj, verse 65:

*“...And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.”*

But one must understand that the respite Allah, the Exalted, grants people is temporary, as a Day will certainly come when Allah, the Exalted, commands for the destruction of the skies and the Earth and establishes Judgement Day to hold each person accountable for their intentions, speech and actions. One should not doubt the resurrection as the One who grants life and death is more than capable in resurrecting them in order to hold them accountable. Chapter 22 Al Hajj, verse 66:

*“And He is the one who gave you life; then He causes you to die and then will [again] give you life...”*

Denying the possibility of human resurrection on the Day of Judgement is indeed a strange belief, for signs of resurrection are evident throughout the natural order of life, repeated daily, seasonally, and within the very body of each person. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth into life, providing sustenance for creation. In the same way, He will resurrect the human being, who, like a seed, is buried in the earth, bringing them forth once again. The cycle of the seasons also bears witness to this truth: in winter, trees appear lifeless as their leaves fall away, yet in spring and summer they return to full vitality. Even within the human body, cells are constantly dying and being replaced, a continuous process of renewal. The sleep–wake cycle is another striking example, for sleep is described as the sister of death. During sleep, the senses are cut off, and Allah, the Exalted, returns the soul to the body if life has been decreed to continue. Chapter 39 Az Zumar, verse 42:

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

Beyond these examples, the Day of Judgement is a necessity, for balance is a defining feature of creation. The Earth is perfectly positioned in relation

to the Sun, the water cycle is finely tuned to sustain life, and the ground is designed both to allow fragile shoots to emerge and to support the weight of great structures. These examples testify to the wisdom and balance of the Creator. Yet, in the actions of people, imbalance is evident. Oppressors often escape justice, while the oppressed endure hardship without receiving their due recompense. Those who sincerely obey Allah, the Exalted, frequently face trials and difficulties, while those who disobey Him may appear to enjoy ease and luxury. Since balance is a universal law established by Allah, the Exalted, justice in human actions must also be balanced. As this is not fully realised in this world, it must necessarily occur in another realm—the Day of Judgement.

Allah, the Exalted, could choose to reward and punish fully in this life, but His wisdom dictates otherwise. He grants repeated opportunities for repentance and reform, delaying full punishment so that people may return to Him. Likewise, He withholds the complete reward of the righteous, for this world is not Paradise. Faith itself is defined by belief in the unseen, and the promise of reward in the Hereafter is part of what makes faith precious. If all reward and punishment were visible and immediate, faith would lose its distinction.

In addition, fear of ultimate punishment and hope for eternal reward serve as powerful motivators, encouraging individuals to avoid sin and to perform righteous deeds. For the Day of Recompense to begin, however, the actions of all people must first come to an end. This necessitates the conclusion of the material world, for only when deeds are sealed can judgement be rendered. Thus, the end of the world is an inevitable precursor to the Day of Judgement.

Reflecting on these truths strengthens faith in the reality of resurrection and accountability. It inspires individuals to prepare for that Day by using the blessings they have been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they secure peace of mind, 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.”*

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will fail to show Him gratitude for subjugating the world for their benefit and they will instead persist on disobeying Him by misusing the blessings He has granted them. Chapter 22 Al Hajj, verse 66:

*“...Indeed, mankind is ungrateful.”*

In this world, such an attitude deprives a person of attaining a balanced mental and physical state, as it disrupts the harmony and order that obedience to Allah, the Exalted, naturally establishes within the heart and mind. Their priorities become distorted, causing them to misplace

everything and everyone within their life. Consequently, the very things that were meant to bring them comfort and stability—such as their family, friends, career, and wealth—turn into sources of anxiety and distress. The blessings they once enjoyed become burdens, as their misuse of them strips away the peace that accompanies gratitude and rightful purpose. If they persist in disobedience, rather than reflecting upon their own shortcomings, they will begin to project blame onto others. They may hold their spouse, relatives, or colleagues responsible for their inner turmoil, failing to see that the true cause lies in their own disconnection from divine guidance. This misplaced blame often leads to strained relationships and emotional isolation. When they sever ties with sincere and well-meaning people in their lives, their loneliness and instability deepen, pushing them further into destructive cycles of behaviour. In many such cases, this spiritual and emotional decay manifests outwardly in the form of mental health crises, such as chronic anxiety, depression, substance dependence, and even suicidal tendencies. These symptoms are visible in those who continue to misuse the blessings they have been granted — particularly among the rich and famous, who, despite their apparent success and luxury, often struggle with severe mental health issues. Their worldly pleasures fail to fill the spiritual void created by disobedience to Allah, the Exalted. Ultimately, this state of heedlessness not only brings misery in this temporary world but also prevents them from preparing for their ultimate accountability on the Day of Judgement. There, they will face the far greater and everlasting consequence of their arrogance and ingratitude — a punishment far more severe than any suffering they experienced in life.

In order to prevent this outcome, Allah, the Exalted, provided individuals throughout history with divine guidance designed to lead them to peace of mind in both worlds—on an individual and societal level—when implemented in every aspect of their lives, whether worldly or religious. Chapter 22 Al Hajj, verse 67:

*“And for every nation We have appointed a religious rite which they [should] perform...”*

The essential truth is that no matter how intellectually or technologically advanced human civilization becomes, it will always remain incapable of formulating a flawless and comprehensive moral and social system that perfectly accords with human nature and addresses every circumstance individuals and societies may encounter throughout time. Even with immense progress in fields such as psychology, neuroscience, and ethics, humanity continues to uncover only fragments of the vast reality of human existence—comparable to examining isolated portions of the brain while remaining ignorant of its complete workings. Because human knowledge is limited and continually evolving, it is impossible for people to create a system that guarantees lasting peace, justice, and harmony for all. Only Allah, the Exalted, possesses the infinite knowledge and wisdom required to provide such perfect guidance. As the Creator of all, He fully understands every facet of human nature—its strengths, weaknesses, desires, and inclinations—and possesses complete knowledge of the past, present, and future. Therefore, He alone is rightly qualified to establish a divine code that separates truth from falsehood, justice from injustice, and benefit from harm. When embraced and implemented sincerely, this divine guidance produces true inner peace and societal balance, liberating people from the confusion and turmoil caused by human error, desire, and inconsistency. History itself bears witness to this reality. Whenever individuals and societies have faithfully upheld the divine code revealed by Allah, the Exalted, they have experienced justice, compassion, unity, and tranquillity on a remarkable scale. Conversely, whenever they have abandoned divine guidance and relied on man-made ideologies rooted in limited reasoning and selfish aims, corruption, inequality, and moral decline

have inevitably followed. Thus, every person must understand that the divine code is not a restriction, but rather a profound mercy—designed to preserve human dignity, protect well-being, and lead toward peace in this world and eternal success in the Hereafter. Even when certain commands appear challenging or contrary to immediate desires, they must be accepted with the conviction that Allah, the Exalted, knows what is best for His creation. The wise person is like a patient who trusts the expertise of their physician: though the medicine may taste bitter and the treatment may seem difficult, they accept it patiently, knowing it leads to healing and recovery. Likewise, those who trust in and submit to the code of Allah, the Exalted, will find balance, peace of mind, and fulfilment 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.

Anyone who reflects with an open and unbiased mind on the vast difference between the outcomes of following divine guidance and man-made codes of conduct will acknowledge that human-devised systems can never compete with or replace divine guidance in any way. Chapter 22 Al Hajj, verse 67:

*“...So they do not contend with you in the matter...”*

Therefore, one should remain firm on divine guidance knowing it alone can provide them with 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 addition, this attitude of leading



by example, will encourage others to do the same. Chapter 22 Al Hajj, verse 67:

*“...but call to your Lord. Indeed, you are upon straight guidance.”*

Leading by example requires first learning and then acting upon the teachings of Islam so that others may recognise its truthfulness through both word and deed. Only when this foundation is established can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be effectively conveyed to the next generation in a way that allows them to understand Islam through clear evidence rather than blind imitation. This approach ensures that they remain steadfast upon the teachings of Islam throughout their lives. It is regrettable that many parents show great eagerness in imparting worldly knowledge to their children—knowledge that may lead to material success—yet they neglect their responsibility of providing religious education. Instead, they often delegate this duty to others, despite the fact that it is their own obligation to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Sending children to mosques merely to learn recitation of the Holy Quran without understanding its meaning is insufficient. A young person must embrace Islam on the basis of evidence, not cultural inheritance or blind following. Otherwise, as they grow older, they may come to view Islam as nothing more than a cultural identity that can be abandoned. By contrast, when Islam is accepted through evidence, it is understood as a comprehensive way of life that governs every situation and guides the proper use of every blessing granted by Allah, the Exalted. This outcome is only possible when elders within the family, particularly parents, take responsibility for teaching the clear proofs and evidences of

Islam's truthfulness. And this, in turn, is only possible when those elders themselves lead by example—learning, embodying, and acting upon the teachings of Islam in their own lives. In this way, the next generation is nurtured upon conviction, sincerity, and steadfastness, ensuring that faith is preserved and strengthened across time.

In truth, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of morality and governance does so in pursuit of their worldly desires. All such alternative codes, regardless of how sophisticated or appealing they may appear, are fundamentally rooted in human inclinations and desires rather than divine wisdom. They are designed to serve personal or collective interests—often those of the influential and powerful—rather than to uphold justice or guide humanity toward true peace and balance. The wealthy and powerful, in particular, are often the most deeply entrenched in this mindset. They realize that sincerely embracing the divine code would require them to abandon unethical practices, restrain their ambitions, and live within the moral boundaries set by Allah, the Exalted. This, in their eyes, would threaten their authority, wealth, and influence. Consequently, they resist the truth and actively encourage others to follow their example, thereby normalizing disobedience and indulgence in worldly pleasures. Their opposition to divine teachings stems not from a genuine intellectual rejection but from fear—fear of losing control, prestige, and the ability to act according to their own desires. Throughout history, this pattern has repeated itself. The wealthy elites and influential figures of every era were often the first to reject and oppose the Holy Prophets, peace be upon them. Their hostility was not due to a lack of evidence supporting the truth of divine revelation—for they often recognized it within their hearts—but rather because accepting it would have required humility, self-restraint, and submission to a higher authority. Their rebellion was, therefore, a defence of their own egos and desires, not an honest pursuit of truth. This timeless behaviour illustrates a profound spiritual truth: disobedience to Allah, the

Exalted, is rarely intellectual in nature—it is moral and emotional. People reject divine guidance not because it lacks clarity, but because it challenges their selfish desires. True faith requires one to suppress the ego, submit to divine wisdom, and accept that ultimate happiness lies not in fulfilling every desire, but in living according to the moral and spiritual order established by the Creator. Those who fail to do so may achieve temporary power or pleasure, but they ultimately lose the peace of mind, balance, and eternal success that come only from obedience to Allah, the Exalted. And as Allah, the Exalted, knows their real intention for opposing divine guidance, He will hold them accountable in both worlds accordingly. Chapter 22 Al Hajj, verses 68-69:

*“And if they dispute with you, then say, “Allah is most knowing of what you do. Allah will judge between you on the Day of Resurrection concerning that over which you used to differ.”*

The power and ability of Allah, the Exalted, to resurrect humanity and hold them accountable has been discussed earlier. The other essential aspect of this accountability lies in possessing complete knowledge of their intentions, speech, and actions—a knowledge that belongs solely to Allah, the Exalted. Chapter 22 Al Hajj, verse 70:

*“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.”*

As discussed earlier, as following divine guidance often contradicts the worldly desires of people, many of them will persist on following and obeying man-made codes of conduct which are not based on knowledge or evidence and are instead rooted in worldly desires. Chapter 22 Al Hajj, verse 71:

*“And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge...”*

A major reason people fall into this attitude is their tendency to blindly follow the prevailing opinions and behaviours within society, which are often shaped and controlled by the elite class whose primary aim is to satisfy their own worldly desires and ambitions. One must be cautious not to follow others unthinkingly, as the majority behaviour in society frequently leads to disobedience of Allah, the Exalted. When a person observes the majority ignoring Islamic teachings, they may be tempted to assume that the majority's behaviour is inherently correct and follow it without reflection. However, the truth is that the majority opinion is not always reliable. History repeatedly demonstrates this, as widely held beliefs have later been proven false—for instance, the once-common belief that the Earth was flat. Blindly conforming to the majority, without analysis or understanding, is akin to acting like cattle, resulting 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 actively employ the reasoning and intellect bestowed upon them to evaluate each situation based on knowledge and evidence. Decisions should be guided by careful thought, even if they contradict the prevailing opinions of the majority. This approach ensures that a person acts with awareness, not mere conformity, and therefore makes the right decisions in both worldly and religious matters. Islam strongly discourages blind imitation in matters of faith and encourages every person to learn and act on Islamic teachings with understanding, reflection, and sincerity. This conscious engagement safeguards both spiritual integrity and personal accountability. Chapter 12 Yusuf, verse 108:

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

If a person persists in blindly following others, they will inevitably misuse the blessings they have been granted. Instead of employing these blessings in ways pleasing to Allah, the Exalted, they will squander them in pursuit of fleeting trends and misguided practices. This misuse leads to an unbalanced state, both mentally and physically, as they fail to correctly prioritise the people and responsibilities within their life. Such heedlessness prevents them from adequately preparing for their accountability on the Day of Judgement, when every blessing will be questioned. Even if they appear to enjoy certain worldly luxuries, the reality is that their inner state will be marked by stress, confusion, and difficulty in both worlds. Worldly comforts cannot compensate for the loss of peace of mind that comes from neglecting divine guidance. Chapter 22 Al Hajj, verse 71:

*“...And there will not be for the wrongdoers any helper.”*

Allah, the Exalted, warns those who obey Him that as Islamic teachings contradicts the worldly desires of people, many of them will treat Islam as something which is unnatural and unfamiliar in order to deter others from accepting and acting on it. Chapter 22 Al Hajj, verse 72:

*“And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve unfamiliarity and strangeness...”*

Generally, individuals who consciously adopt a way of life that diverges from prevailing societal norms—particularly one rooted in sincere obedience to the commandments of Allah, the Exalted—often provoke discomfort among those whose choices are governed primarily by personal desires or worldly ambitions. This unease frequently manifests as criticism, ridicule, or even open hostility, often most intensely within one’s closest circles of family, friends, and colleagues. Such reactions do not necessarily reflect any deficiency in the sincerity or faith of the person adhering to divine guidance; rather, they reveal the challenge that steadfast moral and spiritual discipline poses to the lifestyles, values, and self-justifications of others. Consequently, the consistent observance of divine guidance is often met with resistance, even when it embodies moral excellence, spiritual integrity, and genuine compassion.

In the modern era, forces such as social media, popular culture, and rapidly shifting societal standards exert tremendous influence, making it increasingly difficult for persons of faith to uphold and openly express the teachings of Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience to divine guidance is sometimes portrayed as a hindrance to worldly success, social prestige, or public approval. Moreover, many contemporary institutions and industries—particularly those driven by material profit or permissive ideologies—may subtly or overtly discourage the integration of Islamic ethics, thereby marginalizing those who remain committed to them. This opposition has contributed significantly to the rise of anti-Islamic sentiment, especially across digital and media platforms, where narratives are often manipulated to distort the image of Islam and discourage adherence to its principles.

Those who faithfully follow Islamic teachings—moderating their desires and using the blessings granted by Allah, the Exalted, with wisdom and gratitude—frequently encounter friction from individuals who live without restraint, yielding to impulses considered animalistic within the Islamic moral framework. Such individuals may attempt to dissuade others from practicing Islam, promoting instead a lifestyle of unbridled indulgence and self-gratification. Their criticism is often directed at specific practices—such as the prescribed dress code for women—not out of genuine concern, but as a means to undermine the authority and relevance of the faith. Persons of insight, however, readily perceive the superficiality of these objections, recognizing that they arise from discomfort with Islam's call to discipline, modesty, and self-control. For example, Islamic attire is frequently subject to exaggerated scrutiny, while similar dress requirements in professions such as law enforcement, medicine, education, or corporate environments

attract little to no criticism. This inconsistency exposes the flawed reasoning and bias behind such objections. Ultimately, the resistance directed toward Islam and its adherents stems not from the external practices themselves, but from the principles they embody—principles that sharply contrast with lifestyles cantered on excess, indulgence, and the pursuit of fleeting pleasure. It is precisely this moral and spiritual contrast that provokes opposition, as the example of a disciplined person of faith serves as a silent yet powerful reminder of higher purpose, accountability before Allah, the Exalted, and the enduring value of restraint in an age of heedlessness. Chapter 22 Al Hajj, verse 72:

*“And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve unfamiliarity and strangeness...”*

In fact, their reaction is strange and surprising, because divine guidance is perfectly aligned with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel alien, creating mental and physical unrest when individuals attempt to follow it. In contrast, Islamic teachings are divinely crafted to harmonize with the essence of human beings, making them feel inherently familiar and naturally conducive to balance in both mental and physical states. This sense of alignment is particularly evident among those who embrace Islam after following another religion or system of life. Many converts report that even without extensive study, the principles of Islam resonate deeply within them, as though they are rediscovering truths already inscribed on their hearts. Islam does not impose an artificial framework upon human beings; rather, it restores them to their natural state, the state upon which Allah, the Exalted, has created all people. Other systems, however, often enforce rules and



codes that conflict with human nature, producing inner conflict, imbalance, and discontent. Yet, this harmony may remain hidden unless one approaches Islamic teachings with an open and unbiased mindset. Prejudice, arrogance, or blind adherence to inherited traditions can obscure the recognition of the natural alignment between divine revelation and human disposition. When approached sincerely, however, the guidance of Islam does not appear as a burden or restriction. Instead, it acts as a restorative force—balancing the heart, cultivating tranquillity, and directing individuals toward their true purpose in life. In this sense, divine guidance functions both as a mirror and a compass: a mirror reflecting the innate truth already within the human soul, and a compass steering it toward peace of mind in both worlds. By following this guidance, individuals achieve a balanced mental and physical state, correctly prioritize everything and everyone in their lives, and ultimately cultivate a harmonious existence aligned with the will of Allah, the Exalted.

When subtle forms of criticism—such as disapproving looks, remarks, or passive discouragement—fail to sway a person from obeying Allah, the Exalted, those whose worldly desires are threatened by Islamic teachings will often escalate their disapproval. This can manifest through more direct and active opposition, including verbal attacks, social pressure, or even attempts to obstruct the individual from practicing their faith. Such reactions are a natural consequence of confronting entrenched desires and interests that conflict with divine guidance, as people are often unwilling to relinquish comforts, privileges, or power that Islamic principles may challenge. Chapter 22 AL Hajj, verse 72:

*“...They are almost on the verge of assaulting those who recite to them Our verses...”*

The one who persists in their animalistic behaviour, refusing to acknowledge and act upon the higher moral code of conduct that distinguishes human beings from animals, will inevitably fall into imbalance. Such a person misuses their blessings, misplaces priorities, and fails to give everything and everyone in their life their rightful place. This neglect results in an unbalanced mental and physical state, stripping them of inner harmony and stability. Even if they appear to enjoy certain worldly luxuries, their inner reality will be marked by stress, unrest, and difficulty. Their refusal to rise above animalistic desires prevents them from preparing for the ultimate accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far more severe, for they squandered the unique gift of reason and moral responsibility that elevates humanity above worldly desires. Chapter 22 Al Hajj, verse 72:

*“...Say, “Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination.””*

In order to avoid this outcome, Allah, the Exalted, presents a parable that clearly demonstrates how man-made codes of conduct, which are rooted in worldly desires, offer no real peace of mind or success in this world or the next. Chapter 22 Al Hajj, verse 73:

*“O people, an example is presented...”*

The foremost point to understand is that, unlike many other religions or philosophies, Islam is a comprehensive way of life intended for all people, regardless of race, gender, social standing, or background. This universality underscores the central value of equality in Islam. A person's true status is measured solely by their sincere obedience to Allah, the Exalted, and by how they utilize the blessings they have been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

No worldly criterion—such as wealth, lineage, ethnicity, gender, or social class—carries intrinsic value in determining a person's worth. Prioritizing such superficial distinctions leads to pride, discrimination, and division within society, undermining the unity that Islam seeks to establish. Moreover, because intentions reside within the heart and are hidden from human perception, no person can accurately assess the sincerity or moral standing of another. Therefore, individuals must refrain from claiming superiority over others or considering themselves more virtuous, as only Allah, the Exalted, possesses complete knowledge of everyone's intentions, words, and actions. Chapter 53 An Najm, verse 32:

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

This principle promotes humility, self-reflection, and accountability, reminding individuals that true nobility and honor are rooted not in external appearances or societal recognition, but in righteous conduct, sincere obedience, and the cultivation of good character. By adhering to this understanding, people foster a society grounded in justice, unity, and spiritual integrity, where each person is valued according to their devotion to Allah, the Exalted, and their commitment to living according to His guidance.

Chapter 22 Al Hajj, verse 73:

*“O people, an example is presented, so carefully listen to it...”*

In addition, this verse serves as a reminder that in order to truly benefit from the teachings of Islam, one must listen in the correct manner. Proper listening is not a passive act but an active process that involves attentively receiving Islamic knowledge, reflecting upon it in light of one's past experiences, evaluating how it can be applied in future situations, and then sincerely striving to implement it. Only through this deliberate engagement can a person truly benefit from the knowledge they acquire. Merely hearing Islamic teachings without reflection or application will not bring about

meaningful change in behaviour. This is one of the main reasons why, despite having unprecedented access to Islamic knowledge in the modern age, many people fail to experience genuine transformation. Knowledge that is not internalised and acted upon remains superficial, producing little effect on character or conduct. Therefore, the key to benefiting from Islamic knowledge lies not in the abundance of information available, but in the quality of one's engagement with it—listening with sincerity, reflecting with depth, and acting with resolve. This approach ensures that knowledge becomes a source of guidance, reform, and lasting change, rather than a mere collection of words.

Chapter 22 Al Hajj, verse 73:

*“O people, an example is presented, so carefully listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from it...”*

The man-made codes of conduct that people adopt in the disobedience of Allah, the Exalted—whether they arise from social media trends, fashion, or cultural expectations—can never provide genuine benefit or lasting peace of mind in this world or the next. They simply do not possess the power, influence, or knowledge required to achieve such an outcome. The only One who has complete knowledge of human nature, and who alone can guide a person to attain a balanced mental and physical state while correctly placing everything and everyone within their life, is Allah, the Exalted. Despite the vast amount of research undertaken by society into

human behaviour, psychology, and well-being, its knowledge remains limited. It cannot address every challenge a person may face, nor can it shield them from all forms of stress and hardship. Human advice is often shaped by biases, incomplete foresight, and restricted experience, which means it will always fall short of providing comprehensive guidance. This is why those who rely solely on man-made systems inevitably find themselves unsettled, even if they outwardly appear successful. By contrast, the guidance of Allah, the Exalted, is rooted in perfect wisdom and knowledge, designed in harmony with the very nature of humankind. It is strong, and it strengthens those who act upon it, enabling them to remain firm and resilient in the face of life's trials. Those who live according to divine guidance find clarity in their priorities, stability in their emotions, and peace in their hearts. On the other hand, man-made codes of conduct are not grounded in enduring truth but in human desires, which are weak, fickle, and ever-changing. Consequently, those who follow them become weak themselves, collapsing under the weight of life's stresses. This reality can be illustrated by the example of two people caught in a violent storm. One seeks refuge in a strong, fortified castle, while the other takes shelter in a fragile straw hut. It requires no great intellect to discern who will endure the storm successfully. Likewise, those who seek refuge in the divine guidance of Allah, the Exalted, will find strength, stability, and peace, while those who rely on the fragile shelter of human desires will inevitably falter and fail in both worlds. Chapter 22 Al Hajj, verse 73:

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

Thus, true security and peace of mind are not found in the shifting fashions of society but in the timeless and unshakable guidance of Allah, the Exalted. Those who recognize this reality and act upon it will be fortified

against the storms of life and prepared for eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 74:

*“They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.”*

Therefore, a person must embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with their personal desires or inclinations. This obedience should be approached with the same wisdom and trust as that of a patient who follows the guidance of a skilled physician. The patient may be prescribed bitter medicines, strict dietary restrictions, or challenging treatments, yet they comply fully, understanding that the physician’s instructions are intended to restore and maintain their health. Similarly, when a person submits to the guidance of Allah, the Exalted, and implements His teachings in all aspects of life—spiritual, moral, and practical—they are placing their trust in wisdom far greater than their own limited understanding. Just as the patient ultimately attains physical and mental well-being through diligent adherence to medical advice, the person who sincerely follows Islamic teachings will achieve a balanced mental and physical state, proper prioritization of all aspects of life, and lasting peace of mind in both this world and the Hereafter.

Despite the clear and undeniable proofs presented in Islamic teachings, many of the leaders of the non-Muslims of Mecca, as well as many from among the People of the Book residing in Medina, rejected Islam out of

envy of the Holy Prophet Muhammad, peace and blessings be upon him. They could not tolerate the elevation of his status and the truth he conveyed, and their rejection stemmed not from a lack of evidence, but from their own personal attachments and ambitions. Importantly, the Holy Prophet Muhammad, peace and blessings be upon him, had no formal study of the previous divine scriptures—a fact these individuals themselves acknowledged. Therefore, he could not have known the intricate details mentioned in the Holy Quran unless they were revealed to him directly by Allah, the Exalted, through divine revelation. Chapter 3 Alee Imran, verse 44:

*“That is from the news of the unseen which We reveal to you, [i.e. Prophet Muhammad, peace and blessings be upon him]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.”*

Furthermore, many scholars among the People of the Book clearly recognized the truthfulness of Islam because they were familiar with its Author, Allah, the Exalted. They also acknowledged the prophethood of Muhammad, peace and blessings be upon him, and recognized the Holy Quran as a continuation and confirmation of Allah, the Exalted, message foretold in their own scriptures. Their recognition was rooted in both knowledge and reason, as they saw in Islam the fulfilment of what had been previously revealed, confirming that its source could only be divine. Chapter 6 Al An'am, verse 20:



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

And chapter 2 Al Baqarah, verse 146:

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

The people of the Book harboured jealousy towards the Holy Prophet Muhammad, peace and blessings be upon him, because he was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than of his brother, the Holy Prophet Ishaq, peace be upon him, from whom they themselves descended. Their religious identity had become intertwined with the notion of lineage, which they believed granted them superiority over the rest of mankind. To accept a Holy Prophet, peace and blessings be upon him, from a different lineage would have shattered this fabricated sense of superiority and undermined the false prestige they had built around ancestry.

Similarly, the non-Muslims of Mecca, who were masters of the Arabic language, recognised that the Holy Quran could not be the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his

announcement of Prophethood. They knew his character intimately and were fully aware that he was no liar. Chapter 10 Yunus, verse 16:

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

Yet, despite this knowledge, the noblemen of Mecca could not bring themselves to accept him. Their pride and worldly ambitions blinded them. They could not tolerate the idea of following a man who, though belonging to the noblest of tribes, had been raised as a poor orphan without wealth or worldly power. Their desire for leadership, control, and material gain made them envious when the Holy Prophet Muhammad, peace and blessings be upon him, was granted Prophethood and elevated to a position of true leadership and superiority over all of creation. Thus, their rejection was not due to a lack of evidence or clarity, but rather to arrogance, jealousy, and the fear of losing their worldly status.

As a result, Allah, the Exalted, reminded the leaders of the non-muslims of Mecca and the people of the book, that as He apportions all things in this universe, such as Prophethood, they should not allow their envy for the Holy Prophet Muhammad, peace and blessings be upon him, to prevent them from accepting and acting on Islamic teachings. Chapter 22 Al Hajj, verse 75:

*“Allah chooses from the angels as messengers and from the people...”*

Generally speaking, envy is indeed a major sin that must be avoided at all costs. It is considered a major sin because the envier, in reality, challenges the divine decree of Allah, the Exalted. By resenting the blessings granted to others, they behave as though Allah, the Exalted, erred in His distribution of provisions and favours. Such an attitude is not only spiritually destructive but also destroys one's own good deeds. This danger has been explicitly warned against in a Hadith found in Sunan Ibn Majah, number 4210.

There is, however, a form of lawful envy, which is when one wishes to obtain a similar blessing to another without desiring that the other person lose what they have been granted. Even this type of envy is only praiseworthy in religious matters and blameworthy in worldly matters. The Holy Prophet Muhammad, peace and blessings be upon him, clarified in a Hadith found in Sahih Muslim, number 1896, that there are two cases of praiseworthy envy: one may envy the person who uses their knowledge correctly and teaches it to others, and one may envy the person who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted.

To avoid falling into sinful envy, a person must first recognise that it is a direct challenge to the divine wisdom of Allah, the Exalted. They must internalise the truth that Allah, the Exalted, grants each person what is best for them, even if they do 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.”*

Instead of envying others, one should focus on using their own blessings in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach leads to an increase in blessings and 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 14 Ibrahim, verse 7:

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

By contrast, envy diverts a person from obedience to Allah, the Exalted, leading them to misuse the blessings they have been granted. Consequently, they experience an unbalanced mental and physical state, misplace everything and everyone in their life, and fail to adequately prepare for their accountability on the Day of Judgement. This results in stress, hardship, and difficulties in both worlds, even if they appear to 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."*

As for the one who is envied, they must remain patient in the face of verbal or physical harm from their envier, defending themselves only within the bounds of Islam. True patience means refraining from complaint in speech and action, while continuing to use one's blessings in obedience to Allah, the Exalted. This is the practical way of seeking refuge in Him from the harm of envy, as taught in chapter 113 Al-Falaq, verses 1 and 5:

*"Say, "I seek refuge in the Lord of daybreak...And from the evil of an envier when he envies."*

In this way, Allah, the Exalted, protects His servants from the harm of envy, even if such protection is not immediately visible to them. His protection is based on His infinite wisdom and knowledge, which far surpass the limited understanding of human beings. Thus, one is reassured that by avoiding envy, showing gratitude, and seeking refuge in Allah, the Exalted, they will attain peace of mind, stability in both mental and physical states, and success in this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verses 75-76:

*“...Indeed, Allah is Hearing and Seeing. He knows what is [presently] before them and what will be after them...”*

And as Allah, the Exalted, knows all things, He will hold each person accountable for their intentions, speech and actions in both worlds. Chapter 22 Al Hajj, verse 76:

*“...And to Allah will be returned [all] matters.”*

One must therefore prepare for their accountability by focusing on correctly using the blessings they have been granted as outlined in Islamic teachings instead of observing the blessings of others. Chapter 22 Al Hajj, verse 77:

*“O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.”*

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is frequently linked to the need for them to actualize their verbal claim of faith. This is because a mere declaration of belief, without corresponding actions, holds little weight in Islam. True faith is not confined to words; it must manifest in deeds that reflect obedience, sincerity, and devotion. Actions serve as the tangible proof of one's faith, the evidence by which a

believer secures reward and mercy in both this world and the Hereafter. Just as a fruit-bearing tree is only considered valuable when it produces fruit, faith too only becomes meaningful when it yields righteous actions. A barren tree, despite its appearance, offers no real benefit; likewise, a faith devoid of good deeds cannot sustain or elevate a believer. Thus, the Quranic call to the believers is both a reminder and a challenge: to transform their verbal testimony into lived reality, ensuring that their faith is not an empty claim but a source of guidance, strength, and benefit for themselves and for others. In this way, faith and action together form the complete expression of Islam, leading to balance, peace of mind, and eternal success. In this case, Allah, the Exalted, calls upon the believers to establish the obligatory prayers, as they are the central pillar on which all good actions revolve around. Chapter 22 Al Hajj, verse 77:

*“O you who have believed, bow and prostrate and worship your Lord...”*

Within Islamic teachings, the obligatory prayers occupy a singular and exalted position, standing as the foremost act of worship and the central pillar upon which all other righteous deeds are established. They represent the defining hallmark of faith, repeatedly emphasized as the foundation of a person’s relationship with their Creator. Without the proper establishment of these prayers, one cannot attain true spiritual guidance, for prayer serves as the essential spiritual connection between the servant and Allah, the Exalted. It nurtures humility, sincerity, and self-discipline, continually reminding the individual of their dependence upon Allah, the Exalted, and their ultimate accountability on the Day of Judgement. The correct fulfilment of the obligatory prayers demands careful adherence to their essential conditions and etiquettes, foremost among them being the performance of each prayer within its prescribed time. The Holy Quran repeatedly

highlights the sanctity of these appointed times, portraying prayer as the clearest proof of genuine submission and the most vivid expression of a heart devoted to Allah, the Exalted. By being distributed throughout the day, the prayers structure a person's time, anchoring their routine in remembrance and protecting them from heedlessness. Each call to prayer serves as a divine reminder that life is transient and that every moment must be lived in awareness of Allah, the Exalted, and in preparation for the Day of Judgement. The obligatory prayers are therefore much more than a collection of outward movements; they serve as the foundation of faith and the basis for all good deeds. By consistently performing them, an individual achieves harmony between their spiritual and physical life, which strengthens their inner resolve to resist sin and remain firm in righteousness. Within the structure of the prayer, every movement conveys a deep significance, reflecting the ultimate truths of the Hereafter. For instance, the simple act of standing vertically mirrors the posture all beings will assume when they appear before Allah, the Exalted, for judgment.. Chapter 83 Al Mutaaffifin, verses 4-6:

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

In a similar manner, when a person bows during prayer, this gesture serves as a profound reflection upon the countless souls who will face severe reproach and deep regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:



*“And when it is said to them, “Bow [in prayer],” they do not bow.”*

This verse stands as a severe warning to those whose obedience to the commands of Allah, the Exalted, was inconsistent and selective during their lives. Moreover, the act of prostration performed by a person in prayer serves as a powerful reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who deliberately neglected this essential act of submission in their worldly life—thus revealing their habitual disregard for His commands—will find themselves unable to prostrate, no matter how earnestly they may wish to do so. Chapter 68 Al Qalam, verses 42-43:

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

Ultimately, the act of kneeling in prayer serves as a solemn and awe-inspiring foreshadowing of the posture that every soul will assume before Allah, the Exalted, on the Day of Judgement—a posture defined by deep humility and reverent submission while awaiting the final decree of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

*“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””*

Whoever performs their prayers with conscious reflection upon these profound truths elevates their worship to its truest and most meaningful form. This depth of awareness ensures that obedience to Allah, the Exalted, extends beyond the moments of prayer itself—penetrating the individual’s conduct and guiding their actions between each act of worship. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

Such complete obedience to Allah, the Exalted, is essential. It requires a person to utilize every blessing granted to them as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 77:

*“...worship your Lord and do good...”*

As discussed, it is vital to recognise that worshipping Allah, the Exalted, extends far beyond the ritualistic acts of devotion, such as the obligatory prayers. True worship encompasses obedience to Him in every

circumstance and in the use of every blessing He has bestowed, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Faith confined to the heart without action carries little weight in Islam, for obedience is a tangible matter that must be demonstrated through good deeds performed solely for the sake of Allah, the Exalted. Those who act with ulterior motives, seeking recognition or worldly gain, will not be rewarded by Him. This reality is emphasised in a Hadith found in Jami At Tirmidhi, number 3154.

Obedience to Allah, the Exalted, also requires fulfilling the various dimensions of the Holy Quran. The first is to recite it accurately and consistently, preserving its words with care. The second is to understand its teachings through reliable sources and instructors, ensuring that one's comprehension is sound. The third and most crucial dimension is to apply its teachings with the sincere intention of pleasing Allah, the Exalted. A devoted muslim places the guidance of the Holy Quran above personal desires, cultivating their character in accordance with its principles. This was the very example of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct was described as being the embodiment of the Holy Quran, as referenced in a Hadith from Sunan Abu Dawud, number 1342. To truly honour the Holy Quran, one must engage with it earnestly, striving to comprehend and implement its teachings in their entirety, regardless of whether they align with personal inclinations. Selective adherence—choosing only those commands or prohibitions that suit one's preferences—betrays a lack of sincerity and prevents one from fully benefiting from its profound wisdom. Chapter 17 Al Isra, verse 82:

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

It is also essential to acknowledge that while the Holy Quran provides solutions for worldly difficulties, its purpose is not confined to this role. It is not to be treated as a tool to be recited only in times of worldly distress and then set aside once relief is found. Its foremost purpose is to guide humanity towards peace of mind in both worlds. To disregard this fundamental objective and employ it solely for worldly issues and desires is to misuse it, much like a person who purchases a car with many features but without an engine—rendering it incapable of fulfilling its true purpose. Such an approach reveals a lack of genuine commitment to the Holy Quran. By contrast, those who engage with it sincerely—reciting, understanding, and applying its teachings consistently—will find it to be a source of healing, mercy, strength, and guidance in every aspect of life, leading them to peace in this world and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 77:

*“...worship your Lord and do good - that you may succeed.”*

Chapter 22 Al Hajj, verse 77:

*“...and do good...”*

Since the command to do good has not been restricted to a particular form, no person is left with an excuse to neglect it. Every individual has been granted blessings by Allah, the Exalted, whether many or few, and each person is expected to use them in His obedience as outlined in divine guidance. Sadly, some people adopt a weak characteristic that prevents them from progressing in righteousness: they compare their circumstances to those of others who appear to have an easier path, and then use this comparison as an excuse to reduce their own striving. For example, a person who works full time may excuse their lack of effort in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time, claiming that the latter has more free time to dedicate to worship and good deeds. Similarly, a person of limited means may withhold charity by observing those with greater wealth and reasoning that the wealthy can give more easily. Such excuses may temporarily soothe the conscience, but they bring no benefit in this world or the next.

Allah, the Exalted, does not require people to act according to the means of others; He only requires them to act according to their own means. A full-time worker can dedicate whatever free time they possess to the obedience of Allah, the Exalted, even if it is less than that of a part-time worker. The deeds of the part-time worker have no bearing on the accountability of the full-time worker. Likewise, the person of limited wealth should give charity according to their capacity, even if it is far less than what the wealthy can offer, for Allah, the Exalted, will judge each person based on what they themselves did, not on what others achieved.

This principle applies across all aspects of life. A person with limited knowledge is not expected to teach at the level of a scholar, but they are

expected to act upon what they know and to share what little they can. A person with limited health or strength is not expected to perform the same acts as one who is physically strong, but they are expected to strive within their ability. In every case, the standard is not comparison with others, but sincerity and effort according to one's own capacity.

Therefore, people must abandon these futile excuses and focus on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. In doing so, they will find strength, balance, and peace of mind, while preparing adequately for their accountability on the Day of Judgement. True success lies not in measuring oneself against others, but in sincerely striving with whatever resources and opportunities Allah, the Exalted, has placed within one's reach. This mindset transforms even small deeds into great acts of worship, while excuses only lead to stagnation and loss. Chapter 22 Al Hajj, verse 78:

*“And strive for Allah with the striving due to Him...”*

In a Hadith found in Sahih Muslim, number 159, the Holy Prophet Muhammad, peace and blessings be upon him, offered a short yet far-reaching piece of advice. He instructed people to sincerely declare their belief in Allah, the Exalted, and then to remain steadfast upon it. This statement, though concise, encompasses the very essence of faith, for belief is not merely a matter of words but a lifelong commitment that must be proven through consistent action and sincere devotion.

Remaining steadfast upon faith means striving to obey Allah, the Exalted, in every aspect of life. It requires fulfilling the obligations that pertain directly to Him, such as prayer, fasting, and remembrance, as well as those that pertain to people, such as honesty, kindness, justice, and fulfilling trusts. It also involves refraining from prohibitions, whether they are sins committed privately between a person and Allah, the Exalted, or those that harm others. Steadfastness further requires patience in the face of destiny, trusting that the decree of Allah, the Exalted, is always best, even when it appears otherwise. 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.”*

True steadfastness is only achieved when one follows the path of the Holy Prophet Muhammad, peace and blessings be upon him, for he was the living embodiment of the Holy Quran. 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..."*

Part of steadfastness is avoiding both major and minor forms of polytheism. Major polytheism is to worship anything besides Allah, the Exalted, while minor polytheism is to perform good deeds for the sake of showing off or

seeking the approval of others. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Ibn Majah, number 3989. Thus, a key aspect of steadfastness is to ensure that every action is done sincerely for Allah, the Exalted, alone.

Steadfastness also means recognising that obedience to Allah, the Exalted, must take precedence over pleasing oneself or others. If a person disobeys Allah, the Exalted, in order to satisfy their own desires or to win the approval of people, they should remember that neither their desires nor other people will protect them from the judgement of Allah, the Exalted. On the other hand, the one who sincerely obeys Allah, the Exalted, will find His protection in all circumstances, even if this protection is not immediately apparent.

Remaining steadfast does not mean achieving perfection, for human beings are bound to make mistakes. Rather, it means striving to remain upright, repenting sincerely when one falls short, and continuing to move forward in obedience. Chapter 41 Fussilat, verse 6:

*“...so take a straight course to Him and seek His forgiveness...”*

The Holy Prophet Muhammad, peace and blessings be upon him, also advised to erase sins with good deeds, as recorded in Jami At Tirmidhi, number 1987, and he reminded them in Muwatta Malik, Book 2, Hadith 37,



that they should strive to remain steadfast even though they will never achieve it perfectly. What is required is not flawlessness, but sincere effort within the capacity Allah, the Exalted, has granted each person.

It is also important to recognise that steadfastness in outward actions cannot be achieved without first purifying the heart. As the Holy Prophet Muhammad, peace and blessings be upon him, taught in Sunan Ibn Majah, number 3984, the limbs of the body will only act righteously if the heart is pure. Purification of the heart comes through learning and acting on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A pure heart produces pure speech, and this is why controlling the tongue is an essential part of steadfastness. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this in Jami At Tirmidhi, number 2407, teaching that without guarding the tongue, true obedience to Allah, the Exalted, is not possible.

Finally, if any deficiency occurs in one's steadfastness, the remedy is sincere repentance to Allah, the Exalted, and seeking forgiveness from people if their rights have been violated. In this way, steadfastness is not a static state but a continuous journey of striving, falling short, repenting, and striving again. It is this ongoing commitment that defines true faith and ensures peace of mind in this world and eternal success in the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 46 Al Ahqaf, verse 13:

*“Indeed, those who have said, “Our Lord is Allah,” and then remained on a right course - there will be no fear concerning them, nor will they grieve.”*

Chapter 22 Al Hajj, verse 78:

*“And strive for Allah with the striving due to Him. He has chosen you...”*

As Allah, the Exalted, has honoured Muslims with the responsibility of representing Him on Earth, they must fulfil this duty with sincerity and diligence. This requires not only learning the teachings of Islam but also embodying them in daily life so that their actions and speech reflect the truth and beauty of the religion. In this way, both non-Muslims and fellow Muslims are shown the correct teachings of Islam through living examples rather than empty words. When Muslims fail to represent Allah, the Exalted, correctly, the consequences are grave. Their misconduct discourages others from embracing or acting upon Islamic teachings, and it opens the door to criticism of Allah, the Exalted, the Holy Quran, and the Holy Prophet Muhammad, peace and blessings be upon him. The blame for such misrepresentation falls upon those who neglected their duty, and they will be held accountable for this failure in both worlds. Thus, the responsibility of representation is not a light matter. It is a trust that requires sincerity, consistency, and humility. Every Muslim must remember that their behaviour is not only a reflection of themselves but also a reflection of the faith they claim to follow. By striving to live according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they safeguard their own accountability and become a means of guidance and inspiration for others.

In addition, Allah, the Exalted, has made clear, He does not burden any soul with a duty beyond its capacity. Chapter 2 Al Baqarah, verse 286:

*“Allāh does not charge a soul except [with that within] its capacity...”*

And chapter 22 Al Hajj, verse 78:

*“...and has not placed upon you in the religion any difficulty...”*

This principle removes every possible excuse a person might attempt to use in order to justify neglecting their responsibilities. No Muslim can claim that the duty of representing Allah, the Exalted, to the outside world, or the other obligations they have been commanded to fulfil in relation to Him and to people, is beyond their ability. Each command has been tailored to human capacity, and therefore every individual is fully accountable for their response to it. It is essential to abandon the complacent and lazy attitude of claiming to “try one’s best” when in reality one is not exerting themselves sincerely. If a person were genuinely striving with the means and capacity Allah, the Exalted, has granted them, they would undoubtedly fulfil the duties expected of them. The claim of effort without true exertion is nothing more than self-deception, a way of soothing the conscience while

continuing in neglect. Therefore, one must adopt the correct attitude: one of sincerity, determination, and accountability. They must recognise that excuses will not be accepted in either this world or the next, for Allah, the Exalted, knows the reality of every heart and the extent of every effort. On the Day of Judgement, no one will be able to hide behind claims of incapacity or comparisons with others, for each person will be judged according to their own means and opportunities. The wise person, then, is the one who acknowledges this truth and strives to fulfil their obligations with the strength, time, and resources they have been given. In doing so, they not only safeguard themselves from blame but also attain peace of mind, balance in this world, and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then reminds the descendants of the Holy Prophet Ibrahim, peace be upon him: the non-muslims of Mecca and the people of the book in Medina, and by extension all of mankind, to correctly fulfil the legacy of their forefather, by accepting and acting on Islam. Chapter 22 Al Hajj, verse 78:

*“...the religion of your father, Abraham. He named you "Muslims" much before and in this [revelation]...”*

In fact, both groups — the idol worshippers of Mecca and the People of the Book in Medina — claimed to be upholding the noble legacy of the Holy Prophet Ibrahim, peace be upon him, even though their actions clearly contradicted his example and teachings. Their disobedience reached its

peak when they rejected Islam, despite recognizing its truthfulness. The idol worshippers of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he received prophethood. They had witnessed his honesty, integrity, and noble character firsthand, and thus knew with certainty that he was not a liar. Chapter 10 Yunus, verse 16:

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

Moreover, as masters of the Arabic language, they fully understood that the Holy Quran could not have been the words of a human being — its eloquence, depth, and power were far beyond the capacity of any created being. It is also important to remember that the Holy Prophet Muhammad, peace and blessings be upon him, had no direct interaction with the previous divine scriptures — a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. He had never studied these scriptures, nor had he been taught by anyone familiar with them. His life prior to prophethood was marked by simplicity, trustworthiness, and complete detachment from scholarly or literary pursuits. This reality further confirms Allah, the Exalted, origin of the Holy Quran. The depth of its content, its accurate recounting of previous revelations, its correction of distortions, and its presentation of universal truths all demonstrate that it could only have come from Allah, the Exalted, whose knowledge encompasses all things. Chapter 29 Al Ankabut, verse 48:

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

Furthermore, the scholars among the People of the Book recognized the Holy Quran as divine truth because they were familiar with its Author, Allah, the Exalted. They also recognized the truthfulness of Islam, as both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, had been mentioned clearly in their own scriptures. Chapter 6 Al An'am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

Therefore, muslims must not fall into the same error as these two groups — professing pride in being followers of the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to practically follow his

example of constant and sincere obedience to Allah, the Exalted. True love and allegiance to the Holy Prophet Muhammad, peace and blessings be upon him, are demonstrated not through empty claims or cultural identity, but through genuine adherence to his teachings. This means using every blessing one has been granted in a way that pleases Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through such obedience, one honours the true legacy of the Holy Prophet Ibrahim and the final Messenger Muhammad, peace and blessings be upon them both.

As the Holy Prophet Muhammad, peace and blessings be upon him, will stand as a witness for and against his nation on the Day of Judgement, it is imperative that each muslim adopts the correct attitude so that his testimony is in their favor and not against them. Chapter 22 Al Hajj, verse 78:

*“...that the Messenger may be a witness over you...”*

And 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 is directed specifically at Muslims, for they are the community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted its guidance, cannot be described as abandoning it. The warning, therefore, is particularly severe for those who profess faith yet neglect the very Book they claim to follow. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is clear and dire.

For this reason, it is not enough to merely declare faith verbally. One must support that declaration with consistent obedience, using the blessings Allah, the Exalted, has granted in ways that align with Islamic teachings. Faith without action is nothing more than empty words, and words alone will not save a person from accountability. The believer must strive to live by the Holy Quran, to embody its guidance in worship, character, and dealings with others, and to resist the temptation of treating it as a book to be recited in times of hardship but abandoned in daily life.

Only when faith is coupled with sincere action can one hope for the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. To expect his intercession while neglecting obedience is self-deception, for intercession is a privilege granted to those who strive, not a guarantee for those who are heedless. Thus, the wise one recognises that their salvation depends on aligning their words with deeds, their outward actions with inward sincerity, and their life with Islamic teachings. In this way, they prepare themselves for the Day when the testimony of the Holy Prophet Muhammad, peace and blessings be upon him, will either be a great honour or a great loss.



As discussed earlier, one of the fundamental duties of every person who follows Islam is to accurately represent it to the rest of humanity through their actions, character, and conduct. This responsibility goes beyond words or claims of faith; it requires individuals to practically implement the teachings of Islam in every aspect of their lives — in their dealings, morals, and social behaviour. The collective example of such individuals serves as a living testament to the truth, wisdom, and mercy contained within divine guidance. The Holy Quran establishes that the followers of Islam will bear witness over other nations, testifying that the message of truth was conveyed to them. Therefore, if those who claim to follow Islam fail to uphold and embody its teachings, they will have no valid excuse before Allah, the Exalted, when other nations declare on the Day of Judgement that they were never presented with the correct form of guidance. Chapter 22 Al Hajj, verse 78:

*“...and you may be witnesses over the people...”*

This immense responsibility highlights the need for sincerity and consistency in faith. Every person must ensure that their words align with their deeds, and that their conduct reflects the beauty and balance of divine teachings. When individuals live according to these principles, they not only strengthen their own faith but also serve as a beacon of guidance for others. Conversely, failing to do so not only diminishes their own standing but also misrepresents the very message they claim to uphold, leading to accountability before Allah, the Exalted, for neglecting such a sacred duty. Allah, the Exalted, warns against failing this duty by encouraging muslims

to establish the two central pillars of Islam, which all good deeds revolve around. Chapter 22 Al Hajj, verse 78:

*“...So establish prayer and give zakah...”*

The Holy Quran consistently highlights the immense significance of the obligatory prayers, presenting them as the foremost outward manifestation of a person's faith in Allah, the Exalted. Distributed throughout the day, these prayers function as continuous reminders of the Day of Judgement, nurturing within the heart a constant awareness of ultimate accountability. Through this steady rhythm of worship, the believer's life becomes structured around remembrance, humility, and spiritual vigilance. Accordingly, the obligatory prayers stand not only as the central pillar of faith but also as the essential foundation upon which all virtuous deeds are established. They guide the believer toward a life governed by mindfulness of Allah, the Exalted, and sincere preparation for the Hereafter. Indeed, every movement within the prayer symbolizes a dimension of that Great Day—for instance, the act of standing upright represents the posture in which all humankind will one day stand before Allah, the Exalted, awaiting His judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

In a similar manner, when an individual performs the act of bowing during prayer, this gesture serves as a profound reminder of the countless people who will face reproach and regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their worldly life. Chapter 77 Al Mursalat, verse 48:

*“And when it is said to them, “Bow [in prayer],” they do not bow.”*

This act underscores Allah, the Exalted, admonition directed toward those who failed to submit wholeheartedly to the obedience of Allah, the Exalted, in every aspect of their lives. It serves as a solemn reminder that true faith is not partial or selective, but complete surrender to His will in all matters. Moreover, when a believer enters into prostration during prayer, this sacred posture evokes remembrance of the Day when all people will be commanded to prostrate before Allah, the Exalted. On that Day, those who neglected this act during their worldly existence—thereby demonstrating their unwillingness to obey Him in all circumstances—will find themselves unable to prostrate, despite their overwhelming desire to do so. Chapter 68 Al Qalam, verses 42-43:

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

Finally, the act of kneeling during prayer serves as a solemn reminder of the posture that every individual will inevitably assume before Allah, the Exalted, on the Day of Judgement—a posture characterized by deep humility, reverent apprehension, and awe while awaiting the declaration of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

*“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””*

An individual who performs their prayers with mindful reflection upon these profound reminders establishes them in their truest form. Such depth of contemplation ensures that their obedience to Allah, the Exalted, extends beyond the confines of the prayer itself, shaping their character, refining their conduct, and guiding their choices during the intervals between each act of worship. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

Such obedience requires that a person employ the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, in full accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 22 Al Hajj, verse 78:

*“...and give zakah...”*

The obligatory charity forms only a small portion of one's wealth and becomes due only upon reaching a fixed minimum threshold. Yet its spiritual and social significance is immense. One of its primary aims is to remind the believer that their wealth is not an absolute possession but a trust—a blessing created and granted by Allah, the Exalted, for which they are accountable. If it truly belonged to them, they would have complete freedom to use it as they pleased; however, since it is a divine trust, it must be spent in accordance with His pleasure and commands. In truth, every blessing—whether wealth, health, intellect, or influence—is a loan from Allah, the Exalted, entrusted to each individual for a limited time. Repayment of this trust does not mean returning the blessing itself but using it in ways that align with divine approval. When one fulfils this trust, their wealth becomes a source of purification, protection, and reward. Conversely, one who fails to recognize this reality—hoarding or misusing their wealth as though it were theirs alone—ultimately harms themselves.

The one who withholds the obligatory charity is particularly warned of severe consequences, for such neglect is both an act of ingratitude and a form of injustice. The Holy Prophet Muhammad, peace and blessings be upon him, illustrated this vividly in a Hadith found in Sahih Bukhari, number 1403, where he stated that a person who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as punishment. This

stark image serves as a solemn warning: wealth is both a blessing and a test. Chapter 3 Alee Imran, verse 180:

*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

When used correctly, it elevates one spiritually, strengthens the bonds of compassion within the community, and secures immense reward in the Hereafter. When hoarded or misused, however, it becomes a source of torment and loss.

Even in this world, wealth that is withheld unjustly or spent heedlessly brings no peace. It breeds anxiety, greed, and endless dissatisfaction, depriving the soul of serenity. Instead of serving as a means of security and comfort, it becomes a source of imbalance—disturbing the heart, clouding judgment, and corrupting priorities. Such individuals misuse the blessings they have been granted, failing to prepare adequately for their accountability on the Day of Judgement. Though they may outwardly enjoy worldly luxuries, inwardly they remain burdened by restlessness and discontent. Ultimately, by neglecting their obligations toward Allah, the Exalted, they exchange eternal peace for fleeting pleasure and lasting success for a deceptive illusion. Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

True prosperity, therefore, lies not in the abundance of wealth but in its rightful use—in gratitude, generosity, and obedience to Allah, the Exalted.

When a person firmly establishes the two central pillars upon which all good actions revolve — the obligatory prayers and the obligatory charity — they create the foundation for true and consistent obedience to Allah, the Exalted. Chapter 22 Al Hajj, verse 78:

*"...So establish prayer and give zakah and hold fast to Allah..."*

The obligatory prayers connect the individual directly with their Creator, serving as a constant reminder of His greatness, mercy, and authority over all affairs. Through prayer, a person maintains spiritual awareness, discipline, and humility, ensuring that their heart remains pure and focused on divine guidance throughout the various circumstances of life.

Similarly, the obligatory charity nurtures compassion, generosity, and social responsibility. It purifies one's wealth from greed and selfishness while supporting those in need, thereby strengthening the bonds of community and justice. When these two pillars are properly upheld — prayer as the act that perfects the relationship between a person and Allah, the Exalted, and charity as the act that perfects their relationship with others — the entire framework of worship and good conduct naturally falls into place. Through this balance, an individual learns to worship Allah, the Exalted, correctly in all situations — whether in times of ease or hardship, prosperity or difficulty — ensuring that every action is guided by faith, compassion, and sincerity. In this way, the establishment of prayer and charity becomes the key to achieving harmony between one's spiritual, moral, and social responsibilities, leading ultimately to a life of inner peace and divine acceptance, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 78:

*“...and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.”*

A person must therefore embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with personal desires. Their approach should be similar to that of a wise patient who follows the medical advice of a doctor, understanding that bitter medicines and a strict diet, though unpleasant, are ultimately for their well-being. In the same way, a person who follows Islamic guidance will achieve a balanced mental and physical state and properly prioritize everything and everyone in their life. This is because only Allah, the Exalted, possesses the comprehensive



knowledge required to guide a person toward this balance. Human society, despite all its scientific research and expertise in mental and physical health, cannot achieve the same outcome. The advice offered by society is inherently limited, constrained by finite knowledge, experience, foresight, and personal biases. It cannot prevent all forms of stress, nor can it guarantee that a person will place their relationships, responsibilities, and resources in their proper context. Allah, the Exalted, alone possesses this perfect knowledge, and He has made it accessible to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The effects of following or neglecting Islamic guidance are evident in the lives of people. Just as patients may trust a doctor without fully understanding the science behind their prescription, humans are invited to reflect upon Islamic teachings to recognize their profound wisdom. Allah, the Exalted, does not ask for blind obedience; rather, He encourages people to approach His guidance with an open and unbiased mind, allowing them to discern the truth from clear proofs. Chapter 12 Yusuf, verse 108:

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

Furthermore, as Allah, the Exalted, alone governs the spiritual hearts—the abode of peace of mind—He alone decides who attains it. Chapter 53 An Najm, verse 43:

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

It is clear, therefore, that peace of mind is granted only to those who employ the blessings given by Allah, the Exalted, correctly, in accordance with Islamic teachings. By acting on this guidance, a person not only aligns their life with divine wisdom but also secures tranquility in both their spiritual and worldly existence, 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."*

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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