

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 23 Al Mu'minun**

PodQuran - Vol 23



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 23 Al Mu'minun**

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23 Al Mu'minun

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Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 23 Al Mu'minun 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 23 – Al Mu'minun, Verses 1-118 of 118

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

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الْمُضْغَةَ عِظًا مَّا فَكَّسْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ
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وَمَعِينٍ ﴿٥٠﴾

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أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

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حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾

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قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِرُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ بِهِ سَمِرَاتُ هَجْرُونَ ﴿٦٧﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾

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أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِيكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزْقِينَ ﴿٧٢﴾

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾

﴿٧٥﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَرَعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٨١﴾

قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذْنَا لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ
الْأَوَّلِينَ ﴿٨٣﴾

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٨٧﴾

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ
إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنِّي تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ
بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾

قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ ﴿٩٣﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَإِنَّا عَلَى أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٥﴾

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ أَتَىٰ تُنَلِّيٰ عَلَيْهِمْ فَكُتُّمْ بِهَا تُكْذِبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾

فَاتَّخَذَتْهُمْ سَخِرًا حَتَّى أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ
تَضْحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَآئِزُونَ ﴿١١١﴾

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِينَ ﴿١١٣﴾

قُلْ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١١٦﴾

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

“Certainly will the believers have succeeded:

They who are during their prayer humbly submissive

And they who turn away from ill speech

And they who are observant of zakah

And they who guard their private parts

*Except from their wives or those their right hands possess, for indeed, they
will not be blamed -*

But whoever seeks beyond that, then those are the transgressors -

And they who are to their trusts and their promises attentive

And they who carefully maintain their prayers -

Those are the inheritors

Who will inherit al-Firdaus. They will abide therein eternally.

And certainly did We create man from an extract of clay.

Then We placed him as a sperm-drop in a firm lodging.

*Then We made the sperm-drop into a clinging clot, and We made the clot
into a lump [of flesh], and We made [from] the lump, bones, and We
covered the bones with flesh; then We developed him into another creation.*

So blessed is Allah , the best of creators.

Then indeed, after that you are to die.

Then indeed you, on the Day of Resurrection, will be resurrected.

*And We have created above you seven layered heavens, and never have
We been of [Our] creation unaware.*

*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 We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.

And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

And upon them and on ships you are carried.

And We had certainly sent Noah to his people, and he said, "O my people, worship Allah ; you have no deity other than Him; then will you not fear Him?"

But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

He is not but a man possessed with madness, so wait concerning him for a time."

[Noah] said, "My Lord, support me because they have denied me."

So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us form the wrongdoing people.'

And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].' "

Indeed in that are signs, and indeed, We are ever testing [Our servants].

Then We produced after them a generation of others.

*And We sent among them a messenger from themselves, [saying],
"Worship Allah ; you have no deity other than Him; then will you not fear
Him?"*

*And the eminent among his people who disbelieved and denied the
meeting of the Hereafter while We had given them luxury in the worldly life
said, "This is not but a man like yourselves. He eats of that from which you
eat and drinks of what you drink.*

*And if you should obey a man like yourselves, indeed, you would then be
losers.*

*Does he promise you that when you have died and become dust and
bones that you will be brought forth [once more]?*

How far, how far, is that which you are promised.

*Life is not but our worldly life - we die and live, but we will not be
resurrected.*

*He is not but a man who has invented a lie about Allah , and we will not
believe him."*

He said, "My Lord, support me because they have denied me."

[Allah] said, "After a little, they will surely become regretful."

*So the shriek seized them in truth, and We made them as [plant] stubble.
Then away with the wrongdoing people.*

Then We produced after them other generations.

*No nation will precede its time [of termination], nor will they remain
[thereafter].*

*Then We sent Our messengers in succession. Every time there came to a
nation its messenger, they denied him, so We made them follow one
another [to destruction], and We made them narrations. So away with a
people who do not believe.*

Then We sent Moses and his brother Aaron with Our signs and a clear authority

To Pharaoh and his establishment, but they were arrogant and were a haughty people.

They said, "Should we believe two men like ourselves while their people are for us in servitude?"

So they denied them and were of those destroyed.

And We certainly gave Moses the Scripture that perhaps they would be guided.

And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.

[Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

And indeed this, your religion, is one religion, and I am your Lord, so fear Me."

But the people divided their religion among them into sects - each faction, in what it has, rejoicing.

So leave them in their confusion for a time.

Do they think that what We extend to them of wealth and children

Is [because] We hasten for them good things? Rather, they do not perceive.

Indeed, they who are apprehensive from fear of their Lord

And they who believe in the signs of their Lord

And they who do not associate anything with their Lord

And they who give what they give while their hearts are fearful because they will be returning to their Lord -

It is those who hasten to good deeds, and they outstrip [others] therein.

And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

But their hearts are covered with confusion over this, and they have [evil] deeds besides disbelief which they are doing,

Until when We seize their affluent ones with punishment, at once they are crying [to Allah] for help.

Do not cry out today. Indeed, by Us you will not be helped.

My verses had already been recited to you, but you were turning back on your heels

In arrogance regarding it, conversing by night, speaking evil.

Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?

Or did they not know their Messenger, so they are toward him disacknowledging?

Or do they say, "In him is madness?" Rather, he brought them the truth, but most of them, to the truth, are averse.

But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.

Or do you, ask them for payment? But the reward of your Lord is best, and He is the best of providers.

And indeed, you invite them to a straight path.

But indeed, those who do not believe in the Hereafter are deviating from the path.

And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]

Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

And it is He who produced for you hearing and vision and hearts; little are you grateful.

And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

Rather, they say like what the former peoples said.

They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

Say, "To whom belongs the earth and whoever is in it, if you should know?"

They will say, "To Allah ." Say, "Then will you not remember?"

Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

They will say, "[They belong] to Allah ." Say, "Then will you not fear Him?"

Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?"

They will say, "[All belongs] to Allah ." Say, "Then how are you deluded?"

Rather, We have brought them the truth, and indeed they are liars.

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].

[He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

Say, "My Lord, if You should show me that which they are promised,

My Lord, then do not place me among the wrongdoing people."

And indeed, We are able to show you what We have promised them.

Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

And say, "My Lord, I seek refuge in You from the incitements of the devils,

And I seek refuge in You, my Lord, lest they be present with me."

[For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back

That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.

And those whose scales are heavy [with good deeds] - it is they who are the successful.

But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.

The Fire will sear their faces, and they therein will have taut smiles.

[It will be said]. "Were not My verses recited to you and you used to deny them?"

They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

He will say, "Remain despised therein and do not speak to Me.

Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."

[Allah] will say, "How long did you remain on earth in number of years?"

They will say, "We remained a day or part of a day; ask those who enumerate."

He will say, "You stayed not but a little - if only you had known.

Then did you think that We created you uselessly and that to Us you would not be returned?"

So exalted is Allah , the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

And, say, "My Lord, forgive and have mercy, and You are the best of the merciful.""

Discussion on Verses 1-118 of 118

This chapter begins with the declaration of success for those who accept and act on Islamic teachings. Chapter 23 Al Mu'minun, verse 1:

“Certainly the believers have succeeded.”

The first matter to recognize is that true success has been promised to the believers and not merely to those who outwardly identify as Muslims. It is therefore essential to appreciate the distinction between the two and to strive towards the higher station of a believer, so that one may secure their portion of success in both this world and the Hereafter. A Muslim, in the general sense, may accept Islam due to family ties or cultural inheritance, such as through their parents, yet remain without deep Islamic knowledge or conviction. 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...”

Such individuals, due to their lack of knowledge, often possess weak faith. This weakness manifests in their tendency to disobey Allah, the Exalted, especially when their desires conflict with Islamic teachings, even if they outwardly fulfil the basic obligations. By contrast, the believer accepts Islam upon knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge strengthens their faith, enabling them to remain steadfast in obedience. 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.”

The strength of their faith allows them to remain firm in all circumstances. In times of hardship, they show patience, refraining from complaints in both word and deed, and trusting that Allah, the Exalted, always decrees what is best, even when it is hidden from them. In times of ease, they show gratitude, which manifests in three dimensions: in intention, by acting solely to please Allah, the Exalted; in speech, by speaking positively or remaining silent; and in action, by using their blessings in ways that are pleasing to Him as outlined in Islamic teachings. Chapter 14 Ibrahim, verse 7:

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

Furthermore, patience entails restraining oneself from complaining through words or actions while remaining firm in obedience to Allah, the Exalted. It rests upon the conviction that He always chooses what is best for them, even if this is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Those who embody these qualities—gratitude in ease and patience in hardship—will find themselves under the constant support and mercy of Allah, the Exalted. This divine support cultivates tranquillity in both worlds, granting a balanced mental and physical state and enabling one to place everything and everyone in their rightful place. This reality is affirmed in a Hadith found in Sahih Muslim, number 7500. Thus, the path to true success lies not in mere verbal identification with Islam, but in striving to become a believer whose faith is rooted in knowledge, whose actions are guided by sincerity, and whose heart remains steadfast in every circumstance. Chapter 23 Al Mu'minun, verse 1:

“Certainly the believers have succeeded.”

As mentioned earlier, the success of a person begins in this world and ultimately leads to eternal success in Paradise. However, this outcome depends on transforming one's verbal declaration of faith in Allah, the

Exalted, into consistent action. This means correctly using the blessings one has been granted—such as wealth, health, intellect, and time—in the ways prescribed by Islamic teachings. When a person lives according to this divine guidance, they achieve inner harmony, attaining a balanced mental and physical state while placing everything and everyone in their life in its rightful place. This not only prepares them for their accountability on the Day of Judgement but also grants them lasting peace of mind in this world. Attaining peace of mind in this life and Paradise in the next represents the ultimate form of success. It is therefore essential to realize that worldly possessions and achievements—such as fame, wealth, authority, family, friends, and a successful career—hold no real value without inner peace. Without peace of mind, these blessings become burdens, increasing one's stress, dissatisfaction, and suffering in both worlds. This reality is evident when one observes the condition of many among the rich and famous: despite having access to material luxuries, they often struggle with anxiety, loneliness, and despair. True contentment, therefore, does not come from what one possesses, but from living in harmony with the divine guidance of Allah, the Exalted, which nurtures the soul, steadies the heart, and leads to everlasting peace. Chapter 23 Al Mu'minun, verse 1:

“Certainly the believers have succeeded.”

It is also important to recognize that a fundamental part of faith, which in itself is a test, is the understanding that obedience to Allah, the Exalted, does not guarantee immediate or tangible benefits in this worldly life. When a person uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the reward may not always manifest in material gain such as wealth, status, or health. Rather, the

benefits are often more subtle, inward, and spiritual, such as attaining peace of mind, contentment of the heart, and a sense of inner stability. 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, however, often seek only tangible benefits from Allah, the Exalted, such as good health, a comfortable home, or a successful career. When these are not guaranteed, the Devil exploits their impatience and lack of understanding, leading them either to abandon faith altogether or to neglect acting upon it. This is itself a test, one that must be passed by strengthening faith through learning and acting upon Islamic knowledge. With knowledge comes certainty, and with certainty comes the recognition that obedience to Allah, the Exalted, brings countless benefits in both worlds, even if they are not always visible in material form.

Common sense also dictates that true benefit is not always tangible. A person who possesses worldly riches and influence may still be restless and miserable, while another who has little in material terms may enjoy serenity and fulfilment. Indeed, many would willingly exchange worldly possessions for the intangible blessing of peace of mind and wellbeing. For this reason, one must not be deceived into expecting tangible benefits from Allah, the Exalted, as though they were guaranteed. To do so risks disappointment, which can push a person further from obedience when their worldly desires

are not fulfilled. Such an attitude leads to loss 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. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

The wise person, therefore, is the one who obeys Allah, the Exalted, with sincerity, seeking His pleasure rather than worldly gain. They understand that the greatest reward lies in the Hereafter, while in this world the most precious gift is the tranquillity of the heart and the strength to remain steadfast. This perspective transforms obedience into a source of lasting benefit, regardless of one's material circumstances.

Chapter 23 Al Mu'minun, verse 1:

“Certainly the believers have succeeded.”

It is important to understand that the one who fails to support their verbal declaration of faith with actions is in great danger of losing it, thereby obtaining the greatest loss in both worlds. Faith may be likened to a fragile light that must be carefully preserved. Just as a flame will fade and eventually

die if it is not supplied with fuel, faith too will weaken and may even be extinguished if it is not continually nourished through obedience to Allah, the Exalted. Acts of worship, remembrance, patience, and gratitude are the sustenance that keep this light alive and radiant. When these are neglected, the light begins to dim, leaving the heart vulnerable to darkness. Losing faith is the greatest of losses, for it is the guiding light that illuminates the path through life's trials and directs one towards eternal success. Without it, a person is left wandering aimlessly, deprived of clarity, peace, and true purpose. For this reason, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasise consistency in good deeds, even if they are small, because they keep the flame of faith burning steadily. The wise individual therefore treats their faith as their most precious possession, guarding it with vigilance and tending to it daily. They understand that once the flame is extinguished, rekindling it is far more difficult than preserving it. By nurturing it through good actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, they ensure that their faith remains strong, their path illuminated, and their heart at peace in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This has been indicated in the following verses as the characteristics of the believers are discussed thereby making it clear that true belief involves a declaration of faith in Allah, the Exalted, coupled with good actions and characteristics. Chapter 23 Al Mu'minun, verse 2:

“They who are during their prayer humbly submissive.”

Establishing the obligatory prayers is repeatedly emphasized in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It serves as the foundation of a person's relationship with Allah, the

Exalted, and their ability to remain steadfast in righteousness. However, true prayer is not merely a series of physical movements—it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility can only be attained when one understands how each stage of the prayer symbolizes aspects of the Day of Judgement, reminding them of their ultimate accountability. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer offers a renewed opportunity to pause, reflect, and realign one's actions with divine guidance. When a person stands upright in prayer, they should remember that this mirrors how all people will stand before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it should remind them of those who will be reproached on Judgement Day for refusing to bow before Allah, the Exalted, in this world—both physically in prayer and through submission to His commandments. Chapter 77 Al Mursalat, verse 48:

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

When they prostrate, the most humble position before their Creator, it should remind them of those who will be invited to prostrate on that Day but will find

themselves unable to do so because they refused to truly prostrate—by word, action, and obedience—during their earthly lives. 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."

And when they sit on their knees, it symbolizes the state in which all people will sit before Allah, the Exalted, awaiting the final judgement of their deeds. Chapter 45 Al Jathiyah, verse 28:

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

When one prays with such awareness—understanding that each movement is a reminder of their standing before Allah, the Exalted—their prayer becomes alive and meaningful. This depth of reflection ensures that the prayer fulfills its purpose: nurturing humble obedience, self-restraint, and moral uprightness between the prayers. Chapter 29 Al Ankabut, verse 45:

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

Such prayer transforms the heart and conduct of a person, guiding them to use every blessing they have been granted—time, wealth, health, and intellect—in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, prayer becomes not only an act of worship but a continuous reminder that anchors one’s life in righteousness, sincerity, and preparation for the eternal life to come. Aspects of obeying Allah, the Exalted, in between the obligatory prayers are then discussed. Chapter 23 Al Mu’minun, verse 3:

“And they who turn away from vain things.”

Even though vain things are not classified as a sin yet one has been advised to avoid them as they can lead to sins. For example, vain speech, which is not considered a sin, often leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

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

The vast majority of those who have fallen into misguidance did not do so in a single moment, but rather through a gradual process. They first approached unlawful matters without directly engaging in them, but over time, through repeated exposure and temptation, they were eventually drawn into committing those very acts. For instance, a person who regularly accompanies those who drink alcohol is far more likely to eventually partake in it than someone who avoids such company altogether. This illustrates the subtle but dangerous progression from mere proximity to sin, to indulgence in it. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this very attitude in a Hadith found in Jami At Tirmidhi, number 2451. He advised that a person cannot attain true piety—meaning they cannot remain steadfast in using the blessings they have been granted correctly, as outlined in Islamic teachings—until they abandon even some lawful things out of fear that these may lead them to the unlawful. This principle highlights the importance of caution, for what begins as indulgence in the permissible, especially in vain matters, can gradually erode one's resolve and open the door to disobedience.

Therefore, a wise person pays close attention not only to avoiding what Allah, the Exalted, has clearly forbidden, but also to exercising restraint with certain lawful things, particularly those that are vain. By doing so, they safeguard themselves from slipping into the unlawful and remain firm in the sincere obedience of Allah, the Exalted. This obedience involves using every blessing in a manner pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a way of life is the essence of righteousness, and it leads to peace of mind in both worlds by cultivating a balanced mental and physical state and by ensuring that everything and everyone in one's life is placed in its proper position. Chapter 16 An Nahl, verse 97:

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

On the other hand, those who fail to appreciate the importance of keeping away from the limits set by Allah, the Exalted, often overindulge in lawful matters, especially vain pursuits. This overindulgence increases the likelihood of falling into the unlawful and leads to the misuse of blessings. The result is not freedom or fulfilment, but stress, hardship, and imbalance in both worlds. Such people misplace their priorities, misuse their resources, and fail to prepare for their accountability on the Day of Judgement, even if they experience fleeting moments of entertainment. This reality is evident in the lives of many who live in luxury and abundance, yet are plagued with mental health issues. Chapter 20 Taha, verses 124-126:

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

In truth, the path of restraint and caution is the path of wisdom, for it preserves faith, protects blessings, and ensures that one's life remains aligned with the obedience of Allah, the Exalted.

Another central pillar of Islam which good deeds revolve around is then mentioned. Chapter 23 Al Mu'minun, verse 4:

“And they who are observant of the obligatory charity.”

The obligatory charity represents only a small portion of a person's overall wealth, and it is only required when one possesses a set minimum amount. Despite its seemingly small proportion, its spiritual and moral significance is immense. One of its central purposes is to remind the individual that the wealth in their possession is not truly theirs in an absolute sense. If it were entirely their own, they would have unrestricted authority to spend it however they wished. Rather, all wealth is created, granted, and sustained by Allah, the Exalted, who entrusts it to people as a test and a responsibility. Every blessing a person enjoys—whether it be wealth, health, intelligence, or social status—is in reality a trust and a loan from Allah, the Exalted. This trust must ultimately be repaid, not by returning the physical blessing itself, but by utilising it in ways that please Him, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one fulfils this trust, their wealth becomes a means of purification, protection, and spiritual elevation. It cleanses their heart from greed, strengthens their sense of empathy, and helps establish justice and compassion within society.

However, the one who fails to understand this truth and behaves as though their blessings belong solely to them will inevitably misuse them. They begin to view wealth as a source of power rather than a tool for service, and their attachment to it corrupts both heart and mind. In particular, those who withhold the obligatory charity—treating their wealth as if it were exclusively their own—will face severe consequences. Just as one who refuses to repay a loan is held accountable in worldly courts, so too will such a person face divine accountability in the Hereafter. The severity of this punishment is vividly illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who neglects the obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them, biting them repeatedly as a manifestation of their greed and ingratitude. This terrifying image serves as a powerful reminder that 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, wealth elevates a person spiritually, purifies their soul, earns them immense reward in the Hereafter and leads to peace of mind in both worlds. It also nurtures harmony within society, as acts of charity strengthen the bonds of compassion and mutual care among people. But when hoarded or misused, wealth becomes a source of regret, stress, and destruction in both worlds. Even in this world, the very wealth upon which they withhold the obligatory charity becomes a cause of anxiety and misery.

Instead of bringing peace and comfort, it burdens them with endless desires and fears of loss. Their attachment to material possessions leads to misuse of blessings, distorted priorities, and an unbalanced state—both mentally and physically. They misplace relationships, misuse opportunities, and fail to prepare for their accountability on the Day of Judgement. Though they may appear outwardly successful, inwardly they are plagued by restlessness and dissatisfaction. Their wealth, which could have been a source of purification and eternal reward, becomes instead a source of torment and regret. Ultimately, by withholding what rightfully belongs to others and by disobeying Allah, the Exalted, they trade eternal peace for fleeting pleasure, and everlasting gain for temporary illusion. Thus, a wise person must always remember that every worldly thing spent in the way of Allah, the Exalted, is not a loss but an investment—one that guarantees returns far beyond the limits of this world, securing both peace of mind in life 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 23 Al Mu'minun, verse 4:

“And they who are observant of the obligatory charity.”

The word used for the obligatory charity carries within it a profound meaning that extends beyond the act of giving wealth—it also signifies the purification of the self. This purification is not a passive condition that occurs on its own, but an active and deliberate process of learning, reflecting, and applying the teachings of Islam in every aspect of life. It demands that a person adorn themselves with the noble qualities praised in revelation, such as generosity,

patience, humility, gratitude, and compassion, while at the same time striving to remove from their character the destructive traits condemned by Allah, the Exalted, such as pride, envy, greed, and arrogance. When these virtues are cultivated and these vices are abandoned, the heart becomes cleansed and the soul elevated. This inner refinement naturally produces tranquillity, for peace of mind is the fruit of living in harmony with divine guidance. Spiritual purification also ensures that a person employs the blessings they have been granted—whether wealth, health, knowledge, or influence—in the manner prescribed by Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they prevent waste, excess, and misuse, and instead channel their blessings towards gratitude, service, and obedience. Through this conscious use of blessings, a person achieves balance in both their 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. A life of purification, therefore, brings with it a double reward: serenity in this world and salvation in the next. In this life, the purified soul experiences clarity, contentment, and resilience in the face of trials, while in the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is not merely a form of personal refinement but the very foundation of success in both realms. It transforms a person's character, directs their blessings towards righteousness, and secures their peace of mind in this world while ensuring their eternal success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then draws attention to a vital principle of social conduct, one that serves as the foundation for stability within family life and, by extension, the wider community. When individuals within a household interact with one another upon the basis of respect, mercy, and the fulfilment of rights, the home becomes a place of tranquility and security. Such homes

naturally give rise to communities that are cohesive and harmonious, for the values cultivated within the family are carried into society at large. Chapter 23 Al Mu'minun, verses 5-7:

“And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors.”

Before exploring the ways one can safeguard themselves from unlawful relationships, it is essential to understand why relationships outside of marriage have been prohibited in Islam.

Allah, the Exalted, commands marriage and forbids unlawful relationships. When a couple are not sincerely devoted to one another as in marriage, any real hardship they face will lead to greater emotional distress, as they fail to support each other correctly. Entering and leaving multiple relationships throughout one's life inevitably has a damaging impact on mental health. It is therefore unsurprising that those who separate from their partners often end up seeking counselling and suffer from mental disorders, such as depression, more frequently than those who avoid such relationships. Moreover, individuals known within society for having multiple partners find it increasingly difficult to secure a suitable spouse who will fulfil their rights. This is because one who has engaged in multiple relationships often develops a careless and undesirable character, which those seeking a sincere and lasting commitment, such as marriage, naturally avoid. This only adds to the emotional distress of those with such a history.

In casual relationships, the couple are rarely adopt the same outlook; one partner often takes the relationship more seriously, perhaps hoping for a long-term commitment, while the other does not share the same outlook. When this difference in attitude eventually becomes clear, it causes lasting emotional trauma for the one who was more sincere. In contrast, married couples begin their relationship with a mutual understanding of lifelong commitment and are devoted to one another through every situation—whether planned or unforeseen, such as having children. This level of dedication is rarely found in ordinary relationships.

Being in a relationship before marriage can also deceive a person into thinking they fully understand their partner. Consequently, when they marry, they often complain that their spouse has “changed.” In truth, the individual has not changed; rather, the responsibilities and pressures of marriage have altered the dynamics between them. This is a common cause of marital discord among those who were together before marriage. Even those who live together prior to marriage face the same issue. Furthermore, it is well known that any trouble between partners deeply affects every other aspect of life. Many young people, for example, abandon their studies simply because they cannot bear to see their former partner daily. Since marriage represents a profound bond and commitment, married couples are far less likely to separate over the trivial issues that commonly end casual relationships.

One must not be deceived by the outward appearance of an unlawful relationship, believing it to be harmless to the couple or to society. Because

people possess limited knowledge, are shortsighted, and often governed by emotion, they may mistakenly assume that relationships outside marriage are harmless, failing to perceive the hidden harm that lies beneath. A person involved in an unlawful relationship will only be encouraged to take further sinful steps with their partner over time. As emotions are difficult to control and sins such as fornication have become normalized in most societies, it becomes easy for a non-married couple to fall into these grave acts. This, in turn, leads to numerous other problems for both individuals and society, such as unwanted pregnancies and a general disregard for other major sins. Even if a person in an unlawful relationship does not commit any further major sins, their emotions may cloud their judgment, leading them to marry their partner without realizing they are not truly compatible. As mentioned earlier, the challenges and responsibilities of marriage—such as fulfilling the rights of one's spouse and children—alter the relationship, often resulting in conflict. This explains why couples who were together before marriage frequently accuse one another of “changing” after marriage. Regardless of how much time one spends with a partner before marriage, they can never know their character as deeply as a married couple does. Hidden flaws inevitably surface after marriage, often leading to further marital issues.

It is also a crucial but often overlooked truth that someone who makes a good partner is not necessarily a good spouse or parent. The qualities required for these roles are entirely different. Because of emotional attachment, a person may neglect the importance of choosing a pious spouse—someone who will fulfil their rights and avoid harming them, even in anger. A person lacking piety will fail to uphold these rights and will wrong their spouse and children, especially when angered. Those in unlawful relationships often disregard this essential point, marrying their partner purely out of emotion rather than faith and character. Love and passion blind a person to the faults of their beloved, as warned in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, one who adopts an impious nature and maintains multiple relationships will attract similarly impious people. Such individuals seek only to gratify their desires and will neither respect nor fulfil the rights of their partner—even if they marry. Whenever disputes arise, they easily resort to verbal abuse, often comparing their partner to a prostitute due to their past immodesty. Even if apologies follow, these insults leave emotional scars that can be more damaging than physical harm. Those who attract impious companions because of their immoral character are also more likely to suffer physical abuse. When the superficial qualities that first drew an impious partner—such as beauty—fade, they often seek someone else. This behaviour explains why extramarital affairs are so common among the impious. They treat their partner or spouse as one would treat a car—used for a time, then replaced. The emotional damage this causes is immense. If such a couple have children, the problem multiplies. When these children become angry with their parents, they may hurl verbal abuse at them—particularly the mother—comparing them to a prostitute because of their past behaviour. The emotional pain of being insulted by one's own child is almost impossible to recover from. Conversely, a modest person attracts modest companions—people who respect and fulfil each other's rights. Even if disagreements occur, any insults are easily dismissed, as both know them to be false. Their children, too, are more likely to show respect to both parents because of the upright example set before them.

Additionally, any children born unintentionally from such unlawful relationships add further strain, often resulting in separation, as neither parent wishes to shoulder the responsibility. This leaves the child in a broken home without the support of both parents, which commonly leads to wider social problems. It is well known that most youths involved in crime, gangs, or those exploited by predators, often come from broken families. Raising a child is difficult even when the child is wanted—how much harder, then, when

the child was unintended? This often results in neglect, emotional strain, or the child being given up for fostering or adoption, which in most cases causes lasting psychological harm and increases the likelihood of the child becoming misguided.

All these negative consequences of unlawful relationships cannot be fully understood by those ruled by emotion or ignorance, even if such relationships seem harmless. Engaging in them is like consuming a meal that appears delicious but is laced with hidden poison. Because this poison is unseen, one must trust the advice of one who knows of its existence and avoid it, even if doing so goes against their desires. Since Allah, the Exalted, alone possesses complete knowledge—including knowledge of the hidden harms within certain actions and relationships—His guidance must be accepted and followed, even when it conflicts with one's desires. This is similar to a wise patient who follows their doctor's advice, enduring bitter medicine and strict discipline, knowing it leads to health. Likewise, one who accepts and acts upon Islamic teachings attains true mental and physical well-being.

Only Allah, the Exalted, possesses the perfect knowledge necessary to maintain a balanced state of mind and body. Despite extensive research, society's understanding of the human condition remains incomplete and can never provide absolute solutions to every difficulty or source of distress. Human knowledge, experience, and foresight are limited. Allah, the Exalted, alone holds complete knowledge, which He has graciously conveyed through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when comparing those who live according to divine guidance—using their blessings rightly—with those who do not.

Allah, the Exalted, has removed these countless problems at their root by prohibiting unlawful relationships and encouraging marriage—wherein a couple sincerely dedicate themselves to one another and to their children. By addressing matters of marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the key to a successful society. When family members—whether together or separated—fulfil each other's rights and create a stable, nurturing home, it produces a positive ripple effect throughout society. Conversely, when families fail to uphold these rights, it triggers a negative ripple effect that spreads harm across the community.

Throughout history, many thinkers have proposed solutions to the problems faced by individuals and societies. Yet, since their remedies focus only on surface-level issues, their benefits are limited. In contrast, Allah, the Exalted, addresses the root causes that affect both the individual and society, thereby clarifying all matters so that people may attain success in both worlds. Chapter 16 An Nahl, verse 89:

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

But only those who use the intelligence they have been granted correctly will understand the profound wisdom within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

People should take precautions in order to avoid being tempted into unlawful relationships. One of the first steps is to learn to lower the gaze. This does not mean that a person must constantly stare at the ground, but rather that they should avoid looking around unnecessarily, especially in public places. They should refrain from staring at others and should maintain respect for the opposite gender. Just as a person would not like others staring at their own sister or daughter, they should not stare at the sisters and daughters of others. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them...”

Whenever possible, a person should also avoid being alone with a member of the opposite gender unless they are related in a way that prohibits marriage. This precaution was advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 1862.

Another safeguard is to dress and behave with modesty. Modest clothing prevents attracting unnecessary attention, while modest behaviour prevents taking the first steps that could lead to unlawful relationships, such as unnecessary conversation with the opposite gender.

Understanding the blessings of avoiding unlawful relationships is also a powerful protection. The Holy Prophet Muhammad, peace and blessings be upon him, guaranteed Paradise to the one who safeguards their tongue and chastity, as confirmed in a Hadith found in Jami At Tirmidhi, number 2408.

At the same time, fearing the punishment of unlawful relationships is another deterrent. For example, faith departs from the one who commits fornication, as confirmed in a Hadith found in Sunan Abu Dawud, number 4690. One should therefore fear, if their faith departs, it may not return.

In reality, unlawful relationships are unnecessary, as Islam prescribes marriage as the lawful and blessed means of fulfilling natural desires. For those who cannot afford marriage, fasting is prescribed as a means of controlling one's desires and actions. This was advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 3398.

By adopting these measures—lowering the gaze, avoiding seclusion, dressing and behaving modestly, appreciating the blessings of chastity,

fearing the consequences of sin, and following the lawful path of marriage—a person safeguards their dignity, protects their faith, and secures peace of mind in both this world and the Hereafter. Chapter 23 Al Mu'minun, verses 5-7:

“And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors.”

The phrase “*what one’s right hand possesses*” refers to slaves, a reality that existed across the known world at the time of revelation. Since taking captives during battles and wars was a universal practice, Islam could not prohibit it outright without placing Muslims at a severe disadvantage. If Muslims alone were forbidden from taking captives, their slave population would only increase while that of their enemies would diminish. Instead, Islam adopted a gradual and transformative approach: it first improved the condition of slaves, ensuring they were treated with dignity and compassion, and then laid down measures that would ultimately lead to the eradication of slavery as it was then practiced. Allah, the Exalted, urged such good conduct towards slaves that they were to be treated like family members. The Holy Prophet Muhammad, peace and blessings be upon him, commanded that slaves be fed from the same food their masters ate, clothed in the same garments they wore, and never overburdened with tasks. Rather, their masters were instructed to assist them in their duties. This is confirmed in a Hadith found in Sahih Muslim, number 4313. At the same time, Islam encouraged the freeing of slaves as one of the most virtuous deeds, promising immense reward. For example, the one who freed a slave for the sake of Allah, the Exalted, was promised freedom from Hell, as recorded in a Hadith found in Jami At Tirmidhi, number 1541. Furthermore, Islam made

the freeing of a slave the first expiation for certain sins, for example, chapter 58 Al Mujadila, verse 3:

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

When these teachings were implemented, slaves within the Islamic society were treated with respect, compassion, and fairness, often becoming like members of the household. Over time, this system, combined with the repeated encouragement to free slaves, led to the gradual eradication of slavery as it was widely practiced. Sadly, while the institution of slavery in its classical form has disappeared, new forms of enslavement still exist in parts of the world, such as financial exploitation and economic oppression. Therefore, Muslims today must play their part in eradicating these modern forms of slavery according to their means—whether through financial support, advocacy, or social reform—continuing the legacy of justice, mercy, and liberation that Islam established.

As Islam is a complete code of conduct it involves both worldly and religious matters. Chapter 23 Al Mu'minun, verse 8:

“And they who are to their trusts and their promises attentive.”

It is essential to recognise that Islam is not confined to ritual acts of worship but encompasses every aspect of life, whether worldly or religious. Every interaction, decision, and circumstance falls under the scope of divine guidance. To assume that Allah, the Exalted, will only question people about their religious duties, such as the obligatory prayers, while overlooking their conduct in worldly matters, is a serious misunderstanding. In truth, Allah, the Exalted, will hold people accountable for every situation they encountered, whether related to worship, dealings, or daily interactions. For this reason, one must strive to learn and act upon Islamic teachings in all circumstances, ensuring that their behaviour aligns with divine guidance. This comprehensive obedience guarantees a harmonious balance between the mental and physical states, allowing a person to place everything and everyone in their rightful place. Such conduct not only prepares them adequately for their responsibilities on the Day of Judgement but also grants them tranquillity in both this world and the Hereafter.

Islam must not be treated like a garment that is worn or removed according to personal desires. To do so is to worship one's own whims rather than Allah, the Exalted. 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,

where priorities are misplaced, relationships are mishandled, and responsibilities are neglected. The result is a life filled with stress, challenges, and hardships in both worlds, even if outwardly they enjoy certain worldly luxuries.

True success, therefore, lies in integrating Islam into every situation—worldly and religious alike—so that one’s life becomes a continuous act of obedience, gratitude, and preparation for the ultimate accountability before Allah, the Exalted. Chapter 23 Al Mu’minun, verse 8:

“And they who are to their trusts and their promises attentive.”

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, described three signs of a hypocrite. Although a person does not lose their faith by displaying these traits, it is vital to avoid them, for persisting in such behaviour may cause them to be grouped with the hypocrites on the Day of Judgement. This warning is reinforced in a Hadith found in Sunan Abu Dawud, number 4031.

The first of these traits is lying. When a hypocrite speaks, they lie, and this refers to habitual lying. Lying is forbidden in all its forms—whether it is a lie which seems harmless, a lie told in jest, or a lie told to children. The Holy Prophet Muhammad, peace and blessings be upon him, cursed the one who lies to make people laugh three times, as recorded in a Hadith found in Jami At Tirmidhi, number 2315. Similarly, lying to children is also a sin, as

confirmed in Sunan Abu Dawud, number 4991. Such behaviour is especially harmful, as it teaches children that lying is acceptable, thereby normalising a sin in their upbringing. Only in rare and extreme circumstances, such as protecting the life of an innocent person, is lying permitted.

The danger of lying is that it opens the door to other sins. According to a Hadith found in Jami At Tirmidhi, number 1971, lying leads to sins, such as backbiting and mocking others, and ultimately guides a person towards the gates of Hell. When lying becomes habitual, Allah, the Exalted, records the person as a great liar, and the consequences of such a record on the Day of Judgement are self-evident. Furthermore, lying deprives a person of the company of the Angels. The Holy Prophet Muhammad, peace and blessings be upon him, explained that the foul stench emitted from the mouth of a liar causes the Angels to withdraw a mile away from them, as confirmed in Jami At Tirmidhi, number 1972. Persisting in lying also corrupts one's inner state. It infects the intention, so that good deeds are no longer performed sincerely for the sake of Allah, the Exalted, but for other motives, thereby stripping them of reward. It also corrupts outward actions, as physical sins become easier to commit when the tongue has become accustomed to falsehood. Thus, lying is not a minor flaw but a destructive trait that destroys faith, corrupts character, and distances a person from Allah, the Exalted, His Angels, and His mercy. Avoiding it is essential for safeguarding one's faith, sincerity, and ultimate success in both worlds.

The next characteristic of hypocrisy mentioned in the Hadith quoted earlier is the betrayal of trusts. This encompasses all trusts a person possesses—those entrusted to them by Allah, the Exalted, and those entrusted to them by people. Every blessing, whether wealth, health, knowledge, or influence, is in reality a trust from Allah, the Exalted. The only way to fulfil these trusts

is by using them 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. This is the essence of gratitude, and 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:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”

Trusts between people are also of great importance. If one is entrusted with another's belongings, they must not misuse them but only use them in accordance with the owner's wishes. Among the greatest trusts is the safeguarding of private conversations, unless there is a clear and beneficial reason to disclose them. Sadly, this trust is often neglected, yet one must treat the trusts of others in the same way they would wish their own trusts to be treated. Trusts also include the people under one's care, such as dependents. A parent, for example, has been entrusted with the upbringing of their children and must strive to fulfil this trust by encouraging them to learn, understand, and act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Neglecting such responsibilities is a betrayal of trust and a sign of hypocrisy.

The final sign of hypocrisy mentioned in the Hadith quoted earlier is breaking promises. The greatest promise a person has made is with Allah, the Exalted, when they accepted Him as their Lord and God. This covenant requires 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. Promises made with people must also be honoured, unless there is a valid excuse. This is especially true of promises made to children, for breaking them instils bad character and teaches them that deceit is acceptable. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. The one who has Allah, the Exalted, against them on the Day of Judgement cannot hope to succeed. For this reason, it is safer to avoid making promises unnecessarily. But when a lawful promise is made, one must strive with sincerity and determination to fulfil it. In doing so, they protect themselves from hypocrisy, preserve their integrity, and secure the pleasure of Allah, the Exalted, in both this world and the Hereafter.

As discussed earlier, since the obligatory prayers are the central pillar upon which all good deeds rest and serve as a constant reminder of one's accountability on the Day of Judgement, their establishment is mentioned again. True peace of mind in both this world and the Hereafter is unattainable without them. Chapter 23 Al Mu'minun, verse 9:

“And they who carefully maintain their prayers.”

A Hadith found in Jami At Tirmidhi, number 213, highlights a significant moment from the Heavenly Journey of the Holy Prophet Muhammad, peace and blessings be upon him: the gifting of the obligatory prayers. The unique nature of this gift—being the only obligation conferred in such a manner while the rest of the divine instructions were revealed on Earth—underscores the

paramount importance of establishing and maintaining the obligatory prayers.

Initially, fifty obligatory prayers were commanded daily, and through the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, and upon the advice of the Holy Prophet Musa, peace be upon him, this number was gradually reduced to five. This progression demonstrates profound wisdom: had the obligation remained at fifty, it would have left little room for other acts of obedience, reflection, or worldly responsibilities. The lesson is clear: a Muslim's life must revolve around the obligatory prayers, rather than attempting to fit religious duties into a life dictated solely by personal convenience. The prayers are not just ritual acts—they are the organizing principle around which a balanced and faithful life is structured. The obligatory prayers also signify the proper manner of attaching oneself to Allah, the Exalted, while maintaining a measured detachment from the material world. During prayer, a Muslim refrains from talking, eating, or engaging in normal lawful activities, symbolizing the devotion and focus required in fulfilling the commands of Allah, the Exalted. This detachment is not an end in itself, but a means of strengthening one's spiritual connection while navigating the daily responsibilities and challenges of life with patience and obedience. The original command of fifty daily prayers serves as a reminder of the centrality of this connection: obedience to Allah, the Exalted, should take precedence, with all other matters arranged according to divine guidance. Humanity's true purpose is not to pursue the fleeting and vain distractions of the material world, but to use this world as a bridge toward the eternal life of the Hereafter. The obligatory prayers—and the circumstances surrounding their revelation—remind Muslims that the material world is temporary and serves only as a means to reach the next life. By structuring one's life around the prayers and adhering to the teachings of Islam, a person can traverse this bridge successfully, achieving peace in both worlds and fulfilling their ultimate purpose, through obtaining a balanced mental and

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

Furthermore, Islamic teachings emphasize with great clarity that true faith cannot be complete without the establishment of the obligatory prayers. In a Hadith found in Jami At Tirmidhi, number 2618, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the dividing line between belief and disbelief is the abandonment of prayer. This is because prayer is not merely a ritual; it is the very lifeline of faith. When performed consistently and with sincerity, it serves as a constant reminder of the Day of Judgement, keeping the heart alert to accountability and practically preparing the soul for that inevitable meeting with Allah, the Exalted. The one who neglects the obligatory prayers, however, gradually loses this awareness. Without the daily reminder of accountability, they are more likely to misuse the blessings they have been granted, falling into heedlessness and imbalance. This neglect leads to disorder in both mental and physical states, causing them to misplace priorities, misuse relationships, and fail to prepare adequately for their ultimate reckoning. Even if they enjoy certain worldly luxuries, their life will be marked by inner stress, instability, and hardship in both worlds.

Furthermore, abandoning prayer severs the essential link between one's verbal declaration of faith and the actions that must support it. Faith is not a mere statement of the tongue; it is a living reality that requires nourishment through obedience. Without prayer, the foundation of this obedience collapses, placing a person in great danger of losing their faith altogether. Faith may be likened to a plant: it flourishes only when it is nourished with sunlight, water, and care. Just as a plant deprived of nourishment withers and dies, so too does faith weaken and may perish if it is not sustained

through acts of obedience—foremost among them being the obligatory prayers. Prayer is the water and sunlight of the soul; without it, the heart becomes barren, and the light of faith may be extinguished. This is the greatest of all losses: to allow the very essence of one's faith to fade away through neglect. For this reason, establishing the obligatory prayers is not simply a duty among many, but the foundation upon which all other good actions rest. It is the safeguard of faith, the shield against heedlessness, and the key to tranquillity in this world and salvation in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 23 Al Mu'minun, verses 10-11:

“Those are the inheritors. Who will inherit al-Firdaus. They will abide therein eternally.”

It is essential to recognise the profound difference between the blessings granted in this worldly life and those promised in Paradise. The Holy Quran makes clear that the people of faith will inherit Paradise, meaning they will be granted full ownership of it as a gift from Allah, the Exalted. Because it is a true gift, they will be free to enjoy it without restriction, doing as they please within it. By contrast, the blessings of this material world—whether wealth, health, knowledge, or influence—are not gifts but loans. A gift implies ownership, whereas a loan must inevitably be returned to its true Owner, namely Allah, the Exalted. The only way to return these blessings properly is by using 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. When blessings are used with gratitude and obedience, they become a source of increase, tranquillity, and balance in both mental and physical states. They help a person to place everything and everyone in their rightful

place, ensuring harmony in this life and preparation for the Hereafter. Chapter 14 Ibrahim, verse 7:

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

However, these blessings must return to Allah, the Exalted, either willingly or forcefully. If returned willingly—through conscious obedience, gratitude, and service—they become a means of immense reward. But if returned forcefully, such as at the time of death when one has misused them, they transform into a burden, bringing regret and accountability in both this world and the Hereafter. It is therefore vital to understand the difference between a gift and a loan. The blessings of this world are temporary trusts, while the blessings of Paradise are eternal gifts. Recognising this distinction encourages a person to use worldly blessings correctly, with humility and responsibility, so that they may be transformed into everlasting treasures in the Hereafter.

To prevent a person from developing arrogance and mistakenly believing that they are doing Allah, the Exalted, a favour by obeying Him, Allah, the Exalted, reminds humanity of their humble origins. Chapter 23 Al Mu'minun, verses 12-13:

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging.”

This arrogance can obstruct a person's sincere obedience to Allah, the Exalted, especially when their personal desires conflict with His commands, leading them away from the right path. In contrast, those who understand that their faith and obedience ultimately benefit themselves cultivate humility before Allah, the Exalted, and maintain steadfast devotion in both times of hardship and moments of ease. During difficult circumstances, they demonstrate patience, and in times of comfort, they express gratitude. Gratitude takes multiple forms: gratitude of intention involves performing actions solely to please Allah, the Exalted; gratitude in speech may be expressed through kind words or even silence; and gratitude in actions requires utilizing the blessings one has received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Similarly, patience encompasses refraining from complaints in both words and actions while consistently obeying Allah, the Exalted, with the firm belief that He always chooses what is best for the individual, 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.”

Consequently, an individual who consistently behaves in alignment with these principles in all circumstances will receive steadfast support and mercy from Allah, the Exalted. This leads to a profound sense of peace in both this world and the Hereafter, achieved through a balanced mental and physical state and the proper placement of everything and everyone within their life—

a reality confirmed in a Hadith found in Sahih Muslim, number 7500. Such consistent adherence not only safeguards the individual from inner turmoil but also ensures that their entire life operates in harmony with divine guidance, bringing about lasting tranquility and spiritual fulfillment.

In addition, since Allah, the Exalted, is the Creator, the Fashioner, and the Nurturer of every human being, He alone is worthy of absolute obedience at all times. Chapter 23 Al Mu'minun, verses 12-14:

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.”

It is He who brought mankind into existence from nothing, shaped them in the most excellent form, and continues to sustain them with countless blessings. Every breath, every provision, and every moment of life is a direct manifestation of His care and mercy. Therefore, it is only just and reasonable that obedience be directed exclusively to Him. To obey others in disobedience to Allah, the Exalted, is to forget the true source of one's existence and sustenance. By contrast, when a person submits to His commands and refrains from His prohibitions, they align themselves with the very purpose of their creation. This obedience is not a burden but a means of honour, for it elevates the human being above mere desire and places them in harmony with divine wisdom. Thus, recognising Allah, the Exalted, as the sole Creator, Fashioner, and Nurturer necessitates that one's life be

lived in constant obedience to Him—through the correct use of every blessing He has entrusted as outlined in Islamic teachings. This is the path that secures dignity 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.

Not only does Allah, the Exalted, create and nurture the human being, but He alone controls all their affairs, including their death. Chapter 23 Al Mu'minun, verse 15:

“Then indeed, after that you are to die.”

It is important to recognise that while the Holy Quran elaborates in detail on the stages of the human embryo's formation in the mother's womb, the mention of a person's lifespan in this world is comparatively brief. This contrast serves to emphasise the fleeting and transient nature of worldly life. Whether one lives for many decades or only a short while, life passes swiftly and without pause. This brevity reminds people of the urgency of preparing for the Hereafter and of using the limited time granted to them in ways that are pleasing to Allah, the Exalted.

One of the greatest obstacles that prevents a person from making proper use of their short time on Earth is adopting false hopes of a long life. This is a blameworthy trait, for it causes individuals to prioritise amassing worldly

possessions over preparing for the eternal Hereafter. A simple reflection on one's daily routine is enough to reveal this truth: how much of the average day is spent on worldly pursuits compared to preparation for the Hereafter? Indeed, false hope of longevity is one of the Devil's most effective weapons. By convincing people that they have plenty of time, he lures them into delaying repentance, reform, and righteous deeds. In most cases, the "near future" they rely upon never arrives, and death overtakes them before they have adequately prepared. This misplaced hope also leads to hoarding wealth and clinging to material possessions. People convince themselves that they must save excessively for old age, fearing they will be left without support. They forget that the same Lord who provided for them in youth will provide for them in old age. In fact, provision was decreed for every soul fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is astonishing that a person may spend forty years saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with the same dedication for the eternal Hereafter.

Islam does not discourage preparing for worldly needs. There is no harm in saving for the near future, provided that the Hereafter remains the priority. The problem arises when people live as though they will never die, behaving as if their worldly life is eternal. Even if they were promised endless life on earth, they would still be unable to accumulate more than what the cycle of day and night allows. How many have passed away earlier than expected, and how many have truly taken heed from their deaths?

In reality, one of the greatest pains a person will experience at death or in the Hereafter is regret for delaying preparation. Chapter 63 Al Munafiqun, verses 10-11:

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

To prioritise this temporary world over the eternal Hereafter is like a person who spends more time and wealth on a house they will live in for only a short while, while neglecting the house they will inhabit forever. Such behaviour is truly unwise.

Therefore, a person should work for both this world and the Hereafter, but with the clear understanding that death is certain, while the future of this world is uncertain. Preparing for death and what follows must always take precedence, by correctly using the blessings one has been granted as outlined in Islamic teachings, for it is the only preparation that guarantees success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Once it is firmly established that Allah, the Exalted, created humans from nothing and holds absolute authority over their life and death, it naturally follows that He also possesses the power to resurrect them after they have returned to dust and bones. Just as He brought them into existence initially, His command alone is sufficient to restore them to life, demonstrating His

complete control over all aspects of creation and underscoring the certainty of accountability on the Day of Judgement. Chapter 23 Al Mu'minun, verse 16:

“Then indeed you, on the Day of Resurrection, will be resurrected.”

Denying the possibility of resurrection on the Day of Judgement is indeed a peculiar attitude, for signs of resurrection are woven into the very fabric of creation and can be observed repeatedly in daily life. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth with life and provide sustenance for the creation. In the same way, He will revive the human being—buried in the earth like a seed—bringing them back to life for accountability. The changing of the seasons also testifies to resurrection. In winter, trees appear lifeless as their leaves fall away, yet in spring they return to full bloom. Within the human body itself, resurrection is a constant process: cells die and are replaced, renewing life continuously. Even the sleep-wake cycle is a daily reminder, for sleep is likened to death, and awakening is a return to life. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the Day of Judgement is a necessity. The universe is filled with balance: the Earth's perfect distance from the Sun, the precision of the water cycle, and the ground's unique balance of softness and strength. Yet, the actions of humankind remain unbalanced. Oppressors often escape justice, while the oppressed endure hardship without full recompense. Those who sincerely obey Allah, the Exalted, may face trials and receive little reward in this world, while those who disobey may enjoy ease and luxury. Since Allah, the Exalted, has established balance in all creation, justice for human actions must also be balanced. As this balance is not achieved in this world, it must occur in another—on the Day of Judgement.

Allah, the Exalted, could fully reward or punish in this life, but His wisdom dictates otherwise. He grants repeated opportunities for repentance and reform, delaying full recompense until the Hereafter. This world is not Paradise, and complete reward is reserved for the next life. Belief in the unseen—trusting in the promised reward and punishment of the Hereafter—is a defining feature of true faith. If full recompense were visible in this world, belief would lose its distinction.

In addition, fear of ultimate punishment and hope in eternal reward serve as powerful motivators, encouraging people to avoid sin and strive in righteousness. For the Day of Recompense to begin, however, this material world must end, for only when all actions have ceased can judgement be rendered. Thus, the end of the world is inevitable.

Reflecting on these truths strengthens faith in the Day of Judgement and inspires preparation for it. This preparation lies in using the blessings granted

by Allah, the Exalted, in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such conduct brings peace of mind in this world and eternal success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 23 Al Mu'minun, verse 16:

“Then indeed you, on the Day of Resurrection, will be resurrected.”

Allah, the Exalted, then draws attention to the signs scattered throughout the universe, which serve multiple purposes. These signs not only demonstrate His unmatched power to resurrect people and hold them accountable for their deeds, but they also clearly indicate that He alone is worthy of obedience in every situation. Every aspect of creation—from the vast cosmos to the smallest details of life—is under His command and management, reinforcing the reality that all authority, wisdom, and sustenance ultimately originate from Him. Observing these signs encourages reflection, humility, and unwavering submission to His will. Chapter 23 Al Mu'minun, verse 17:

“And We have created above you seven layered heavens...”

And chapter 13 Ar Ra’d, verse 2:

“It is Allah who erected the heavens without pillars that you [can] see...”

When constructing even a simple building, careful planning and precise placement of structures such as pillars are essential to ensure its strength and safety. Without deliberate design, the building would collapse or prove unsafe. If this is the case for something as limited and temporary as a human-made structure, how then can one reasonably claim that the vast and intricate Heavens and Earth came into existence by accident? If their creation were accidental, they would inevitably display flaws, instability, and imbalance. Yet, what we observe is a universe of remarkable precision, harmony, and order—clear evidence of the deliberate planning of the Creator, Allah, the Exalted. Furthermore, the perfection of the universe also demonstrates the impossibility of multiple deities sharing responsibility for its creation. If there were more than one, each with independent will and desire, conflict and chaos would be unavoidable, as each would seek to impose their own command. 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 seamless balance of the cosmos—the orbits of the planets, the cycles of nature, the laws of physics—testifies to the unity of its Creator. Allah, the Exalted, alone sustains this perfect order, and His Oneness is reflected in the harmony of His creation. This analogy of the building thus serves as a simple yet profound reminder: if human works require planning and intelligence, how much more so the universe, whose scale and complexity far surpass anything people can construct. Its perfection is not the product of chance, but the undeniable sign of the One, All-Wise Creator.

Not only does Allah, the Exalted, possess the creative power to resurrect the dead and the authority to hold them accountable for their deeds, but He also has complete and perfect knowledge of every person’s intentions, speech, and actions. This comprehensive knowledge, combined with His absolute power and authority, encompasses all that is necessary to establish Judgement Day with complete justice and precision. No detail escapes His awareness, ensuring that every individual is judged fairly according to their true conduct and inner state. Chapter 23 Al Mu’minun, verse 17:

“...and never have We been of [Our] creation unaware.”

When one reflects upon the perfectly balanced water cycle, it becomes a clear sign of the wisdom and planning of the Creator, Allah, the Exalted. Water evaporates from the seas, rises into the atmosphere, and condenses into clouds, eventually descending as rain. This rain, though naturally acidic, is neutralised by the mountains so that it becomes suitable for human, animal, and plant life. If even the slightest alteration occurred in this delicate balance, it would result in devastation for all living beings on Earth. The oceans themselves are another testimony to divine design. The salt within them prevents the decay of dead creatures from contaminating the waters. Without this natural purification, marine life would not survive, and the corruption of the oceans would spread to the land, destroying life altogether. Furthermore, the composition of seawater is so finely balanced that it allows both marine life to flourish within it and heavy ships to sail upon its surface. If the properties of water were altered even slightly, only one of these functions could exist—either thriving sea life or navigable waters—but not both simultaneously. Remarkably, even in the modern age, sea transport remains the most widely used method of moving goods across the globe, showing how essential this balance is for human civilisation. Rain itself is also perfectly measured. Too little rain results in drought and famine, while too much rain causes destructive floods. The precise regulation of rainfall ensures the continuation of life, agriculture, and sustenance. Such harmony and precision cannot be the product of chance. The water cycle, the oceans, and rainfall all testify to the existence of a Creator who designed the universe with wisdom, balance, and purpose. 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...”

Even though people often show ingratitude by disobeying Allah, the Exalted, by misusing the blessings He has bestowed upon them, He continues to sustain and provide for all of His creation out of His boundless mercy and generosity. Chapter 23 Al Mu'minun, verses 18-20:

“...And indeed, We are Able to take it away. And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat. And a tree issuing from Mount Sinai which produces oil and food for those who eat.”

The Earth has indeed been designed in a way that sustains life and provides countless forms of provision for the creation. One of the most striking examples of this is the process by which a dead seed is granted life. No matter how advanced human knowledge becomes, the actual spark of life that transforms a lifeless seed into a living plant remains beyond human control. This reality points directly to the power and will of the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 4:

“And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit...”

This verse highlights a profound truth: even when land is adjacent, the soil appears similar, and the water source is the same, the fruits produced differ in taste, quality, and benefit. This variation cannot be explained solely by agricultural or environmental factors. Rather, it is a deliberate act of divine will, reminding people that the ultimate decision of outcome rests with Allah, the Exalted. Even within a single tree, the fruits it bears are not identical in quality or sweetness. This subtle but undeniable reality demonstrates that the processes of growth and provision are not random, nor are they entirely dictated by human effort. Instead, they are governed by the wisdom and decree of the Creator, who distributes His blessings as He wills. Such reflections remind people of their dependence on Allah, the Exalted, and encourage gratitude for the diversity of provision He has placed at their disposal. They also serve as a lesson in humility: while human beings may cultivate, irrigate, and harvest, the true control over life, growth, and quality lies beyond them, in the hands of the One who sustains all creation.

The theory of evolution attributes the diversity of life to random mutations—an inherently blind and imperfect process. Yet, observing the precise design of each species, perfectly suited to its environment, reveals that such complexity cannot arise by chance. Every creature reflects the foresight and purpose of an All-Knowing Creator. Consider the camel: it is expertly adapted to survive the harsh desert. Its long legs keep it elevated above the scorching sand, thick eyelashes protect its eyes from dust, and its humps store fat, sustaining it during long periods without food or water. Such design is clearly the product of divine wisdom. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat offers another example of perfect creation. From its body, between excretion and blood, comes pure, nourishing milk that is wholesome and palatable. Even a minor flaw in this process would render the milk 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.”

And chapter 23 Al Mu'minun, verse 21:

“And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies...”

Allah, the Exalted, has indeed granted people countless means of livelihood, many of which are directly tied to the blessings He has placed within creation. Among these are cattle and other animals, which serve not only as a source of provision but also as a source of joy and beauty for their owners, while simultaneously strengthening the economy and ensuring stability within society. Chapter 16 An Nahl, verse 6:

“And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].”

This verse highlights not only the material benefit of animals but also the aesthetic and emotional satisfaction they bring to people. Their presence is a reminder of divine generosity, as they provide food, clothing, and economic opportunity, while also symbolising the beauty of the creation of Allah, the Exalted. In addition, Allah, the Exalted, has made animals a means of travel, enabling people to reach distant lands for trade, exploration, and even leisure. Despite the advancements of modern transportation, there remain regions of the world where access is only possible through animal transport. In such places, animals continue to play a vital role in connecting people to natural resources and sustaining local economies. Chapter 16 An Nahl, verse 7:

“And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.”

And chapter 23 Al Mu'minun, verses 21-22:

“And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat. And upon them and on ships you are carried.”

This balance of provision, beauty, and utility demonstrates the comprehensive mercy of Allah, the Exalted. He has not only provided for people's basic needs but has also facilitated commerce, travel, and cultural exchange through the blessings of animals. Reflecting on this should inspire gratitude and recognition that every source of income and every opportunity for prosperity ultimately stems from Him alone.

In addition, every species in creation has been assigned a specific lifespan and reproductive rate, ensuring the delicate balance of life on Earth is maintained. This divine regulation prevents any species from overwhelming or extinguishing others, preserving the harmony that sustains the natural order. For example, the common fly lives only three to four weeks yet can lay up to five hundred eggs; if its lifespan were longer with the same reproductive rate, its population would quickly become unmanageable, disrupting ecosystems. Conversely, long-lived animals such as elephants or whales reproduce far less frequently, producing only a few offspring during their lifetimes. This precise balance keeps each species within its proper limits, maintaining ecological stability. Such perfection cannot arise from chance or blind evolutionary processes. Random mutation and natural selection, by their nature, lack the foresight required to establish and sustain such intricate equilibrium. Rather, this balance reflects the deliberate design and infinite wisdom of the Creator—Allah, the Exalted—who has ordained measure and proportion for all things.

Chapter 23 Al Mu'minun, verse 22:

“And upon them and on ships you are carried.”

The water within the oceans and seas has indeed been created with a remarkable balance that sustains both life beneath its surface and human activity upon it. Its composition is perfectly suited for marine creatures to thrive, while at the same time allowing heavy ships to float and sail across it. If this balance were altered even slightly, the harmony would collapse: either sea life could flourish but ships would sink, or ships could sail but marine ecosystems would perish. The fact that both coexist seamlessly is a clear sign of deliberate design and precise regulation by Allah, the Exalted. Even in the modern age, with all the advancements in technology, sea transport remains the most widely used method for moving goods across the globe. This reliance underscores how essential the oceans are, not only for ecological balance but also for human civilisation and economic stability. Such perfection cannot be the result of accident or coincidence. Rather, it is a testimony to the wisdom of the Creator, who has ordained measure and proportion in all things. The oceans, with their dual role of sustaining life and enabling global trade, remind people of their dependence on Allah, the Exalted, and of the need to use His blessings with gratitude and responsibility.

Furthermore, a person who provides for another, even in a limited way—such as by offering shelter or meeting part of their needs—is naturally regarded as deserving of gratitude. If this is true for human benefactors, then it is even more fitting that gratitude be shown to Allah, the Exalted, who has granted every blessing in the universe to humankind. Gratitude manifests in several forms. With intention, it means that one’s deeds are performed solely to please Allah, the Exalted. If actions are done 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, cautions against this. A clear sign of sincere intention is that a person does not expect appreciation or compensation from others. Gratitude with the tongue involves speaking words of goodness or maintaining silence when speech would not be beneficial. Gratitude through actions means using the blessings one has been granted in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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 harmony in their mental and physical state and to rightly place everything and everyone in their life.

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 all things—alone has the right to determine what should and should not occur within the universe. It is therefore only fair and reasonable that people obey Him, for He alone is the true Owner of all things, including their very selves.

Likewise, when someone lends an item to another, it is only fair that the borrower use it according to the wishes of its owner. In the same way, every

blessing granted by Allah, the Exalted, in this world is a loan, not a permanent gift. As with worldly loans, these blessings must be repaid—not by returning them physically, but by using them in ways that please Allah, the Exalted. In contrast, the blessings of Paradise are gifts and may therefore 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.”

Therefore, an individual should not mistake the transient favours of this earthly existence, which are merely a delegated responsibility and a loan, for the perpetual rewards of Paradise. Understanding this fundamental difference cultivates modesty, compliance, and thankfulness, compelling the person to employ temporal endowments with accountability while simultaneously fuelling aspiration for the boundless enjoyment of the eternal bounties in the Hereafter.

After highlighting signs within the creation that point to the Oneness of Allah, the Exalted, and affirming that He alone is worthy of obedience in every circumstance, the Holy Quran often turns to historical events. These narratives are not mere stories of the past; rather, they serve as living lessons for all people. Through them, Allah, the Exalted, demonstrates the stark contrast between the outcomes of those who obeyed Him with sincerity and those who turned away in arrogance and disobedience. The nations who responded to the call of their Holy Prophets, peace be upon them, with faith and submission were granted safety, blessings, and honour in this world, alongside eternal success in the Hereafter. Conversely, those who rejected

the truth, mocked their Holy Prophets, peace be upon them, and persisted in sin faced humiliation, destruction, and punishment. These accounts are reminders that divine justice is not confined to the Hereafter alone but is also manifested in the rise and fall of nations throughout history. By reflecting on these events, people are encouraged to recognise that the laws of Allah, the Exalted, are unchanging. Just as obedience brought prosperity and disobedience brought ruin to past nations, the same principles apply today. These historical lessons therefore strengthen faith, instil humility, and inspire individuals to align their lives with divine guidance, ensuring they do not repeat the mistakes of those who came before. Chapter 23 Al Mu'minun, verse 23:

“And We had certainly sent Noah to his people, and he said, “O my people, worship Allah; you have no deity other than Him; then will you not fear Him?””

Islam teaches that the only One who deserves absolute and unconditional obedience in every situation is the Creator and Sustainer, Allah, the Exalted. In reality, whatever or whoever a person consistently obeys and models their life upon becomes the object of their worship, even if they outwardly deny belief in any deity. Human beings are created with an innate tendency to follow and submit to something—whether it be other people, social media, fashion, culture, wealth, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

This verse makes clear that worship is not limited to verbal declarations or ritual acts, but is reflected in obedience and submission. To obey one's desires, or to blindly follow worldly influences, is in effect to worship them. Therefore, those who profess faith must support their verbal declaration with sincere action. True faith requires that Allah, the Exalted, be obeyed above all else, in every circumstance. This means using the blessings He has granted—such as wealth, health, knowledge, and influence—in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person lives in this way, they achieve balance in both their mental and physical state, placing everything and everyone in their rightful place. Such obedience prepares them adequately for their accountability on the Day of Judgement and grants them peace of mind in this world and eternal success in the Hereafter. Chapter 16 An Nahl, verse 97:

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

By contrast, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things—whether desires, trends, or worldly influences—will inevitably misuse the blessings they have been entrusted with. This misuse leads to imbalance, confusion, and misplaced priorities. Such a person fails to prepare for their accountability before Allah, the Exalted, and as a result, experiences stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Chapter 20 Taha, verses 124-126:

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

In summary, obedience is the truest measure of worship. Whoever directs their obedience to Allah, the Exalted, secures balance, tranquillity, and eternal reward. Whoever directs it elsewhere, even unknowingly, will find themselves in a state of loss. Chapter 23 Al Mu'minun, verse 23:

"And We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him; then will you not fear Him?""

It is essential to realize that worshipping Allah, the Exalted, extends far beyond performing ritual acts of devotion such as the obligatory prayers. True worship includes obeying Him in every situation and in the use of every blessing He has provided, in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely a matter of belief that resides in the heart; it must be reflected through concrete actions carried out sincerely for the sake of earning the pleasure of Allah, the Exalted. Those who perform good deeds

for selfish or worldly motives will find no reward with Allah, the Exalted, as highlighted in a Hadith found in Jami At Tirmidhi, number 3154.

Obedience to Allah, the Exalted, requires fulfilling the different aspects of the Holy Quran. This involves three key aspects: first, reciting it correctly and consistently; second, seeking to understand its meanings through trustworthy sources; and third, applying its teachings with sincere intention. A devoted believer prioritizes the guidance of the Holy Quran above personal desires that contradict it, shaping their character according to its divine standards. This mirrors the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character was described as being the embodiment of the Holy Quran, as noted in a Hadith found in Sunan Abu Dawud, number 1342. Truly honouring the Holy Quran means to approach it with seriousness—seeking to comprehend, internalize, and act upon all of its commands and prohibitions without allowing personal preferences to dictate selective obedience. Those who choose to follow only parts of it while disregarding others demonstrate insincerity and thus deprive themselves of the complete wisdom and mercy it 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.”

Furthermore, while the Holy Quran indeed provides guidance and relief for worldly challenges, its primary purpose is far greater—it is meant to lead humanity safely to eternal salvation. One should therefore not reduce it to a mere remedy for worldly hardships, using it only when faced with distress and neglecting it thereafter. Such behavior reflects a shallow understanding

of faith. It is akin to purchasing a car filled with luxurious features but lacking an engine—appearing complete on the surface, yet unable to serve its true purpose.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Chapter 23 Al Mu'minun, verse 24:

“But the eminent among those who disbelieved from his people said, “This is not but a man like yourselves who wishes to take precedence over you...””

When a person chooses to walk a path different from their peers—particularly one rooted in faith and obedience to Allah, the Exalted—it often unsettles those around them. This is because such a choice can expose the inadequacy of others’ decisions, especially when those decisions are driven by personal desires rather than divine guidance. As a result, criticism is frequently directed at those who remain steadfast in their faith, sometimes even from their own family members.

In addition to this personal pressure, broader societal influences—such as social media, fashion trends, and cultural norms—exert a powerful force against those who uphold Islamic values. The promotion of Islam is often perceived as a barrier to ambitions of wealth, status, and unrestrained freedom. Industries that Islam critiques, particularly those built upon excess and exploitation, naturally resist the incorporation of Islamic principles. This resistance fuels the anti-Islamic sentiments that are so prevalent in public discourse and online platforms.

Those who strive to live by Islamic teachings, which emphasise moderation, restraint, and the responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess. Such individuals, acting without self-restraint, are quick to dismiss Islam’s call to discipline as restrictive, even though it is in reality a safeguard for human dignity. They attempt to dissuade others from accepting Islam or discourage believers from practicing it, luring them instead toward a lifestyle of unchecked desires.

A common tactic is to target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet, perceptive observers can easily see through the superficiality of these criticisms. For example, while critics object to Islamic modesty, they do not apply the same scrutiny to other professions that also require strict dress codes—such as law enforcement, the military, healthcare, education, or business. This selective criticism exposes the weakness of their arguments and reveals that their opposition is not truly about clothing, but about Islam’s insistence on self-discipline and moral boundaries. Ultimately, it is the very principles of Islam—its call to moderation, its emphasis on accountability, and the disciplined conduct of its adherents—that provoke such opposition. Those who are unsettled by these values resort to criticism in any form they can, but their arguments remain shallow.

As mentioned earlier, throughout history, the leaders of those who rejected faith have consistently employed various tactics to prevent others from embracing Islam—the religion of all the Holy Prophets, peace be upon them. Their opposition was not rooted in a lack of evidence, for the signs of truth were clear, but rather in fear of losing their social influence, authority, and leadership. One of their recurring strategies was to cast doubt upon the intentions of the Holy Prophets, peace be upon them, by accusing them of seeking worldly gain, such as wealth, power, or status. Chapter 23 Al Mu’minun, verse 24:

“But the eminent among those who disbelieved from his people said, “This is not but a man like yourselves who wishes to take precedence over you...””

Such accusations, however, were baseless and foolish. The Holy Prophets, peace be upon them, never sought material benefit, nor did they demand wealth, authority, or worldly reward from their people. Their sole mission was to guide humanity to peace of mind in this world and eternal success in the Hereafter. They endured hardship, persecution, and rejection, yet remained steadfast in their call, motivated only by sincerity and compassion for mankind. This historical pattern reveals two important truths: first, that opposition to divine guidance often arises from arrogance and fear of losing worldly privilege; and second, that the purity of the mission of the Holy Prophets, peace be upon them, is evident in their refusal to seek any personal gain. Their lives stand as a testimony that their message was from Allah, the Exalted, and not a fabrication for worldly advantage.

As this tactic would prove ineffective—since the honest and fair-minded individuals of every generation recognized the truthfulness, integrity, and sincerity of their Holy Prophet, peace be upon them—the arrogant leaders among the disbelievers resorted to another strategy to dissuade people from accepting the message of truth. They began to question the human nature of their Holy Prophet, peace be upon them. Chapter 23 Al Mu'minun, verse 24:

“...This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed, He would have sent down angels...”

This argument, however, is deeply flawed. The role of a Holy Prophet, peace be upon them, is specifically designed for humanity. It would therefore be illogical for Allah, the Exalted, to appoint Angels as messengers to guide

human beings. The fundamental purpose of a Holy Prophet, peace be upon them, is to serve as a living, practical example for others—to demonstrate through human experience how to live in accordance with divine guidance. Angels, unlike humans, do not experience hunger, fatigue, emotions, or the daily struggles that define human life. If a Prophet, peace be upon him, were an angel, people would claim that it was impossible for them to follow his example, using this as an excuse before Allah, the Exalted, on the Day of Judgement. Thus, even if Allah, the Exalted, were to send an Angel as a Prophet, He would have to transform him into a human form so that people could relate to him and follow his guidance realistically. It is therefore unreasonable that the non-believers found it astonishing that a human being was chosen to convey the message of truth. Is it not natural that a human messenger would be sent to guide other humans? If people are lost in misguidance and distant from the truth, what is truly surprising—that their Creator and Sustainer would mercifully send someone to guide them, or that He would abandon them to persist in error? Indeed, the reaction of those who deny this truth is what is truly astonishing.

Chapter 23 Al Mu'minun, verse 24:

“...This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed, He would have sent down angels...”

This verse could also suggest that the individuals may have demanded evidence of the unseen realms, such as the Angels, to be made visible to them as a condition for accepting the veracity of their Holy Prophet, peace be upon them. This is a foolish attitude as faith has real value when it consists

of believing in certain unseen realities without requiring direct observation through the five senses, such as seeing Allah, the Exalted. Even so, belief in the unseen is not without evidence. The signs of Allah, the Exalted, are abundant throughout the heavens and the earth. Just as the presence of a painting points to a painter, the existence of a perfectly ordered creation points undeniably to a Creator. Moreover, in worldly matters, people accept and rely upon countless things they cannot directly perceive. For example, many take medicine without understanding or perceiving how it works within the body, yet they trust in its effects. If such trust is placed in worldly matters, how much more should it be placed in the Creator, whose signs are manifest everywhere. The divine code of conduct revealed through Islam is firmly grounded in evidence, reason, and common sense. Yet, by design, some aspects of it are tied to the unseen, for this is what gives faith its true worth. If the unseen were fully unveiled—if Angels were visible, or if the realities of the Hereafter were laid bare—then belief would no longer be a matter of choice, but of compulsion. In such a case, faith would lose its value, for there would be no test of sincerity, no trial of judgment, and no opportunity for obedience in the face of temptation.

The test of life lies precisely here: whether a person accepts the truth despite not perceiving it directly, and whether, after accepting it, they sincerely obey Allah, the Exalted, even though they have the strength and freedom to disobey. For this reason, Allah, the Exalted, has always left a veil over ultimate reality. He has never disclosed it to such a degree that people are forced to believe. If He had done so, the very purpose of human existence—the trial of faith and obedience—would be rendered meaningless. Thus, people should not wait for Allah, the Exalted, or His Angels to appear before them as proof. If that were to happen, it would mark the end of the test, the end of choice, and the beginning of judgement. Faith and obedience are only meaningful while rejection remains possible. The moment reality is fully unveiled, the time of testing will have ended, and the Day of Judgement will have begun.

Another recurring tactic employed by the leaders of those who rejected faith throughout history has been to pressure people into conforming to the majority and the prevailing way of life within their society. They would argue that following the religion of their forefathers, or adhering to the customs of the majority, was safer and more respectable than embracing the truth brought by the Holy Prophets, peace be upon them. In reality, this appeal to majority opinion was nothing more than a tool of manipulation, designed to preserve the authority of the elite class whose only aim was to pursue their worldly desires and ambitions without restraint. Chapter 23 Al Mu'minun, verse 24:

“...We have not heard of this among our forefathers.”

One must be cautious not to fall into the trap of blindly following others, for the behaviour of the majority within society often leads to disobedience of Allah, the Exalted. When people see the majority neglecting Islamic teachings, they may assume that the majority must be correct, and so they follow without reflection. Yet, the truth is that the majority opinion is not always aligned with reality. History itself provides countless examples where widely held beliefs were later proven false, such as the once-dominant notion that the Earth was flat. It is vital to avoid behaving like cattle by blindly following the majority, as such conformity often leads to error and misguidance in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

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

Instead, individuals are commanded to use the reasoning and intellect that Allah, the Exalted, has bestowed upon them. Each circumstance should be evaluated carefully, based on knowledge, evidence, and the guidance of revelation. Even if this leads to decisions that diverge from the prevailing opinions of the majority, such independence of thought is praiseworthy when it is rooted in truth. For this reason, Islam strongly criticises blind imitation in religious matters. Faith must be based on understanding, not on unthinking conformity. Chapter 12 Yusuf, verse 108:

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

Here, the Holy Prophet Muhammad, peace and blessings be upon him, is commanded to declare that his call to Allah, the Exalted, is founded upon insight—clear knowledge, reflection, and understanding. This is the model for all people: to learn, to reflect, and to act upon Islam with awareness and conviction, not simply by following the crowd.

Throughout history, the leaders of those who rejected faith did not limit themselves to questioning the message of the Holy Prophets, peace be upon them, but went so far as to attack their very character. One of the most common accusations levelled against them was that they were insane or possessed. This was despite the fact that, in every case, the Holy Prophets, peace be upon them, were already well known to their people as the most intelligent, trustworthy, and sound individuals in their communities. Chapter 23 Al Mu'minun, verse 25:

“He is not but a man possessed with madness...”

Such accusations were not born out of genuine doubt, but rather out of desperation. The leaders recognised that the message of the Holy Prophets, peace be upon them, threatened their authority, their wealth, and their influence over society. Unable to discredit the truth of the message itself—since it was supported by clear signs, wisdom, and consistency—they resorted to slander, hoping to undermine the credibility of the Holy Prophet, peace be upon them. The irony of these accusations is striking. The very individuals who were known as the trustworthy, who were sought out for their wisdom and fairness, and who displayed unmatched clarity of thought, were suddenly labelled as insane the moment they proclaimed the Oneness of Allah, the Exalted, and called for justice and accountability. This contradiction itself exposes the baselessness of the charge.

Indeed, another tactic employed by the leaders of those who rejected faith was to encourage their followers to remain steadfast upon their inherited way of life, even in the face of clear proofs of divine guidance. They would urge

their people to be “patient” in clinging to falsehood, presenting this stubbornness as loyalty to tradition or strength of character. In reality, this so-called patience was nothing more than obstinacy in error, motivated by the leaders’ desire to preserve their influence and prevent the spread of truth. Chapter 23 Al Mu’minun, verse 25:

“...so wait concerning him for a time.”

Such advice was deeply dangerous, for those who remained firm upon misguidance risked sealing their fate in disbelief. To persist in rejecting the truth, despite its clarity, placed them in grave peril of divine punishment. Worse still, many would die in that state of denial, which is the ultimate loss—sacrificing eternal success for fleeting worldly attachments. The Holy Quran repeatedly warns against this false sense of security. True patience is not to stubbornly resist divine guidance, but to endure hardship in obedience to Allah, the Exalted, and to remain steadfast upon the truth even when it is unpopular or difficult. The patience promoted by disbelieving leaders was the very opposite: a call to resist the truth and to remain comfortable in error. This historical pattern serves as a reminder that people must be cautious of voices that encourage them to delay or resist divine guidance under the guise of loyalty, tradition, or cultural pride. Real success lies in recognising the truth when it becomes clear, embracing it with sincerity, and exercising patience in living by it—rather than in clinging to falsehood until punishment or death overtakes them. Chapter 23 Al Mu’minun, verses 26-27:

“[Noah] said, "My Lord, support me because they have denied me." So We inspired to him, "Construct the ship under Our observation, and Our

inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned."

It is important to note that only those members of the family of the Holy Prophet Nuh, peace be upon him, were saved who, like him, obeyed Allah, the Exalted. Even his wife, who failed to follow in his footsteps by disregarding divine guidance, met the same fate as her disbelieving people. Chapter 66 At Tahrim, verse 10:

"Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter.""

This example serves as a profound reminder that salvation is not determined by family lineage, social standing, or personal connections. Allah, the Exalted, is the Supreme and perfectly just Judge who evaluates each individual based on their faith, intentions, words, and deeds—not on ancestry or associations. To assume that noble heritage or proximity to righteousness can shield one from accountability is to imply partiality and injustice on the part of Allah, the Exalted—an idea that is utterly false. Chapter 45 Al Jathiyah, verse 21:

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

Thus, one must abandon the dangerous illusion that they can defy Allah, the Exalted, while relying on another's status or intercession to save them from punishment on the Day of Judgement. This very misconception misled many past nations, and sadly, some people today continue to harbour a similar false hope—believing that the Holy Prophet Muhammad, peace and blessings be upon him, will intercede on their behalf regardless of their own actions. While intercession by the Holy Prophet Muhammad, peace and blessings be upon him, is indeed affirmed in authentic narrations, such as the Hadith found in Sunan Ibn Majah, number 4308, it is also true that some individuals will inevitably enter Hell due to their persistent disobedience. The mere thought of spending even a moment in Hell is terrifying, leaving no room for complacency or wishful thinking.

Furthermore, adopting such an attitude of negligence and entitlement dishonours the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Those who persist in this mindset may be deprived of his intercession entirely, and far worse, may find him bearing witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers specifically to the Muslim community, for they alone have accepted and affirmed the Holy Quran as divine revelation. Non-Muslims, having never embraced its guidance, cannot be described as having forsaken it. Therefore, the warning contained in this verse applies to those who profess faith in Islam yet neglect to live according to the Holy Quran's teachings. The fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement is self-evident and deeply grave.

Accordingly, it is imperative to replace wishful thinking with sincere faith and righteous action. One must cultivate genuine hope in the mercy of Allah, the Exalted, through consistent obedience to His commands and by using every blessing He has 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 is the only path that leads to salvation, true peace of mind, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, even though Allah, the Exalted, grants every person a period of respite to reform their behaviour and return to righteousness, this respite is always temporary and should never be mistaken for approval or neglect. Chapter 23 Al Mu'minun, verse 27:

“...And do not address Me concerning those who have wronged; indeed, they are to be drowned.”

This verse illustrates that while Allah, the Exalted, may delay the punishment of the wrongdoers, His justice is never absent—it is merely deferred for a time that He alone determines. This delay is an act of mercy, offering people an opportunity to repent and correct their ways. However, when they persist in their disobedience and misuse the blessings they have been granted, the eventual consequence becomes inevitable. A person should therefore never be deceived into thinking that, because they have not yet faced punishment—or fail to recognize it—they will be spared altogether. The absence of immediate retribution does not indicate divine approval; rather, it often signifies a test of humility and awareness. In reality, those who persist in misusing the blessings they have been granted, experience a more subtle yet profound form of punishment in this world. Their inner peace deteriorates, leading to an unbalanced mental and physical state. They lose clarity about their purpose, misplace priorities, and fail to correctly position everything and everyone within their lives. As a result, the very things that should have been sources of comfort and stability—such as family, friends, careers, and wealth—turn into sources of stress and anxiety. Their disordered perception leads them to blame external factors or innocent people, such as their spouses or loved ones, for their unhappiness. When they sever these relationships, they further isolate themselves, plunging deeper into confusion, mental distress, and emotional instability. Over time, this downward spiral can manifest in depression, substance abuse, and even suicidal tendencies. This outcome is evident when observing those who persistently misuse their blessings, particularly among the wealthy and influential. Despite enjoying apparent worldly luxuries, many of them live with inner turmoil and spiritual emptiness—a clear sign that material success cannot substitute for divine obedience or spiritual fulfillment. Ultimately, such people not only suffer in this world but also fail to prepare for their accountability in the Hereafter. Their heedlessness will lead to a far more

severe punishment in the next life, one that makes all worldly distress pale in comparison. Thus, every person must remember that the respite granted by Allah, the Exalted, is not a sign of His neglect, but an opportunity to repent, reform, and realign their life with His commands before that window closes forever.

Those who truly comprehend this reality and wisely take advantage of the respite granted to them in this worldly life will remain steadfast in their obedience to Allah, the Exalted. They will use the blessings bestowed upon them in the manner prescribed by Islamic teachings, recognising that every gift is a trust and every opportunity a responsibility. By doing so, they will achieve balance in both their mental and physical state, placing everything and everyone in its rightful place. This alignment of priorities ensures that they live with clarity and purpose, while also preparing adequately for their ultimate accountability on the Day of Judgement. Such a life, rooted in obedience and gratitude, naturally leads to peace of mind in this world and eternal tranquillity in the Hereafter. Moreover, those who live in this way are not left to face life's challenges alone. They are granted the aid and support of Allah, the Exalted, in every circumstance. With His assistance, they are able to overcome difficulties, endure trials with patience, and emerge successful in both worldly and religious affairs. Their reliance upon Him becomes the source of their strength, and their trust in Him ensures that no hardship can overwhelm them. In essence, the one who uses their respite to obey Allah, the Exalted, secures for themselves a life of balance, peace, and divine support—qualities that lead to success in both worlds. Chapter 23 Al Mu'minun, verses 28-29:

“And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.' And say,

'My Lord, let me land at a blessed landing place, and You are the best of those who accommodate.'"

And chapter 65 At Talaq, verse 2:

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

It is important to recognize that divine aid does not necessarily align with a person's individual wishes or expectations. Rather, it manifests according to the infinite knowledge and perfect wisdom of Allah, the Exalted. His assistance is never random nor withheld without reason; it is always delivered at the most fitting time and in the manner that brings the greatest benefit. Although the wisdom behind it may not always be immediately evident, it operates with absolute precision, guiding events toward outcomes that truly serve a person's best interests. This understanding reminds one not to measure divine support through the lens of temporary desires or limited perception. What may appear as delay, hardship, or denial is often, in reality, a concealed form of mercy and direction. By trusting in the perfect plan of Allah, the Exalted, a person develops patience, humility, and sincere reliance upon Him—qualities that secure His ongoing assistance in both this world and the Hereafter.

Chapter 23 Al Mu'minun, verse 29:

“And say, ‘My Lord, let me land at a blessed landing place, and You are the best of those who accommodate.’”

An important part of leaving any situation in the correct way is to reflect upon it and learn lessons that improve one’s conduct towards Allah, the Exalted, and towards people. By doing so, one avoids repeating the same mistakes of the past and instead grows in wisdom and obedience. This ensures that the blessings granted by Allah, the Exalted, are used in the manner outlined by Islamic teachings, leading to balance in both mental and physical states and allowing everything and everyone to be placed in their rightful place. Learning from experiences also refines one’s behaviour towards others, ensuring that their rights are fulfilled and that justice and peace spread within the home and society.

Another important aspect of departing past situations is to avoid harbouring resentment or bitterness towards others for the mistakes they have made. While one must take practical steps to protect themselves from future harm so that history does not repeat itself, they should also strive to release negative feelings and forgive for the sake of Allah, the Exalted. Forgiveness is a means of attaining divine mercy. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiving others opens the door to one's own forgiveness, softens the heart, and allows a person to move forward without the burden of grudges.

Finally, when leaving a situation, one must exit it not only physically but also mentally and emotionally. Remaining trapped in the past—whether by longing for what has gone or by reliving past difficulties—inevitably breeds ingratitude and impatience. True progress requires accepting that life is a journey of stages, each decreed by Allah, the Exalted, for the ultimate good of His servants. The one who resists this reality falls into discontent, while the one who accepts it learns valuable lessons, strengthens their relationship with Allah, the Exalted, and improves their dealings with people. Such a person looks forward with positivity, trusting that Allah, the Exalted, only chooses what is best in every case. By embracing these qualities—learning, forgiving, and moving forward—one ensures that they continue to use the blessings of Allah, the Exalted, correctly, which leads to peace of mind in both worlds through balance within themselves and harmony in their relationships.

After describing the contrasting outcomes of those who sincerely obey Allah, the Exalted, and those who persist in disobedience, the Holy Quran then calls upon all people to reflect and adopt the right course of action. Chapter 23 Al Mu'minun, verse 30:

“Indeed in that are signs...”

This brief yet profound statement serves as a reminder that the events of history, the trials of individuals, and the experiences of nations are not random occurrences but signs filled with wisdom for those willing to reflect. It warns against adopting a self-absorbed way of life, where one's focus is restricted solely to personal circumstances while ignoring the greater realities that surround them. Such a narrow perspective blinds the heart, preventing it from recognising the lessons embedded in the world and thereby missing opportunities for growth and refinement. Reflection upon these signs is one of the most reliable means of cultivating sound character, avoiding repeated mistakes, and attaining lasting inner peace. It fosters balance in both mental and physical states and enables a person to correctly prioritise everything and everyone in their life. For instance, observing how the wealthy and famous often misuse their blessings—only to be overcome by anxiety, depression, addiction, or even suicide despite their material comfort—demonstrates that true tranquillity cannot be purchased with wealth or secured through unchecked indulgence of desire. Similarly, witnessing the struggles of those afflicted with illness should instil 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 beyond 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, recognising that every circumstance—whether ease or hardship—contains lessons intended to guide them toward moral refinement, spiritual growth, and ultimate success in both worlds.

Allah, the Exalted, also reminds people that life in this world is not one of permanence or aimless existence, but rather a profound test — a test to determine whether they will correctly utilize the blessings He has granted them in the manner prescribed by divine teachings. Every individual is entrusted with varying forms of wealth, health, knowledge, influence, and

opportunity, and each of these serves as a measure of their sincerity and obedience to Allah, the Exalted. Chapter 23 Al Mu'minun, verse 30:

“...and indeed, We are ever testing.”

History stands as an open record of this reality. It bears witness to those who passed this test successfully—those who used their blessings in ways pleasing to Allah, the Exalted—and how, as a result, they attained true peace of mind in both worlds. Their obedience led them to achieve a balanced mental and physical state, allowing them to correctly place everything and everyone within their lives according to divine wisdom. Such individuals lived with contentment, purpose, and clarity, and they departed this world in a state of tranquillity, prepared for their accountability on the Day of Judgement.

Conversely, history also records the fate of those who failed this test—those who misused the blessings they were granted, pursuing personal desires and worldly pleasures in defiance of divine guidance. This led them to experience inner chaos and instability, as they lost balance within themselves and misplaced priorities in their lives. Their families, wealth, and achievements became sources of conflict and anxiety rather than peace and fulfilment. By ignoring the guidance of Allah, the Exalted, they not only deprived themselves of spiritual tranquillity in this world but also failed to prepare for their eternal accountability in the Hereafter.

Therefore, one must understand that the test of life is not for the benefit of Allah, the Exalted, for He is free of all need, but for their own. Every moment, choice, and blessing presents an opportunity to either ascend toward peace and success or fall into confusion and loss. A wise person, therefore, adopts the right attitude—one of gratitude, humility, and obedience—realizing that their ultimate success lies in using every blessing as a means to draw closer to Allah, the Exalted, and to prepare for the everlasting life to come.

However, because obedience to Allah, the Exalted, often conflicts with worldly desires, many people have neglected the lessons of history and ignored the examples around them. Instead, they have continued to follow man-made systems that cater to their ambitions and material desires. Chapter 23 Al Mu'minun, verse 31:

“Then We produced after them a generation of others.”

Yet, Allah, the Exalted, did not cease extending His mercy and guidance to humanity. Throughout time, He sent His Holy Prophets, peace be upon them, to remind people of their true purpose—to succeed in the test of life by attaining 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 23 Al Mu'minun, verse 32:

“And We sent among them a messenger from themselves...”

The Holy Prophets, peace be upon them, were chosen from within the very nations to which they were sent. They lived their entire lives among their people prior to the announcement of Prophethood, and thus their communities knew them intimately—their manners, their character, their honesty, and their integrity. This alone should have been sufficient reason to accept their message, for they were already recognized as the best among their people in conduct and reliability. It is natural for people to hesitate in trusting a stranger, but not so with someone whose life has been openly lived before them, free of deceit and corruption. Chapter 23 Al Mu'minun, verse 32:

“And We sent among them a messenger from themselves, [saying], “Worship Allah; you have no deity other than Him; then will you not fear Him?””

Islam holds that absolute and unconditional obedience is rightly reserved solely for the Creator and Sustainer—Allah, the Exalted. In a profound sense, that which an individual consistently obeys to direct their life essentially becomes the object of their worship, regardless of any outward denial of devotion to a deity. Humanity possesses an intrinsic drive to yield to and model their lives after something, whether it be other individuals, cultural trends, material wealth, or the dictates of their own desires. Chapter 25 Al Furqan, verse 43:

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

This verse clarifies that the concept of worship extends far beyond mere verbal affirmations or ritual performances; it is powerfully expressed through obedience and submission. To capitulate to personal desires or to follow transient worldly influences without question is, in effect, a form of worship. Therefore, those who profess belief must validate their words through sincere actions. True faith mandates that Allah, the Exalted, be obeyed above all else, in every circumstance. This requires believers to utilize the blessings entrusted to them—such as health, wealth, knowledge, and influence—in ways that are pleasing to Him, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By structuring life in this manner, an individual achieves balance in both their inner and outer worlds, assigning the correct priority to everything and everyone. Such complete obedience prepares them for the reckoning they will face before Allah, the Exalted, and secures for them serenity in this life and everlasting success in the Hereafter. Chapter 16 An Nahl, verse 97:

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

Conversely, those who reject the Oneness of Allah, the Exalted, and instead dedicate themselves to worldly allurements or their own unbridled desires, inevitably misuse the resources and opportunities entrusted to them. This path leads to confusion, imbalance, and a distortion of priorities. Such

individuals disregard their ultimate accountability before Allah, the Exalted, and consequently experience difficulty and inner turmoil in both worlds, even if they maintain an outward appearance of material well-being. 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.""

Ultimately, if a person directs their absolute obedience to Allah, the Exalted, they achieve tranquillity because their life aligns with its divine purpose, experience balance because everything is placed in its proper context, and secure an eternal reward because they fulfil their covenant with their Creator. Conversely, anyone who directs their ultimate obedience to other things—such as their own desires, worldly trends, power, or wealth—is submitting to sources that are temporary, flawed, and incapable of providing lasting stability or ultimate fulfilment. This path inevitably leads to loss and imbalance, both in this life and the next. Chapter 23 Al Mu'minun, verse 32:

"And We sent among them a messenger from themselves, [saying], "Worship Allah; you have no deity other than Him; then will you not fear Him?""

Worshipping Allah, the Exalted, is therefore comprehensive, extending well beyond mere ritual performance like the obligatory prayers. True worship is demonstrated through obedience to Him in all aspects of life, utilizing every blessing—be it wealth, health, or knowledge—exactly as He commands, in accordance with the guidance provided in the Holy Quran and the exemplary traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not solely an internal matter of the heart; it must be substantiated through sincere action undertaken solely for the purpose of earning the pleasure of Allah, the Exalted. Those whose actions are motivated by worldly gain or recognition will ultimately receive no reward from Him, a truth emphasized in a Hadith found in Jami At Tirmidhi, number 3154. This sincere obedience demands a full, active engagement with the Holy Quran, which encompasses three crucial elements: reciting it correctly and consistently, striving to understand its meanings through reliable sources, and sincerely applying its teachings in one's life. A truly devoted individual consistently prioritizes the Holy Quran's guidance over their own personal desires, actively shaping their character according to its principles. This adherence mirrors the perfect example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character was famously described as the very embodiment of the Holy Quran, as recorded in a Hadith found in Sunan Abu Dawud, number 1342. To fully honour the Holy Quran, one must engage with it completely—seeking to understand, internalize, and act upon all its teachings without allowing personal preference to lead to selective obedience. Those who choose to follow only certain parts of the scripture while neglecting others demonstrate a fundamental insincerity, thereby depriving themselves of the Holy Quran's complete wisdom and encompassing mercy. 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 certainly provides guidance for navigating worldly challenges, its true purpose is vastly more significant: to lead humanity to peace of mind in both worlds. One should therefore not reduce the Holy Quran to a temporary utility—a book that is consulted only during periods of hardship and then subsequently neglected. Such selective engagement, they argue, signifies a superficial understanding of faith. This is likened to owning a car that possesses every luxury feature but entirely lacks an engine. While it may appear complete and functional on the surface, it is ultimately unable to fulfil its core function. Similarly, treating the Holy Quran as a mere tool for crisis management means one misses the fundamental, spiritual power required to drive their life toward its ultimate purpose of guiding one 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.

In truth, every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and embraces systems devised by human beings does so out of a desire to fulfil worldly inclinations. This is because every man-made code is ultimately shaped by human ambition, preference, and self-interest. Unlike the divine law—founded upon perfect wisdom, justice, and mercy—human systems are products of flawed understanding and personal desire. Those with wealth and power are often the most resistant to divine guidance. They realize that accepting the truth would oblige them to submit to a higher moral authority—one that places ethical limits on their greed, indulgence, and misuse of influence. Submitting to such a framework would require them to uphold justice and abandon self-serving practices. Out of fear of losing their privileges and dominance, they reject the truth and, in many cases, strive to mislead others, thereby securing followers who reinforce their corruption. In doing so, they attempt to preserve fleeting

worldly comfort while sacrificing their eternal salvation. This behaviour has been witnessed throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the societal elites—those whose power and status depended on maintaining injustice and moral decay. Their denial was not due to a lack of evidence or uncertainty about the truth of the message; the signs of Allah, the Exalted, were clear and undeniable. Rather, their opposition stemmed from arrogance and pride, a refusal to humble themselves before the truth, and an unwillingness to restrain their desires. Hence, the rejection of divine guidance is seldom an issue of intellect or evidence. It is, at its core, a spiritual and moral failure—a conscious refusal to submit to the authority of the Creator, driven by the pursuit of unrestrained desires and the love of worldly status. Chapter 23 Al Mu'minun, verse 33:

“And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, “This is not but a man like yourselves...””

The first point to understand about this verse is that it warns that whenever a person allows their worldly desires to dominate them, they will ignore and reject the reality of their accountability in the Hereafter. Accepting and preparing for that accountability would require them to restrain themselves, which in turn prevents them from fulfilling their unchecked desires and ambitions. When a person becomes consumed by worldly desires, they lose control over their actions and are driven solely by the urge to satisfy those desires, often disregarding the harmful consequences that follow. This condition can be compared to that of a drug addict, whose craving for drugs clouds their judgment and compels them to destructive behaviour. They may even commit wrongful acts, such as theft, while remaining oblivious to the harm they cause themselves and others, because their addiction has

stripped them of self-control. In the same way, excessive attachment to wealth, status, or other worldly pleasures can become an addiction that governs a person's life, leading them to immoral actions and ultimately to ruin. It is therefore essential for a person to learn how to manage their desires, pursuing only what is lawful and doing so in moderation. Desires in themselves are not condemned, but when left unchecked they corrupt character, damage relationships, and even harm mental and physical health. By keeping them within proper limits, a person safeguards both their worldly well-being and their spiritual state. Every individual must also recognise that the worldly things they have been granted are not ends in themselves, but tests from Allah, the Exalted. The true question is whether these blessings will be used in the correct way, as outlined in divine guidance, or whether they will become distractions that lead a person away from their higher purpose. To succeed in this test, one must not allow worldly desires to dominate, but instead use every blessing as a means of drawing closer to what is right, thereby securing peace of mind in this life and ultimate success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

When an individual chooses to follow a path grounded in faith and obedience to Allah, the Exalted, rather than conforming to the ways of the majority, their decision often unsettles those around them. This is because such a choice serves as a silent reminder of the shortcomings in others' own pursuits—especially when those pursuits are driven by desire, pride, or worldly ambition instead of divine guidance. Consequently, people who remain steadfast in their faith frequently face criticism, mockery, or alienation, sometimes even from their closest family members and friends.

Beyond personal circles, broader societal pressures amplify this challenge. Modern culture—shaped by social media, entertainment, consumerism, and popular trends—often glorifies indulgence, wealth, and self-gratification. In such an environment, adherence to divine principles is viewed as outdated or restrictive. The call of Islam to moderation, humility, and moral discipline is therefore resisted by industries and ideologies built upon excess and exploitation. These forces naturally oppose the promotion of Islamic values, as they see them as an obstacle to profit and unrestrained freedom. Hence, anti-Islamic sentiment becomes widespread—manifesting through distorted portrayals, biased narratives, and selective criticism.

Those who sincerely strive to live according to divine teachings, which emphasize restraint, balance, and gratitude, are often met with hostility by those who view discipline as a limitation. People immersed in indulgence frequently label the Islamic way of life as rigid, failing to recognize that it is, in truth, a path of inner freedom and protection from harm. To dissuade others from embracing or practicing Islam, such critics resort to misrepresentation—attacking its principles piecemeal in hopes of weakening its overall image. A common example is the criticism directed toward Islamic modesty, particularly in the dress of women. Detractors often portray it as an oppressive restriction, yet they raise no objection when other professions—such as the military, medicine, law enforcement, or business—enforce their own strict dress codes. This inconsistency exposes the superficiality of their arguments. The true issue, therefore, is not modesty itself, but Islam's insistence on moral discipline and self-restraint—values that contradict the culture of unbounded desire. Ultimately, opposition to Islam stems from discomfort with its principles of moderation, accountability, and submission to the Creator. Those unsettled by these values attempt to discredit them in any way possible, but their objections lack depth and sincerity.

History bears witness to this same pattern. The leaders and elites who rejected the messages of the Holy Prophets, peace be upon them, did not do so because they found the truth unclear. Rather, they feared losing their power, privilege, and influence over others. To preserve their worldly authority, they sought to undermine the credibility of the Holy Prophets, peace be upon them, in different ways. For example, they would question the human nature of their Holy Prophet, peace be upon them, thereby indicating that a Holy Prophet, peace be upon them, should instead be a supernatural creature with powers. Chapter 23 Al Mu'minun, verses 33-34:

“...This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink. And if you should obey a man like yourselves, indeed, you would then be losers.”

The role of a Holy Prophet, peace be upon them, is uniquely designed for humanity, and therefore it is not appropriate to assign such a position to beings like Angels. The essential purpose of a Holy Prophet, peace be upon them, is to serve as a living, practical example for people, demonstrating how to conduct themselves in every aspect of life—whether in worship, family, society, or personal struggle. If a Holy Prophet, peace be upon them, were an Angel, people would not be able to relate to their example, for Angels do not experience fatigue, hunger, temptation, or hardship. They are not subject to the same trials and limitations that define human life. This would make it impossible for people to see how divine guidance could be lived out in their own circumstances. Moreover, it could even provide an excuse before Allah, the Exalted, on the Day of Judgement, as people might argue that they could not be expected to follow the example of a being who never faced the struggles of human existence. By choosing Holy Prophets, peace be upon them, from among human beings, Allah, the Exalted, ensured that His

guidance would be embodied in a way that people could understand, relate to, and practically follow. Their lives stand as proof that obedience, patience, and righteousness are possible within the human condition, and that no one can claim the path of faith is beyond reach. This wisdom shows that Prophethood is not only about delivering revelation but also about living it, so that humanity has a clear and attainable model to follow.

Chapter 23 Al Mu'minun, verses 33-34:

“...This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink. And if you should obey a man like yourselves, indeed, you would then be losers.”

Generally speaking, it is essential to recognize and appreciate the virtuous conduct of those who sincerely strive to obey Allah, the Exalted, by correctly utilizing the blessings they have been granted in the manner outlined in Islamic teachings. Observing such individuals serves as a source of inspiration and practical guidance, enabling one to adopt their commendable character and strengthen their own faith. However, when reflecting upon the lives of the righteous, one must guard against two opposing extremes that can lead to misguidance.

The first extreme is to diminish the status of the righteous, including the Holy Prophets, peace be upon them, under the misconception that doing so

somehow magnifies the greatness of Allah, the Exalted. In reality, this attitude stems from ignorance and results in a dangerous lack of reverence toward those whom Allah, the Exalted, has chosen and honoured. When one fails to appreciate the greatness of the righteous, they lose the ability to learn from their example. It is impossible to sincerely emulate someone who is not respected or regarded as a model of excellence. Thus, undermining the rank of the righteous leads to spiritual stagnation and weakens one's connection to divine guidance.

The second extreme is to elevate the righteous beyond the limits set by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This attitude, though often driven by love or admiration, can cause individuals to view the righteous as angelic or supernatural beings rather than as human beings who struggled, endured, and succeeded through the help of Allah, the Exalted. When the righteous are perceived as being beyond human capacity, their example becomes unattainable, and instead of striving to emulate them, people confine themselves to merely praising them verbally. This misplaced reverence can lead to the illusion that expressing admiration is sufficient for spiritual success, even though one fails to follow the righteous in action and conduct.

The truth lies in maintaining balance. One must honour and respect the righteous without exaggeration, recognizing their elevated status as granted by Allah, the Exalted, while understanding that they were human beings who achieved greatness through sincerity, obedience, and steadfastness. This balanced perspective fosters both love and motivation—it nurtures reverence that inspires imitation, rather than passive admiration. While it may be beyond one's capacity to reach the exact rank of the Holy Prophet Muhammad, peace and blessings be upon him, or other great figures of faith,

every person is capable of striving toward their own potential by embodying the virtues of truthfulness, patience, humility, and devotion that characterized the righteous.

In summary, one must avoid both extremes: neither belittling the righteous nor deifying them. The proper approach is to regard them as honoured servants of Allah, the Exalted—worthy of respect, love, and imitation. By doing so, a person opens the door to personal growth, balance, and spiritual refinement, walking the same path of virtue that led the righteous to peace and success in both worlds.

Chapter 23 Al Mu'minun, verse 34:

“And if you should obey a man like yourselves, indeed, you would then be losers.”

It is indeed remarkable that, throughout history, the leaders and elite of society have consistently sought to undermine divine guidance by casting doubt upon the human nature of a Holy Prophet, peace be upon them. They would argue that a Holy Prophet, peace be upon them, who eats, sleeps, and lives as other people do could not possibly be chosen by Allah, the Exalted. In doing so, they attempted to diminish the credibility of the Holy Prophets, peace be upon them, despite the fact that their very humanity was what made them the most relatable and practical examples for others to

follow. What makes this contradiction even more striking is that these same leaders demanded unquestioning obedience to themselves. They expected people to follow their customs, uphold their authority, and submit to their desires without hesitation, even though they were driven by worldly ambition and self-interest rather than truth or justice. Thus, they rejected the guidance of those who embodied sincerity, integrity, and divine wisdom, while elevating themselves—despite their flaws—as figures to be obeyed without question. This pattern exposes the true motive behind their opposition: it was not reasoned doubt, but fear of losing control over the people. By discrediting the Holy Prophets, peace be upon them, they sought to preserve their own power. Yet history shows that their efforts were ultimately futile, for divine truth endures while worldly authority fades.

A major reason why people end up obeying and emulating the wrong individuals is because they blindly follow the dominant opinions and behaviours of their society. This tendency to conform arises when one assumes that whatever the majority is doing must naturally be correct. However, the Holy Quran repeatedly warns against such blind conformity, as the majority of people often stray from the path of obedience to Allah, the Exalted. When individuals witness society at large neglecting Islamic teachings, they may feel pressured to conform, mistaking popularity for truth. Yet, truth is not determined by numbers but by divine guidance. History itself demonstrates that majority opinion is often mistaken. Many long-held beliefs—such as the once-universal conviction that the Earth was flat—were later proven false with the emergence of new evidence and knowledge. This serves as a reminder that blindly following the crowd can lead to error in both worldly and spiritual matters. Acting without reflection or understanding is akin to behaving like cattle, driven by instinct and habit rather than reason and insight. 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.”

Therefore, it is essential for each individual to use the intellect and reasoning bestowed upon them by Allah, the Exalted, to evaluate their choices based on sound knowledge and evidence. This thoughtful approach allows one to make decisions aligned with truth, even when they contradict the prevailing views of society. In fact, Islamic teachings strongly condemn blind imitation, especially in matters of faith and conduct. A person is accountable for their own actions and cannot excuse their disobedience by claiming to have merely followed others. Instead, Islam encourages all people to seek knowledge, reflect deeply, and act with understanding and conviction. Only by doing so can one avoid the pitfalls of misguided conformity and remain steadfast upon the path of truth. Thus, true wisdom lies not in following what is popular, but in following what is right. Society's norms may shift, but divine guidance remains constant—serving as the ultimate standard by which one must measure their beliefs, behaviour, and values. Chapter 12 Yusuf, verse 108:

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

Another tactic employed by the leaders of the non-muslims throughout the generations, in order to deter people from accepting divine teachings was to question the reality of resurrection and Judgement Day. Chapter 23 Al Mu'minun, verses 35-37:

“Does he promise you that when you have died and become dust and bones that you will be brought forth. How far, how far, is that which you are promised. Life is not but our worldly life - we die and live, but we will not be resurrected.”

It is essential to understand that when people encounter ideas or principles that challenge their desires, they often resort to exaggeration as a means of rejection. By distorting a concept and presenting it as extreme or unreasonable, they create an excuse to dismiss it entirely. This psychological tactic allows them to maintain their comfort and continue acting in ways that satisfy their lower desires, without facing the discomfort of self-reform. For example, a person who habitually mistreats others—such as family members—might be advised to show kindness, patience, and respect. Instead of reflecting on this guidance and striving to improve, they may exaggerate its implications, claiming that it demands impossible perfection, as though they must become angelic and utterly free from faults. Since such perfection is unattainable, they then declare the advice impractical and continue behaving as before. In truth, the guidance was never calling for flawlessness, but for sincere effort and self-restraint. By rejecting it, they evade responsibility for their actions and stunt their own moral and spiritual growth. This refusal to accept accountability leads to serious consequences. It prevents individuals from developing strong character and encourages the misuse of the blessings granted by Allah, the Exalted. As a result, their inner state becomes disordered: priorities are misplaced, relationships deteriorate, and peace of mind disappears. No matter how much wealth or worldly comfort they possess, such people inevitably experience stress, dissatisfaction, and turmoil, both mentally and physically. More gravely, by avoiding accountability, they also fail to uphold the rights of others. This negligence fosters injustice, resentment, and

corruption within society. Ultimately, those who persist in this way not only harm their communities but also jeopardize their own standing before Allah, the Exalted. On the Day of Judgement, they will find themselves unprepared, for they spent their lives excusing their wrongs instead of correcting them. True success, therefore, lies in honest self-examination, humility, and the willingness to take responsibility for one's conduct—qualities that lead to balance, righteousness, and tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, denying the reality of resurrection and accountability on the Day of Judgement is indeed a curious and misguided position, as signs of resurrection are evident throughout creation and observable in daily life. Allah, the Exalted, brings barren land to life with rain, causing dormant seeds to sprout, grow, and provide sustenance for all living creatures. In the same way, human beings—buried in the earth like seeds—will be brought back to life for judgement. The changing of the seasons also demonstrates this principle: in winter, trees appear lifeless as their leaves fall, yet in spring they bloom anew. Even within the human body, resurrection occurs continuously at the cellular level: old cells die and are replaced, renewing life. The sleep-wake cycle is another daily manifestation, as sleep resembles a temporary death and awakening mirrors revival. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the necessity of the Day of Judgement becomes evident. The universe itself is meticulously balanced: the Earth maintains a perfect distance from the Sun, the water cycle functions with precision, and the ground combines firmness with softness to support life. Yet human actions remain unbalanced. Oppressors often escape justice in this world, while the oppressed endure suffering without full recompense. Those who sincerely obey Allah, the Exalted, may face trials and hardship, whereas those who disobey may enjoy ease and luxury. Since Allah, the Exalted, has established equilibrium in creation, justice for human deeds must also be maintained. As perfect justice is not always realized in this world, it must occur in the Hereafter.

Allah, the Exalted, could dispense complete reward or punishment in this life, but His wisdom dictates otherwise. He provides repeated opportunities for repentance and reform, postponing full recompense until the Hereafter. This life is a temporary testing ground, not Paradise, and ultimate reward and punishment are reserved for the next world. Belief in the unseen—trusting in the promised recompense of the Hereafter—is a defining characteristic of true faith. Were full reward or punishment evident in this world, faith would lose its unique significance.

In addition, fear of ultimate punishment and hope for eternal reward act as powerful motivators, encouraging adherence to righteousness and avoidance of sin. However, for the Day of Recompense to commence, this material world must come to an end, as judgement requires the cessation of all worldly actions. Thus, the end of the world is inevitable.

Reflecting on these realities strengthens belief in the Day of Judgement and inspires preparation for it. This preparation consists of using the blessings granted by Allah, the Exalted, in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such conduct brings peace of mind in this life and eternal success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

Chapter 23 Al Mu'minun, verse 37:

“Life is not but our worldly life - we die and live, but we will not be resurrected.”

The reality is that without Judgement Day and the Hereafter, life in this world would be stripped of its ultimate meaning and purpose. Everything within this worldly existence is temporary and imperfect. No matter what a person acquires—whether wealth, power, knowledge, or companionship—they will inevitably be separated from it, either through the slow passage of time or through the certainty of death. If existence were confined only to this fleeting

world, then all human striving would be reduced to chasing after what will eventually vanish, leaving behind nothing of lasting value. It is the certainty of Judgement Day and the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for which to aspire. They transform every action, sacrifice, and moment of patience into something of eternal significance. Without them, existence would be no more than a pursuit of fleeting pleasures, ending in emptiness. With them, however, life becomes a purposeful journey, where every trial is a test, every blessing is a trust, and every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail, that no good deed will be lost, and that no injustice will go unanswered. It reassures the heart that struggles are not in vain, but are stepping stones toward eternal reward. In this way, the belief in Judgement Day and the Hereafter gives meaning to suffering, direction to effort, and permanence to values such as truth, patience, and compassion. Thus, the Hereafter is not merely an extension of life—it is the very foundation that gives this life coherence and purpose. Without it, existence would be aimless; with it, every moment becomes an opportunity to strive for what is eternal.

But as preparing for one's accountability in the hereafter by obeying Allah, the Exalted, contradicts the worldly desires and aspirations of people, many of them will deny and ignore divine teachings, despite the clear proofs which support it. Chapter 23 Al Mu'minun, verse 38:

"He is not but a man who has invented a lie about Allah, and we will not believe him."

In the face of this opposition one must remain firm on obeying Allah, the Exalted, and avoid blindly following others who persist on pursuing their worldly desires. This is best achieved through obtaining strong faith. Chapter 23 Al Mu'minun, verse 39:

"He said, "My Lord, support me because they have denied me.""

A firm and resilient faith is the foundation for remaining devoted to the obedience of Allah, the Exalted, in every circumstance, whether in times of ease or in times of hardship. Such faith does not arise by chance; it is nurtured through careful study, reflection, and the practical application of the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources make clear that true obedience to Allah, the Exalted, is the path to peace and contentment in this life and everlasting success in the Hereafter. When a person lacks understanding of these principles, their faith remains fragile and easily shaken. In such a state, they are more likely to abandon obedience when their personal desires conflict with divine guidance. This weakness blinds them to the reality that setting aside their desires in favour of following the commands of Allah, the Exalted, is not a restriction but the very key to attaining lasting tranquillity. For this reason, it is essential that a person strengthens their faith by seeking knowledge and putting it into practice. Faith grows when it is supported by understanding and lived experience, not merely by words. By using the blessings they have been granted in the way prescribed by Islamic teachings, a person achieves balance in both mind and body, and learns to place everything and everyone in their rightful place. In this way, strong faith becomes a guiding light and a source of stability, enabling a person to resist the pull of their lower desires and to live a life of

gratitude, discipline, and peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Those who persist in chasing worldly desires, thereby misusing the blessings granted to them, must not be deceived into thinking that the temporary respite they enjoy exempts them from accountability. This period of ease is not a permanent reprieve; rather, it is a limited opportunity granted by Allah, the Exalted, to reflect, reform, and realign their actions with His commands. Chapter 23 Al Mu'minun, verse 40:

"[Allah] said, 'After a little, they will surely become regretful.'"

In reality, this persistent indulgence in disobedience has immediate consequences in this world. It disrupts a person's ability to maintain a balanced mental and physical state and causes them to misplace priorities, relationships, and responsibilities. Family, friends, career, and wealth—normally sources of comfort—become sources of stress and frustration. Those who continue in disobedience often misattribute the cause of their difficulties, blaming others, such as spouses or colleagues, rather than recognizing the root of their challenges lies in their own choices. When good people are cut out of their lives, the consequences escalate, often manifesting as mental disorders, depression, substance misuse, or even suicidal tendencies. This pattern is evident among those who enjoy material abundance yet fail to use their blessings in ways pleasing to Allah, the Exalted. Despite worldly luxuries, their inner lives remain unbalanced and fraught with distress. Furthermore, because their focus on worldly

indulgences prevents practical preparation for their accountability on the Day of Judgement, their consequences in the Hereafter will be far graver. Chapter 23 Al Mu'minun, verse 41:

"So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people."

Their temporary pleasures in this life are outweighed by lasting loss in the next, illustrating that true peace, balance, and success cannot be found apart from sincere obedience to Allah, the Exalted, and the correct use of the blessings He has granted.

Chapter 23 Al Mu'minun, verse 40:

"[Allah] said, 'After a little, they will surely become regretful.'"

Regrets can be understood as falling into two main categories. The first are regrets over worldly matters, such as not getting married, not having children, or missing out on certain opportunities. These types of regrets, whatever form they take, are never permanent. They may come to an end when a person fulfils their desire, changes their perspective, or eventually passes away. By their very nature, they are temporary, as the longest they can last

is until death. They are also not of great significance, for while they may cause sadness or disappointment, they do not result in severe punishment or torment. Furthermore, these regrets will completely vanish if a person is admitted into Paradise through the mercy of Allah, the Exalted.

The second category, however, are the regrets of the Hereafter. These are far more serious and long-lasting, as the time spent in the grave and on Judgement Day will far exceed the span of one's earthly life. Such regrets will not end until a person enters Paradise—and for some, this may never occur, or it may only happen after an unimaginably long time. Chapter 22 Al Hajj, verse 47:

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

These regrets are of the utmost significance, for they may lead to severe punishment and torment in the Hereafter. For this reason, a person should reflect deeply and show kindness to themselves by striving to remove the potential regrets they may face in the grave and on Judgement Day, before concerning themselves with the temporary regrets of this world. Chapter 89 Al Fajr, verses 23-24:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, “Oh, I wish I had sent ahead [some good] for my life.””

And chapter 23 Al Mu'minun, verse 41:

“So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people.”

This concise yet meaningful statement reminds the reader that the events of history, the challenges faced by individuals, and the experiences of entire nations are not mere coincidences. Instead, they carry profound wisdom for those who pause to reflect. It cautions against a self-centred approach to life, where one focuses only on personal circumstances while ignoring the broader realities that surround them. Such narrow-mindedness, the statement explains, clouds the heart, preventing it from perceiving the lessons embedded in the world and thereby forfeiting opportunities for personal growth and refinement. Contemplating these signs is a powerful way for a person to cultivate sound character, avoid repeated mistakes, and achieve lasting inner peace. It promotes harmony in both mental and physical states and allows the individual to assign proper importance to people and matters in their life. For instance, observing the wealthy or famous who misuse the blessings they have been granted—yet suffer anxiety, depression, addiction, or even take their own lives despite material abundance—demonstrates that true serenity cannot be bought or secured through unrestrained indulgence. Similarly, witnessing the hardships of those struggling with illness should inspire gratitude for one's own health and

motivate its careful preservation before it is lost. Islam encourages mindfulness and reflection, urging individuals to look beyond the narrow confines of personal experience and draw lessons from the world around them. By doing so, a person develops humility, gratitude, and perspective, recognising that every circumstance—whether comfort or difficulty—carries guidance intended to foster moral growth, spiritual refinement, 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.

Yet, since submitting to Allah, the Exalted, frequently opposes personal worldly desires, many have disregarded the lessons offered by history and the examples set by others. Instead, they persist in following human-devised systems that serve their ambitions and satisfy their material cravings. Chapter 23 Al Mu'minun, verse 42:

“Then We produced after them other generations.”

Allah, the Exalted, reminds all people that life in this world is temporary, and that they must take advantage of the limited time they have been granted by correctly using the blessings placed in their care, as outlined in divine guidance. In doing so, a person secures peace of mind in both worlds, achieving balance in their mental and physical state and placing everything and everyone in their rightful place. Chapter 23 Al Mu'minun, verse 43:

“No nation will precede its time [of termination], nor will they remain [thereafter].”

Time is the one blessing that cannot be purchased, even through unlawful means, and once it departs from a person, it never returns. This reality is universally acknowledged, regardless of faith, yet many people fail to appreciate and make proper use of the time they have been given. A common mentality is to delay preparation for the Hereafter until “tomorrow.” But as each day passes, this tomorrow is pushed further away, and in many cases, it never arrives. For some, the realisation only comes at the moment of death, when it is too late to act. Those who do reach this “tomorrow” in their lifetime may begin to frequent places of worship in their later years, but after dedicating so much of their energy to worldly pursuits, their hearts and tongues may still remain attached to the material world. Their bodies may be present in the mosque, yet their inner state is distracted and preoccupied. Such individuals often struggle to learn and act upon divine teachings because of the habits and mentalities formed over a lifetime of worldly focus. Furthermore, as time passes, responsibilities usually increase—such as marriage, raising children, and providing for one’s household. To delay preparation for the Hereafter until one is supposedly “more available” is therefore misguided. Divine guidance does not call upon people to abandon the world, but rather to use their time correctly: to take from the material world what is necessary to fulfil responsibilities without extravagance or waste, and to dedicate the remainder of their efforts to preparing for the eternal Hereafter. This means minimising time spent on vain pursuits—things that bring no benefit in this world or the next—and instead investing time and resources into actions that yield benefit in both worlds. This is the correct use of time. The question that remains is how many people can honestly say that they dedicate the majority of their efforts to preparing for the eternal Hereafter, rather than unnecessarily beautifying their temporary worldly life.

To motivate people to utilize the time granted to them in this world, Allah, the Exalted, continuously extended His mercy and guidance. Across all eras, He sent His Holy Prophets, peace be upon them, to remind humanity of their ultimate purpose: to pass the test of life and attain peace of mind in both worlds. This state of peace is realized through maintaining balance in one's mental and physical well-being and by properly ordering everything and everyone within one's life. Chapter 23 Al Mu'minun, verse 44:

"Then We sent Our messengers in succession..."

Because obeying Allah, the Exalted, often conflicts with the worldly desires of people, many persist in disobedience, misusing the blessings He has granted them—just as previous generations did. Chapter 23 Al Mu'minun, verse 44:

"...Every time there came to a nation its messenger, they denied him..."

This behaviour disrupts their mental and physical balance, causes them to misplace priorities and relationships, and prevents them from adequately preparing for accountability on the Day of Judgement. Consequently, even if they enjoy worldly luxuries, they experience stress, hardship, and difficulties in both this life and the Hereafter. Their temporary pleasures are outweighed by lasting imbalance and regret, highlighting that true contentment and

success stem from using blessings in ways pleasing to Allah, the Exalted. Chapter 23 Al Mu'minun, verse 44:

"...so We made them follow one another [to destruction], and We made them narrations. So away with a people who do not believe."

Generally speaking, it is essential for a person to remain observant in daily life and avoid becoming overly absorbed in personal worldly concerns, as excessive preoccupation can lead to heedlessness regarding the events unfolding around them and the lessons from what has already occurred. Cultivating this awareness is crucial, as it strengthens faith and helps maintain consistent obedience to Allah, the Exalted, by using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when a person encounters someone who is sick, they should not only assist them by whatever means are available—even if it is limited to offering a sincere supplication—but also reflect upon their own health. They should recognize that good health is temporary and may be lost through illness, aging, or death. This reflection should inspire gratitude for the blessings they currently possess and motivate them to utilize their health in both worldly and religious matters that are pleasing to Allah, the Exalted.

Similarly, when observing the death of a wealthy individual, a person should not merely feel sorrow for the deceased or their family, but also recognize the inevitability of their own mortality. They must understand that, just as the rich person was ultimately separated from wealth, fame, and family in the grave, they too will face the grave alone, accompanied only by their deeds.

This awareness should prompt them to prepare for the Hereafter and live a life in accordance with divine guidance.

Those who cultivate this reflective and observant approach will strengthen their faith on a continual basis, deepening their obedience to Allah, the Exalted, and improving their conduct toward both Him and His creation. This will lead to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then turns to another historical narrative with the aim of encouraging people to adopt the right path in their lives, thereby allowing them to avoid facing the same dire consequences that afflicted those who were disobedient to Him in the past. Chapter 23 Al Mu'minun, verses 45-46:

“Then We sent Moses and his brother Aaron with Our signs and a clear authority. To Pharaoh and his establishment, but they were arrogant and were a haughty people.”

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will reject or ignore it, even if they claim faith in Him. In fact, when individuals neglect the comprehensive Islamic code of conduct and instead align themselves with man-made systems, the underlying motivation is often the fulfillment of worldly desires. These alternative frameworks, being

products of human invention, are inherently rooted in the shifting wishes and immediate gratifications sought by people. Therefore, the choice to adhere to them often represents a conscious prioritization of transient personal cravings over enduring divine principles. This tendency is frequently amplified among the wealthy and powerful. Such individuals may find themselves more deeply invested in non-Islamic systems because they perceive that embracing the truth of Islam would necessitate adherence to a clearly defined moral and ethical framework. This divine constraint, which mandates accountability and moderation, would inevitably inhibit their pursuit of unrestrained, misguided desires and the accumulation of excessive worldly power. In essence, the recognition that submission to Islamic law would impose limits on their behaviour—particularly their financial dealings, social influence, and personal indulgences—fuels their resistance. Consequently, to protect their self-serving interests, influence, and authority, the powerful often actively encourage others to follow their lead, thus maintaining the secular or man-made status quo. This pattern of behaviour provides insight into the historical rejection and opposition faced by the Holy Prophets, peace be upon them. From the beginning of revelation, it has consistently been the established leaders and elites who were among the first to reject the message of divine guidance, fearing the societal restructuring and personal limitations that Islam's truth would impose on their existing hierarchy and privileges. Crucially, this resistance is often not based on a rational assessment of whether Islam is the correct faith supported by clear evidence. Instead, the opposition is rooted primarily in the simple, yet profound, human impulse to satisfy one's own desires and secure one's worldly position, regardless of the spiritual cost. Chapter 23 Al Mu'minun, verses 45-47:

"Then We sent Moses and his brother Aaron with Our signs and a clear authority. To Pharaoh and his establishment, but they were arrogant and were a haughty people. They said, "Should we believe in two men like ourselves while their people are for us in servitude?""

Generally speaking, it is remarkable how people can adopt an arrogant attitude towards divine guidance, assuming that their own code of conduct is superior, even though they lack the knowledge and experience required to design a system that addresses every issue of life. No human being is capable of producing a framework that ensures peace of mind by balancing both the mental and physical states and by correctly placing everything and everyone in their rightful place. In practice, many people—including those who identify with faith—turn to worldly sources such as self-help gurus, psychologists, and counsellors in search of relief from stress, anxiety, and depression. While some of the advice they receive may be beneficial, particularly when it aligns with divine teachings, the majority of it remains limited. This is because human knowledge is always restricted by countless factors. A counsellor's understanding, for example, is confined to what their patients choose to share, leaving many unspoken emotions and experiences hidden. Researchers, too, are bound by the limitations of their samples, which are influenced by age, race, ethnicity, social class, religion, and other variables.

Furthermore, human beings inevitably carry unconscious biases shaped by their personal experiences. A counsellor may lean towards certain perspectives because of their own relationships or background. For instance, a male counsellor may more easily relate to the mindset of men, or one who has endured a difficult marriage may unconsciously project those experiences onto their patients. These biases are unavoidable, as every person is shaped by their past and influenced by their subconscious.

The only one who can truly and completely aid the mental health of a person is the One who is entirely free of bias, whose knowledge encompasses every emotion, thought, and behaviour that a human being can ever experience. He alone knows the cure for every mental struggle and never errs in diagnosis or treatment. Chapter 67 Al Mulk, verse 14:

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

Therefore, if a person sincerely desires a cure for their inner struggles, they must seek it from Allah, the Exalted, by learning and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When approached in this way, the beneficial aspects of worldly sciences that run parallel to divine guidance will also serve them, but only as a complement to the ultimate source of healing and peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 10:

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

Since obeying Allah, the Exalted, often conflicts with worldly desires, many people persist in disobedience by misusing the blessings they have been granted. This behaviour leads to an unbalanced mental and physical state,

causes them to misplace priorities and relationships in their lives, and prevents them from adequately preparing for their accountability on the Day of Judgement. Consequently, they experience stress, difficulties, and unrest in both this world and the next, even if they enjoy certain worldly comforts. By following this path, they end up emulating the arrogance and misguidance of those who came before them, repeating the mistakes of previous generations who failed to use their blessings correctly. Chapter 23 Al Mu'minun, verse 48:

“So they denied them and were of those destroyed.”

To prevent humanity from falling into the pitfall of unchecked, self-serving desires and the resulting moral decay, Allah, the Exalted, has consistently provided divine revelation throughout history. This continuous stream of guidance, communicated through the Holy Prophets, peace be upon them, serves as the antidote to the corruption inherent in purely man-made systems. By sending this revelation, the Creator furnishes mankind with an objective moral and ethical framework that supersedes the changing whims and vested interests of any particular era or elite, offering a stable path to righteousness and societal balance. Chapter 23 Al Mu'minun, verse 49:

“And We certainly gave Moses the Scripture that perhaps they would be guided.”

Generally speaking, no matter how advanced a society becomes, and regardless of the knowledge it acquires in different 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 possible circumstance, condition, or scenario that individuals or communities may face. This is because human understanding is always limited and constantly evolving. Even today, people continue to discover new aspects of their own existence, such as the functions of different parts of the brain. If knowledge of something so central to life remains incomplete, then it is impossible for humanity to design a flawless system that guarantees justice, balance, and tranquillity for both individuals and societies. Only Allah, the Exalted, has the ability to provide such a code of conduct. As the Creator of all things, His knowledge is absolute and unlimited, encompassing the past, present, and future in their entirety. He alone can establish a standard that clearly distinguishes between good and evil, benefit and harm, and that guides people towards peace of mind rather than a life filled with stress and confusion. History itself confirms this truth. Whenever the divine code of conduct was sincerely applied, it brought about harmony, justice, and peace within society. Individuals found stability, and communities flourished in both moral and spiritual well-being. For this reason, a person should embrace the code of conduct revealed by Allah, the Exalted, recognising it as the most beneficial for their well-being, even if certain aspects conflict with their personal desires. The wise approach is like that of a patient who trusts the advice of a skilled physician: even if the medicine is bitter or the diet is strict, they accept it knowing it is ultimately for their own good. In the same way, divine guidance may challenge one's inclinations, but it is precisely this discipline that leads to inner balance, a healthy soul, and lasting success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Not only has Allah, the Exalted, graciously revealed divine revelation to guide mankind, but He has also established clear signs throughout the entire

universe and manifested them through certain miraculous events. These phenomena serve as irrefutable indicators of His absolute Oneness. Thus, for those who seek the truth, the evidence for the Creator is found not only in divine revelation but also in the unmistakable design and extraordinary occurrences within the cosmos itself. Chapter 23 Al Mu'minun, verse 50:

“And We made the son of Mary and his mother a sign...”

The spread of false beliefs regarding the Holy Prophet Eesa, peace be upon him, arose from three main causes: his miraculous birth, the miracles he performed, and his ascension to the Heavens while alive.

The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and presents it as a sign of the infinite power of Allah, the Exalted—not as evidence of divinity. Chapter 3 Alee Imran, verse 47:

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

Just as Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, He also created the Holy Prophet Adam, peace be upon him, without a father or mother. Thus, the absence of a father is no indication of divinity. Chapter 3 Alee Imran, verse 59:

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

It is therefore inconsistent that Christians claim divinity for the Holy Prophet Eesa, peace be upon him, due to his fatherless birth, yet do not ascribe the same to the Holy Prophet Adam, peace be upon him, who had neither father nor mother. Logic, when applied consistently, clearly refutes their belief.

The miracles of the Holy Prophet Eesa, peace be upon him, are also confirmed in the Holy Quran, but the verses explicitly clarify that these miracles occurred only by the permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

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

permission of Allāh. And I inform you of what you eat and what you store in your houses...”

Had the Holy Prophet Eesa, peace be upon him, been divine, he would not have required the permission of Allah, the Exalted, to perform these acts. Furthermore, the Christians themselves acknowledge that other Prophets—such as the Holy Prophet Musa, peace be upon him—also performed miracles, yet they do not claim divinity for them. This inconsistency reveals the weakness of their argument.

Similarly, the ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens demonstrates not his divinity but the power of Allah, the Exalted, Who raised him by His command. Chapter 3 Alee Imran, verse 55:

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

The Holy Quran informs the Christians that the Holy Prophet Eesa, peace be upon him, was not crucified as they believe. Rather, the person seen on the cross was someone made to resemble him, while Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, to the Heavens before that event took place. Chapter 4 An Nisa, verses 157-158:

“And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah .” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.”

This belief in crucifixion contradicts their own claim of divinity. A divine being cannot experience death, for death implies dependence and limitation—qualities that cannot coexist with divinity. Moreover, both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were sustained by food, indicating their created and dependent nature. Chapter 5 Al Ma'idah, verse 75:

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

Eating and dependence on sustenance negate self-sufficiency, a fundamental quality of divinity. Likewise, angels—though they do not eat—are also sustained by Allah, the Exalted, in other ways, and therefore are not divine. All created beings will experience death; this alone is enough to refute any claim of divinity.

Additionally, a true biological child resembles the parent in some way. Yet, the Holy Prophet Eesa, peace be upon him, shares no qualities with Allah, the Exalted. He was created, sustained, and will experience death and resurrection—just like all other humans. Allah, the Exalted, has no need for offspring, companionship, or heirs. Chapter 17 Al Isra, verse 111:

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

The Romans who embraced Christianity introduced the belief in the divinity of the Holy Prophet Eesa, peace be upon him, drawing these notions from their former pagan traditions. In doing so, they associated a noble and blessed Holy Prophet, peace be upon him, with myths and legends such as Zeus, Hercules, and Odin. Yet, even a small measure of reason is enough to recognise that a being who is created, sustained by another, and subject to death can never be divine, as such qualities contradict the very essence of divinity.

Despite the abundant evidence confirming that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, many Christians persist in their false beliefs concerning him. A key reason for this persistence is blind imitation of their predecessors. Such imitation prevents individuals from evaluating truth and evidence, and from questioning the beliefs and assumptions passed down to them. This attitude contradicts both the

teachings of Islam and basic reason, for human beings were created with intellect and understanding—not merely to follow others without thought. Blind imitation is therefore among the leading causes of misguidance. Therefore, one must avoid it and instead use reason, carefully weighing knowledge and evidence in every matter—whether worldly or spiritual—before reaching a conclusion. Even within Islam, blind imitation is discouraged, as Allah, the Exalted, desires that people embrace, understand, and act upon divine teachings through knowledge and reflection, not merely through unthinking imitation of others. Chapter 12 Yusuf, verse 108:

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

Another key reason many Christians persist in their false beliefs about the Holy Prophet Eesa, peace be upon him, despite the clear evidence of his true status as the Messenger of Allah, the Exalted, is their desire to satisfy worldly ambitions. Certain Christian doctrines promise salvation in both this life and the Hereafter to anyone who professes belief in Christianity, regardless of their actions. Such a notion permits individuals to pursue their worldly desires freely while feeling assured of ultimate salvation. Consequently, they cling to these beliefs, as their primary concern is the gratification of worldly pleasures rather than adherence to a higher moral code that calls for the proper and responsible use of the blessings bestowed by Allah, the Exalted.

In addition, the Holy Quran serves as a purifier for the earlier divine scriptures. It affirms the original, unaltered teachings that remained intact within them, while correcting the distortions and fabricated beliefs that had been introduced by misguided scholars over time. One of the ways this was accomplished was by referencing matters already familiar to the learned among the People of the Book. In doing so, the Holy Quran confirmed that it was indeed from Allah, the Exalted—the very same One who had revealed their scriptures—thus establishing continuity and authenticity in divine revelation. Chapter 23 Al Mu'minun, verse 50:

“And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.”

This verse not only affirms the miraculous event surrounding Maryam and her son, peace be upon them both, but also resonates with the knowledge already present among the People of the Book, thereby reinforcing the truth of the Holy Quran as divine revelation. At the same time, it purifies their understanding by presenting the correct narrative, free from exaggeration or distortion, and situates it within the broader framework of divine guidance.

Allah, the Exalted, always makes it clear that the code of conduct He has revealed for humanity is complete and comprehensive, covering every aspect of life—whether worldly or spiritual—and guiding the correct use of every blessing. To emphasize this, He often mentions material and religious matters together. Chapter 23 Al Mu'minun, verse 51:

“[Allah said], ‘O messengers, eat from the good and lawful and work righteousness...’”

Here, the command to consume what is pure and lawful is paired with the command to act righteously, showing that divine guidance governs both physical needs and spiritual duties. A person must therefore avoid the mistaken belief that Allah, the Exalted, is only concerned with ritual obligations such as prayer, while overlooking worldly conduct. In truth, every matter—whether related to worship, family, wealth, or daily dealings—will be subject to questioning on the Day of Judgement. For this reason, one must strive to learn and apply divine teachings in all situations, ensuring that their behaviour is correct in every circumstance. This approach brings harmony to both mind and body, enabling a person to place everything and everyone in their proper place while preparing adequately for their ultimate accountability. Such consistency leads to tranquillity in both this world and the next. By contrast, treating Islam like a garment—worn when convenient and discarded when it conflicts with personal desires—is nothing more than worshipping one’s own inclinations. Chapter 25 Al Furqan, verse 43:

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

Those who fail to live by divine guidance in every situation will inevitably misuse the blessings they have been granted. This misuse leads to imbalance, misplaced priorities, and inadequate preparation for the

Hereafter. Even if they enjoy certain worldly luxuries, they will ultimately face stress, hardship, and loss in both worlds. Chapter 23 Al Mu'minun, verse 51:

"[Allah said], "O messengers, eat from the good and lawful..."

To highlight the gravity of this command, Allah, the Exalted, addresses His Holy Messengers, peace be upon them, directly, while their followers are addressed indirectly. This method of address underscores not only the seriousness of the command but also the importance of leading by example. The Holy Prophets, peace be upon them, were commanded first so that their lives would serve as living demonstrations of divine guidance. Leading by example means learning and acting upon the teachings of Islam in such a way that others witness the truthfulness of the faith through both word and deed. Only when this principle is upheld can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be effectively passed on to the next generation. The youth must be taught to embrace Islam on the basis of clear evidence and understanding, rather than blind imitation. This is what ensures that they remain steadfast upon the teachings of Islam throughout their lives. Sadly, it is often observed that many parents are eager to provide their children with worldly education that leads to material success, yet they neglect their responsibility to provide them with a sound religious education. Instead, they entrust this duty entirely to others, even though 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 how to recite the Holy Quran without understanding its meaning is insufficient. A young person must be able to accept Islam based on evidence and conviction, not cultural habit. Otherwise, as they grow older, they may come to view Islam as a

cultural identity that can be abandoned, rather than as a comprehensive way of life. When Islam is embraced through evidence, its truth becomes clear, and it is understood as a complete way of life that governs every situation and guides the proper use of every blessing. This can only be achieved when elders—especially parents—teach their children the proofs and evidences of Islam’s truthfulness. And this, in turn, is only possible when those elders themselves lead by example, learning and acting upon the teachings of Islam in their own lives. In this way, the next generation inherits not only knowledge but conviction, sincerity, and steadfastness. Chapter 23 Al Mu’minun, verse 51:

“[Allah said], "O messengers, eat from the good and lawful..."”

A person must first ensure that the wealth they acquire is lawful, avoiding anything doubtful or unlawful. Wealth obtained through unlawful means corrupts all subsequent actions, leading to the rejection of one’s righteous deeds. This principle is highlighted in a Hadith found in Sahih Muslim, number 2342. Just as the internal foundation of faith is one’s intention, the external foundation is the acquisition and use of lawful wealth. When this foundation is sound, a person is free to spend on their own needs and the needs of their dependents, provided it is done without waste, excess, or extravagance.

Alongside this, a person must strive to earn and consume what is pure and healthy. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2380, that one should fill a third of the stomach with food, a third with drink, and leave a third for

air. This balance is best achieved by stopping before reaching fullness, which also allows one to partake in another meal if invited, without drawing attention to having already eaten. Overeating and unhealthy consumption lead to numerous mental and physical problems, whereas a balanced and healthy diet, as prescribed in Islam, contributes greatly to achieving harmony of mind and body, which in turn brings peace of mind. Conversely, those who consume what is unlawful or indulge excessively will inevitably suffer imbalance, leading to both physical and mental ailments.

Moreover, since Allah, the Exalted, is the Creator of the universe and everything within it, He alone knows with certainty what is beneficial and what is harmful for people, even if this is not immediately apparent to them. For instance, the harmful effects of alcohol on the body and mind have only been uncovered in recent times through scientific research, yet Allah, the Exalted, prohibited it over 1400 years ago.

In general, the things prohibited in Islam are few, and they are only those in which the harm clearly outweighs any perceived benefit. Before the prohibition of alcohol and gambling, Allah, the Exalted, made this principle clear in chapter 2 Al Baqarah, verse 219:

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

Thus, the prohibitions in Islam are not arbitrary; they are designed solely for the benefit of people. Allah, the Exalted, is beyond need—He gains no benefit from human obedience, nor does He suffer any harm from their disobedience. The rules are entirely for the well-being of humanity, guiding them toward balance, health, and ultimate success. Chapter 60 Al Mumtahanah, verse 6:

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

In addition, one must not only ensure that what they earn is lawful, but also that it is used correctly in accordance with the guidance of Islamic teachings. Chapter 23 Al Mu'minun, verse 51:

“...eat from the good and pure and do good deeds...”

This verse emphasizes that lawful sustenance should be both earned and spent in ways that are pure and beneficial, as both aspects are essential for spiritual growth and moral integrity. When a person observes this balance, they cultivate a sound mental and physical state, correctly prioritize everything and everyone in their life, and effectively prepare for their accountability on the Day of Judgement. Such mindful conduct leads to true peace of heart and mind in this world, and eternal tranquility in the Hereafter.

In addition, since the verse does not specify particular good deeds, no one is left with any excuse for neglecting them. The command is broad and inclusive, covering every form of righteousness that can be performed with the blessings one has been granted. Whether a person has been given many blessings or only a few, they are still accountable for using them in the correct manner as outlined in Islamic teachings. Thus, the scope of good deeds is not restricted to a select group of actions but extends to every circumstance in which a person can employ their resources, abilities, and opportunities in obedience to Allah, the Exalted. This universality ensures that all people, regardless of their situation, are able to act upon the command and will be held responsible for how they used what was entrusted to them.

As Allah, the Exalted, is fully aware of one's intentions, speech and actions, He will hold each person accountable in both worlds. Chapter 23 Al Mu'minun, verse 51:

"...Indeed, I, of what you do, am Knowing."

Therefore, for their own well-being, a person must embrace and live by Islamic teachings, even when they conflict with personal desires. This can be compared to a patient who wisely follows the advice of a skilled physician. Though the prescribed medicine may taste bitter and the treatment plan may seem restrictive, the patient endures it, knowing it leads to recovery and strength. Likewise, the one who accepts and practices divine guidance, even when it challenges their inclinations, ultimately attains balance, stability, and

peace in both mind and body. Only Allah, the Exalted, possesses the complete knowledge of human nature and its needs. He alone knows what brings inner harmony and what leads to confusion and distress. Human understanding, no matter how advanced, remains incomplete and limited. Despite vast research, people cannot resolve every problem they face, nor can they eliminate every form of mental or physical pain. Their advice often falls short, influenced by personal bias, limited foresight, and changing opinions. The knowledge of Allah, the Exalted, however, is absolute and flawless. Out of His mercy, He has revealed the principles of true well-being in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings provide the only complete system for achieving a balanced life—spiritually, mentally, and physically. This truth becomes clear to anyone who observes the contrast between those who use their blessings according to divine guidance and those who do not: the former enjoy serenity and direction, while the latter suffer from imbalance and inner turmoil. A patient often follows a doctor's instructions without fully understanding the medical reasoning behind them. Yet Allah, the Exalted, does not ask people to follow His teachings blindly. Instead, He encourages them to reflect, observe, and reason, so that they may recognize the wisdom within divine guidance and witness its beneficial effects in their lives. Chapter 12 Yusuf, verse 108:

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

True peace of mind comes only from Allah, the Exalted, for He alone governs the hearts of people—the abode of peace of mind. Chapter 53 An Najm, verse 43:

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

Therefore, real peace and inner stability are gifts that Allah, the Exalted, bestows upon those who use His blessings correctly and live in accordance with His teachings. Those who seek peace elsewhere will continue to search without ever finding it. One must therefore practically follow in the footsteps of the Holy Prophets, peace be upon them, and their righteous followers so that they share the peace of mind they achieved in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 23 Al Mu'minun, verse 52:

“And indeed this, your nation, is one nation, and I am your Lord, so fear Me.”

Islam teaches that the only One worthy of absolute and unconditional obedience is the Creator and Sustainer, Allah, the Exalted. In reality, whatever or whoever a person chooses to obey and take as a model for their life becomes, in effect, the object of their worship—even if they outwardly deny belief in any deity. This is because obedience reflects servitude, and when such servitude is directed toward anything other than Allah, the Exalted, it constitutes misplaced devotion. Human beings are naturally inclined to follow and submit to something; for some, this submission is directed toward other people, while for others, it is toward social media, fashion, cultural customs, or personal desires. Chapter 25 Al Furqan, verse 43:

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

Therefore, one must ensure that their verbal declaration of faith is substantiated through consistent action by giving precedence to the commands of Allah, the Exalted, in every circumstance. Genuine obedience requires that the blessings bestowed upon them be utilized in ways that align with the pleasure of Allah, the Exalted, as prescribed in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one structures their life upon this foundation, they attain balance in both mind and body, placing everything and everyone in their rightful position. In doing so, they prepare themselves for their ultimate accountability on the Day of Judgement. Such conduct fulfils the true purpose of faith and leads to inner peace in this world and eternal success in the Hereafter. Chapter 16 An Nahl, verse 97:

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

In contrast, the one who denies the Oneness of Allah, the Exalted, and directs their obedience and devotion toward anything else will inevitably misuse the blessings they have been granted. Such misguidance leads to imbalance, disrupting both mental and physical well-being. Their priorities become distorted—they become absorbed in worldly pursuits while neglecting what truly deserves their attention. As a result, they will face the

Day of Judgement unprepared. This neglect breeds anxiety, hardship, and adversity in both worlds, even if they temporarily enjoy certain worldly luxuries. Deprived of divine mercy and true guidance, no amount of fleeting pleasure can shield a person from inner distress in this life or from the severe reckoning that awaits in the Hereafter. Chapter 20 Taha, verses 124-126:

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

And chapter 23 Al Mu'minun, verse 52:

"...and I am your Lord, so fear Me."

Since Allah, the Exalted, alone creates life and death and sustains all existence, He is the only One truly worthy of obedience. Even in worldly matters, when one person provides another with assistance—such as shelter or aid—they are considered deserving of gratitude. How much more, then, is Allah, the Exalted, worthy of thanks, having granted every blessing in the universe to humanity? It is both just and fitting to show Him gratitude. Gratitude manifests in three essential ways. First, through intention: one's

actions must be performed solely to seek the pleasure of Allah, the Exalted. Any deed carried out for other motives will not be rewarded, as highlighted in a Hadith from Jami At Tirmidhi, number 3154. A sign of sincere intention is that the person expects neither recognition nor reward from others. Second, gratitude is expressed with the tongue—through speech that is wholesome, truthful, and beneficial, while avoiding vain or harmful words. Third, gratitude is demonstrated through actions—by using the blessings granted by Allah, the Exalted, in ways that please Him, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When gratitude is upheld in intention, speech, and action, it serves to increase blessings, fosters inner peace, and cultivates stability of heart. It also enables a person to achieve balance in mental and physical well-being and to place everything and everyone in their proper position in life, ultimately leading to success in both this world and the Hereafter. Chapter 14 Ibrahim, verse 7:

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

It is natural and widely acknowledged that the owner of something has the authority to use it as they wish. In the same way, since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists—including every human being—He alone has the right to determine what occurs within creation. Accordingly, it is both just and rational that people obey Allah, the Exalted, recognizing His absolute authority over the entire universe, including themselves. Likewise, when someone lends an item to another, it is only right that the borrower uses it according to the owner’s instructions. Similarly, every blessing Allah, the Exalted, grants in this world is not a permanent possession but a loan entrusted to the individual. Like any worldly loan, it must be repaid—not by returning the blessing itself, but by using it in ways

that please Allah, the Exalted, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. In contrast, the blessings of Paradise are not temporary loans but eternal gifts. Once granted, they belong entirely to the believer, free from limitation, and may be enjoyed without restriction. This distinction serves to remind people that worldly blessings are a trust to be handled responsibly, while the eternal rewards of the Hereafter are the unbounded generosity of Allah, the Exalted. 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.""

People must therefore not mistake the fleeting blessings of this world—which are given as a trust and a test—for the eternal gifts of Paradise. Worldly comforts are temporary and entrusted for a limited time, while the rewards of the Hereafter are everlasting and never diminish. Understanding this distinction helps prevent excessive attachment to transient pleasures and guides the heart toward seeking the eternal blessings of Paradise, by using the worldly blessings granted by Allah, the Exalted, in accordance with Islamic guidance.

In addition, divine revelation serves as a safeguard for every aspect of human life. It ensures that a person fulfils the rights of Allah, the Exalted, thereby attaining inner peace through a balanced mental and physical state and by correctly placing everything and everyone in their rightful place. At the same time, it ensures that a person fulfils the rights of others, which is the foundation of peace, justice, and unity within society. When this balance

is abandoned, disunity arises—often driven by the pursuit of leadership, wealth, and social influence. Chapter 23 Al Mu'minun, verse 53:

“But the people divided their matter among them into sects - each faction, in what it has, rejoicing.”

This verse highlights how division within religion is not born from sincere devotion, but from selfish ambition. Scholars who seek authority may deliberately distort divine teachings to form their own groups, gaining followers and influence. Such behaviour breeds animosity among their ignorant followers, preventing them from fulfilling the rights of one another as commanded by Allah, the Exalted. The result is corruption, injustice, and the misuse of blessings. Those who follow such misguidance suffer instability in both mind and body, misplace priorities in life, and neglect preparation for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, they will ultimately face hardship and loss in both worlds.

As for those who mislead others, any wealth or influence they acquire will eventually become a source of stress, grief, and punishment. The Holy Prophet Muhammad, peace and blessings be upon him, warned of Hell for such people in a Hadith found in Sunan Ibn Majah, number 253. Furthermore, those who misguide others will carry the burden of their followers' sins, as cautioned in a Hadith from Jami At Tirmidhi, number 2674.

For this reason, a person must never blindly follow others, even in matters of religion. Blind imitation has been condemned, as individuals are not meant to behave like sheep. Instead, they must use the intellect and common sense granted to them, carefully weighing the advice of others before accepting or rejecting it. In both worldly and religious matters, decisions should be based on knowledge and evidence. This is the only way to ensure sound choices in life. With regard to Islam, a person must strive to learn and apply the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to distinguish between correct and false guidance. Chapter 12 Yusuf, verse 108:

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

Thus, one must neither distort divine teachings for personal gain nor follow others blindly. Instead, they must learn, reflect, and act upon authentic guidance, always remembering their accountability before Allah, the Exalted, on the Day of Judgement. This constant awareness is the safeguard against arrogance, misguidance, and division, and it is the only path that leads to true peace in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 23 Al Mu'minun, verse 53:

“But the people divided their matter among them into sects - each faction, in what it has, rejoicing.”

This same problem emerged when people ceased to seek knowledge and live according to Islamic teachings on their own, instead placing unquestioning trust in spiritual figures who portrayed themselves as intermediaries between the people and Allah, the Exalted. Many of these so-called spiritual leaders pursued worldly ambitions—such as prestige, wealth, or authority—under the cloak of religious devotion. Sadly, some within the Muslim community adopted similar patterns, expending great effort, time, and resources in pursuit of individuals regarded as exceptionally pious or spiritually superior. They began to assume that such figures enjoyed a special nearness to Allah, the Exalted—much like privileged officials in the court of a king. Within this misguided framework, people sought to earn the favour of these figures through lavish gifts, exaggerated devotion, and displays of reverence, hoping that they would intercede on their behalf before Allah, the Exalted. In doing so, they unintentionally reduced these human beings to intermediaries between themselves and their Creator—a notion fundamentally opposed to the core teachings of Islam. The Holy Prophets, peace be upon them, never positioned themselves as mediators for worldly advantage, nor did they demand gifts or personal offerings in return for their guidance. Their mission was to illuminate the path to genuine inner peace and success in both this life and the Hereafter. They called people toward harmony of mind and body, proper perspective in worldly affairs, and a sincere pursuit of the pleasure of Allah, the Exalted. While Islam encourages the seeking of knowledge from qualified and righteous teachers and commands that they be treated with respect, it does not sanction the belief that one’s relationship with Allah, the Exalted, depends upon the approval or mediation of any person. True closeness to Allah, the Exalted, arises from direct worship, heartfelt sincerity, and steadfast obedience to His guidance—not from submission to fallible human authority. Allah, the Exalted, alone possesses complete knowledge, power, and dominion over creation. He has

no need for intermediaries or representatives to connect with His servants. The Holy Quran repeatedly affirms this reality, reminding every person that they have unmediated access to their Lord in all matters of mercy, forgiveness, and guidance. When Muslims internalize and act upon this principle, they protect themselves from misguidance, preserve the purity of their worship, and ensure that their devotion remains sincere, grounded solely in their relationship with Allah, the Exalted, and uncorrupted by worldly hierarchies or misplaced reverence. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will indeed take place on the Day of Judgement—entirely by the permission and decree of Allah, the Exalted—it must never be approached with mockery. To regard this profound mercy with mockery is to risk being deprived of it altogether. This attitude often arises from a false sense of security: individuals neglect to use the blessings granted to them by Allah, the Exalted, in accordance with His commands, yet assume that others—such as family members, revered figures, or spiritual teachers—will secure their salvation. Such a presumption is deeply flawed and spiritually perilous. Intercession is not an entitlement; it is an honour granted only by the will of Allah, the Exalted, to those whom He chooses. It cannot substitute for persistent negligence, disobedience, or the refusal to fulfil one's duties. To depend solely on the intercession of others while ignoring personal responsibility is a grave misunderstanding of divine justice and mercy. In truth, those who trivialize or ridicule the concept of intercession expose themselves to severe consequences. The Holy Prophet Muhammad, peace and blessings be upon him, may testify against such individuals on the Day of Judgement, emphasizing the seriousness of their heedlessness. 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 toward Muslims, for they alone have recognized and accepted the guidance of the Holy Quran. Non-Muslims, having not embraced its teachings, cannot be described as having abandoned them. Therefore, for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement, the consequences will be both clear and severe.

It is essential to understand that even when intercession is granted, it does not necessarily ensure complete salvation from Hell. At most, it may lessen the intensity or duration of punishment. Yet even the briefest moment in Hell represents an agony beyond human comprehension. Hence, relying on intercession while living in neglect and disobedience is an act of profound delusion.

True hope for intercession must be coupled with sincere striving—by using the blessings granted by Allah, the Exalted, in full accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only when one combines faith with obedience, repentance, and humility can their hope for intercession become genuine and meaningful. Ultimately, intercession is not an entitlement but a mercy granted solely by the will of Allah, the Exalted. Recognizing this truth instils both reverent hope and earnest responsibility, motivating each person to live a life worthy of divine compassion on the Day of Judgement.

Although every sect within Islam professes love, reverence, and loyalty to the Holy Prophet Muhammad, peace and blessings be upon him, the reality is that he is completely free from those who turn away from the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. True obedience to him cannot be claimed while simultaneously abandoning or opposing the two sources of guidance. Those who create or join sects that introduce practices,

beliefs, and customs not rooted in revelation are repeatedly warned in the Holy Quran. Chapter 23 Al Mu'minun, verse 54:

“So leave them in their confusion for a time.”

This verse illustrates that those who persist in division and innovation are left to wander in their self-imposed confusion, enjoying their temporary state until the reality of their error is unveiled. Persisting in such opposition to divine guidance may ultimately result in the most severe form of disassociation: the testimony of the Holy Prophet Muhammad, peace and blessings be upon him, against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This testimony is directed specifically at Muslims, for they are the only community that has acknowledged and embraced the Holy Quran. Non-Muslims, having never accepted it, cannot be described as abandoning it. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is self-evident: humiliation, loss, and punishment.

To avoid such a fate, a person must refrain from creating or joining sects and instead dedicate themselves to understanding and acting upon the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one adheres to these, the more their loyalty will remain with Allah, the Exalted, rather than with individuals or groups. When loyalty is misplaced—whether to a scholar, a leader, or a faction—it becomes inevitable that divine teachings will be ignored whenever they conflict with the opinions or customs of that group. Such misplaced loyalty leads to the misuse of blessings, resulting in imbalance within both mind and body. A person in this state will misplace priorities, misuse relationships, and fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, their life will ultimately be marked by stress, hardship, and loss in both this world and the next.

True safety therefore lies only in unwavering adherence to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This path alone ensures peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while ensuring readiness for the eternal life to come. It is only by anchoring oneself to these two sources that a person can rise above sectarianism, avoid blind loyalty to personalities, and remain firmly upon the straight path that leads to success in both worlds.

But the one who adopts the wrong attitude and instead places their loyalty with people or a religious group should not be fooled into believing that the worldly things they are granted is a sign of divine love. Chapter 23 Al Mu'minun, verses 55-56:

“Do they think that what We extend to them of assets and children. Is [because] We hasten for them good things? Rather, they do not perceive.”

In reality, Allah, the Exalted, grants worldly blessings to all people as a test of their faith, character, and priorities. Those who place their loyalty in people, groups, or worldly attachments—rather than in Him—risk failing this test by misusing the blessings they have been entrusted with. Such an attitude leads to imbalance in both mental and physical well-being and distorts the way they relate to everything and everyone in their lives. The very things that should bring comfort and fulfilment—family, friends, career, wealth, and status—can instead become sources of stress, anxiety, and conflict. When individuals persist in disobedience to Allah, the Exalted, they often misidentify the causes of their difficulties, blaming those who are truly good or relying on temporary worldly solutions. By cutting off supportive relationships or neglecting responsibilities, they compound their own suffering, which can escalate into serious mental health challenges, including depression, addiction, and even thoughts of self-harm. This pattern is evident among those who, despite worldly success or wealth, remain restless, dissatisfied, and internally unsettled. Furthermore, by focusing on worldly desires and neglecting the guidance of Allah, the Exalted, they fail to prepare for their ultimate accountability on the Day of Judgement. In this way, their misuse of blessings not only harms them in this world but also magnifies the severity of consequences in the Hereafter.

In contrast, those who cultivate the correct attitude—remaining steadfast in their loyalty to Allah, the Exalted, at all times—demonstrate this through continuous learning and adherence to the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon

him. Such individuals develop true piety, marked by a conscious awareness and fear of the consequences that arise from disobeying Allah, the Exalted. They guard themselves against misplacing their loyalty with individuals or groups, recognizing that ultimate allegiance belongs solely to their Creator. Through this steadfastness, they attain both spiritual clarity and divine protection, ensuring that their actions remain guided by truth and sincerity rather than social or worldly influences. Chapter 23 Al Mu'minun, verse 57:

“Indeed, they who are apprehensive from fear of their Lord.”

When one persists on learning and acting on Islamic teachings they will obtain strong faith. Chapter 23 Al Mu'minun, verse 58:

“And they who believe in the signs of their Lord.”

Strong faith is essential, as it anchors a person firmly in the obedience of Allah, the Exalted, under all circumstances—whether in times of ease or hardship. In contrast, those who remain ignorant of Islamic teachings develop weak faith, leaving them easily swayed by their desires. Such individuals often disobey Allah, the Exalted, because they fail to recognize that true contentment and peace of mind—both in this world and the next—come from setting aside personal whims and following His guidance. Therefore, it is imperative to seek certainty in faith through acquiring knowledge of Islam and acting upon it. This process strengthens conviction

and equips a person to remain steadfast in obedience to Allah, the Exalted, at all times. Chapter 23 Al Mu'minun, verse 59:

“And they who do not associate anything with their Lord.”

It is important to recognize that false deities are not limited to lifeless idols of stone or wood. In truth, anything that a person obeys in defiance of Allah, the Exalted, becomes, in effect, an object of worship. This can include social media, fashion, cultural trends, wealth, or even other people. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the People of the Book were not literally worshipped as gods. Rather, they were followed and obeyed in matters that contradicted the commands of Allah, the Exalted. This misplaced obedience was judged as a form of worship. The same principle applies to Satan. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people do not consciously worship the Devil, yet they are accused of worshipping him because they obey him in opposition to Allah, the Exalted. This demonstrates that worship is not confined to ritual acts of devotion, but also includes obedience, loyalty, and submission. For this reason, one must be vigilant not to obey any influence that leads to disobedience of Allah, the Exalted. Persisting in such behaviour inevitably results in servitude to multiple “masters”—whether individuals, employers, cultural expectations, or social pressures. Attempting to satisfy these competing and unjust masters only produces stress and inner conflict, for their demands are inconsistent and ever-changing. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who abandon servitude to Allah, the Exalted, will find themselves burdened by conflicting loyalties, ultimately sacrificing their peace of mind. Over time, this imbalance can lead to sadness, isolation, and despair. Many who chase worldly approval—such as celebrities—become striking examples of this reality, as their pursuit of fame, wealth, and acceptance often leaves them plagued with mental health issues. Despite their apparent success, they frequently suffer from anxiety, depression, and emptiness, showing that obedience to worldly “masters” cannot bring lasting peace. Furthermore, obedience to other entities in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. Those very entities—whether people, trends, or desires—will not come to their aid when they stand in need before Allah, the Exalted. On that Day, each person will be left alone with their deeds, and misplaced loyalties will only increase regret.

The only path to true stability, clarity, and peace is to abandon obedience that leads to sin and instead devote oneself entirely to Allah, the Exalted, by using His blessings in the manner He has prescribed. This ensures balance in both mind and body, clarity in one’s priorities, and readiness for the Day

of Judgement, while protecting against the futility of serving false masters in this world and the next. Chapter 23 Al Mu'minun, verse 59:

“And they who do not associate anything with their Lord.”

When a person adopts the correct attitude, they remain steadfast in their obedience to Allah, the Exalted, by using the blessings He has granted them in the manner prescribed by Islamic teachings. Such an attitude protects them from arrogance—the dangerous mindset in which one behaves as though they are doing Allah, the Exalted, a favour by obeying Him. In reality, arrogance corrupts sincerity and prevents genuine submission, especially when personal desires clash with divine commands. This false sense of superiority can easily divert a person from the straight path. In contrast, those who recognise that faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. They understand that every act of worship, every sacrifice, and every righteous deed is for their own salvation, not for the benefit of Allah, the Exalted, for He is free of all need. This awareness keeps them consistent in their devotion during both times of hardship and ease. They remain conscious of their accountability, knowing that even a single wrong intention, careless word, or misguided action could lead to their downfall if not rectified. Chapter 23 Al Mu'minun, verse 60:

“And they who give what they give while their hearts are fearful because they will be returning to their Lord.”

This verse highlights the balance of hope and fear that defines the right attitude. A person may perform righteous deeds and fulfil their obligations, yet their heart remains fearful—not out of despair, but out of humility and awareness of the immense responsibility of standing before their Lord. Their fear is not of wasted effort, but of falling short in sincerity or purity of intention. Thus, the right attitude is one of humility, gratitude, and vigilance. It is the recognition that obedience is not a favour to Allah, the Exalted, but a mercy and opportunity for the servant. Such an attitude ensures balance in life, strengthens perseverance, and prepares a person for the ultimate accountability on the Day of Judgement. The one who adopts this noble attitude remains steadfast in their obedience to Allah, the Exalted, by using the blessings He has granted them in the manner prescribed by Islamic teachings. Allah, the Exalted. Chapter 23 Al Mu'minun, verse 61:

“It is those who hasten to good deeds...”

While many rush towards fulfilling their worldly desires—whether sinful, vain, or fleeting—these individuals recognise that true success and lasting peace of mind in both worlds lies only in correctly using their blessings, even when this requires them to resist their personal inclinations. Their focus is not on temporary gains but on eternal rewards. Thus, while others compete for worldly possessions such as wealth, status, and property, they compete in performing good deeds—deeds that will endure when all worldly things perish and prove useless in both this life and the next. Allah, the Exalted, continues in the same verse. Chapter 23 Al Mu'minun, verse 61:

“...and they outstrip [others] therein.”

This means they do not merely perform good deeds, but they strive to excel, surpassing others in righteousness, sincerity, and consistency. Their competition is not for fleeting recognition but for eternal acceptance. As a result of this attitude, they achieve balance in both mind and body, placing everything and everyone in their rightful place. Their life becomes ordered and purposeful, and they prepare adequately for their accountability on the Day of Judgement. Such conduct naturally leads to tranquillity and peace of mind in both worlds: serenity in this world and eternal success in the Hereafter.

Chapter 23 Al Mu'minun, verse 61:

“It is those who hasten to good deeds, and they outstrip [others] therein.”

One of the greatest barriers that prevents a person from hastening towards good deeds is the false hope of a long life. This attitude is extremely blameworthy, for it is the very mindset that causes people to prioritise the accumulation of worldly possessions over preparing for the eternal Hereafter. A simple reflection on one's daily routine is enough to reveal this truth: how much of the average twenty-four hours is spent on worldly pursuits, and how much is sincerely dedicated to the Hereafter? False hope of a long life is one of the most effective weapons of the Devil. When a person convinces themselves that they will live for many years, they delay repentance, reform, and preparation for the Hereafter, imagining that they

will have time later. Yet, in most cases, that “later” never arrives, and death overtakes them before they have adequately prepared. This misplaced hope also delays sincere repentance and the effort to improve one’s character. It encourages hoarding of wealth and possessions, as people are deceived into thinking they will need them for a long life on Earth. The Devil frightens them with the prospect of weakness in old age, whispering that they must secure their future by storing up wealth, forgetting that the same Lord who provided for them in youth will provide for them in old age. In fact, provision was decreed for every soul fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is indeed astonishing that a person may dedicate forty years of their life saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with the same seriousness for the eternal Hereafter. Despite acknowledging with their tongues that death can come at any moment, many live as though they will never die. Even if they were promised eternal life on Earth, they would not be able to strive harder for worldly accumulation, for the cycle of day and night already limits their capacity. How many have died earlier than expected, and how few take heed from their passing?

In addition, one of the greatest pains a person will experience at death—or at any stage of the Hereafter—is regret for delaying preparation. Chapter 63 Al Munafiqun, verses 10-11:

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

Islam does not forbid preparing for worldly needs—there is no harm in saving for the near future—but the Hereafter must always remain the priority. But to prioritise the fleeting world over the eternal Hereafter is like a person who spends more time and wealth on a house they will only inhabit briefly, while neglecting the home they will live in forever. Such a person would rightly be called a fool.

Therefore, while one should work for both this world and the Hereafter, it must be remembered that death is certain, though its time, place, and circumstances are unknown. Preparing for it, and for what follows, must always take precedence over preparing for a worldly future that may never arrive. The wise person is the one who treats every day as a new opportunity to draw closer to Allah, the Exalted, and who never allows the illusion of long hopes to rob them of their eternal success. This is achieved when one correctly uses the blessings they have been granted as outlined in Islamic teachings. 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.

Chapter 23 Al Mu'minun, verse 61:

“It is those who hasten to good deeds, and they outstrip [others] therein.”

Furthermore, as the good deeds mentioned in this verse has been made specific, no one is left with an excuse to live up to this verse. One only needs to correctly use the blessings they have been granted as outlined in Islamic teachings, whether they have been granted a lot of worldly things or a little. Sadly, many people have adopted a weak and self-defeating mindset that prevents them from improving and progressing toward righteousness. They often compare their circumstances to those who seem to have easier lives and use this as an excuse to neglect their responsibilities toward Allah, the Exalted. Instead of striving to fulfil His commands, avoid His prohibitions, and face destiny with patience—as outlined in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him—they justify their shortcomings through comparison. For instance, a person who works full time might excuse their lack of effort in the obedience of Allah, the Exalted, by comparing themselves to someone with a lighter workload, claiming that the latter has more time for worship or good deeds. Similarly, a person with limited financial means might avoid giving charity, reasoning that only the wealthy can afford to be generous. Such excuses may offer temporary comfort to one's soul, but they provide no benefit in this world or in the Hereafter.

Allah, the Exalted, does not expect people to act according to the means of others; rather, He expects them to act sincerely and obediently according to their own means and capabilities. A person who works long hours can still dedicate whatever free time they have to good deeds, even if that time is less than someone else's. In the same way, a person with limited wealth can still give charity in proportion to what they possess, even if it is far less than what a wealthy person donates. What matters is sincerity and effort within one's capacity—not comparison or excuse-making.

People must therefore abandon these unproductive excuses and focus instead on fulfilling their responsibilities to Allah, the Exalted, according to their own means. And as Allah, the Exalted, does not place a responsibility or duty on a person they cannot bear, no one is left with an excuse if they fail to obey Allah, the Exalted, in every situation by correctly using the blessings He has granted them. Chapter 23 Al Mu'minun, verse 62:

“And We charge no soul except [with that within] its capacity...”

Therefore, people are left with no valid excuses if they fail to sincerely obey Allah, the Exalted. The claim of “trying one’s best” becomes meaningless when it is clear that genuine effort has not been exerted. If a person were truly striving with sincerity, they would inevitably fulfil the obligations expected of them, for Allah, the Exalted, does not burden a soul beyond its capacity. What is often lacking is not ability, but the right attitude and determination. Thus, a person must abandon the lazy mindset of complacency and instead adopt the correct attitude of responsibility, sincerity, and humility. They must recognise that they will be held accountable in both this world and the Hereafter, and that excuses will not be accepted on the Day of Judgement. Every deed, whether great or small, will be recorded with absolute accuracy, leaving no room for denial or justification. Chapter 23 Al Mu'minun, verse 62:

“...and with Us is a record which speaks with truth; and they will not be wronged.”

This verse is a powerful reminder that the record of deeds is flawless and impartial. It speaks with truth, meaning it reflects reality exactly as it occurred—without exaggeration, omission, or error. No person will be wronged, for every action will be weighed with perfect justice. Therefore, the path to safety lies in sincerity of effort. A person must strive to the best of their ability, not merely in words but in consistent action. They must remember that excuses, procrastination, and poor attempts will not avail them when they stand before their Lord. Instead, what will matter is whether they lived with the right attitude: one of obedience, humility, and accountability. Chapter 53 An Najm, verse 39:

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

As the obedience of Allah, the Exalted, and the reality of accountability for one's deeds conflict with worldly desires and ambitions, many people choose to persist in disobedience. They misuse the blessings they have been granted, chasing after fleeting pleasures while neglecting their eternal responsibilities. The inevitable result of this behaviour is imbalance: their mental and physical state becomes unsettled, their priorities are misplaced, and they fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, their lives are marked by stress, confusion, and difficulty in both worlds. Chapter 23 Al Mu'minun, verse 63:

“But their hearts are in confusion over this...”

The verse continues to explain the cause of this confusion. Chapter 23 Al Mu'minun, verse 63:

“...and they have deeds besides that which they are doing.”

This indicates that their hearts are distracted and preoccupied with worldly pursuits, leaving them unable to focus on the deeds that truly matter. Their strange and contradictory attitude stems from being consumed by desires that cloud their judgment. When a person becomes enslaved to their worldly cravings, they lose control over their actions. Instead of acting with reason and foresight, they are driven solely by the urge to satisfy those desires, regardless of the consequences. This condition resembles that of a drug addict, whose addiction compels them to destructive behaviour. Such a person may even commit crimes, like theft, while remaining blind to the harm they cause themselves and others, because their judgment has been completely clouded. In the same way, excessive attachment to wealth, status, or other worldly pursuits can become an addiction that governs a person's behaviour. When desires intensify unchecked, they enslave the heart and dictate one's actions, leading to moral corruption, injustice, and harm to both body and mind. The solution lies in learning to manage one's desires and pursuing only what is lawful, in a balanced and disciplined manner. Islam does not call for the eradication of natural desires, but for their regulation within the boundaries set by Allah, the Exalted. By doing so, a person protects themselves from the destructive consequences of excess, preserves their mental and physical health, and safeguards their Hereafter.

In short, the heart that is enslaved to worldly desires will always remain in confusion, while the heart that submits to Allah, the Exalted, finds clarity, balance, and peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

If one fails to escape their addiction to worldly desires, then they will continue in disobeying Allah, the Exalted. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 23 Al Mu'minun, verses 64-65:

“Until when We seize their affluent ones with punishment, at once they are crying out [for help]. Do not cry out today. Indeed, from Us you will not be helped.”

The affluent are frequently criticised in Islamic teachings because they are more prone to rejecting divine guidance. Their access to wealth and luxuries

often strengthens their attachment to worldly desires, making them resistant to the discipline and restraint that Islam requires. Furthermore, since Islam challenges unjust influence and authority, the wealthy and powerful have historically been more aggressive in opposing it, fearing the loss of their social dominance. Chapter 23 Al Mu'minun, verses 66-67:

“My verses had already been recited to you, but you were turning back on your heels. In arrogance regarding it, conversing by night, speaking evil.”

By contrast, those with fewer worldly possessions are less distracted by material indulgence and are generally more receptive to divine guidance, as their hearts are not weighed down by the same level of attachment to worldly desires. For this reason, one of the most effective ways to avoid being dominated by worldly desires is to adopt a simple life. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this principle in a Hadith found in Sunan Ibn Majah, number 4118, where he advised that simplicity is a part of faith.

Islam does not call upon people to abandon all wealth or lawful desires. Rather, it teaches moderation and balance: to live simply in all aspects of life—food, clothing, housing, and business—so that one has the time, energy, and clarity to prepare adequately for the Hereafter. This preparation involves fulfilling the commands of Allah, the Exalted, 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. A simple life means striving to meet one's needs and the needs of dependents without excess, waste, or extravagance. The more one

embraces simplicity, the easier it becomes to use blessings in ways that please Allah, the Exalted. This lifestyle leads to peace, balance, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

A simple life also reduces stress and anxiety, as fewer worldly attachments mean fewer distractions and worries. This allows a person to focus more on the Hereafter, thereby attaining peace of mind, body, and soul. Conversely, the more complicated and indulgent a person's life becomes, the more stress and difficulty they encounter, and the less they are able to strive for the Hereafter. Worldly preoccupations never end, and the pursuit of them without restraint prevents true tranquillity. Simplicity not only brings ease in this world but also ensures a straightforward reckoning on the Day of Judgement. A life of indulgence, however, leads to a stressful existence and a severe, difficult accounting in the Hereafter. The Holy Prophet Muhammad, peace and blessings be upon him, indicated this in a Hadith found in Sahih Bukhari, number 103, which teaches that the stricter one's accounting, the greater the likelihood of punishment.

In essence, simplicity is not deprivation but liberation. It frees the heart from unnecessary burdens, allows one to use blessings responsibly, and ensures

that the focus remains on what truly matters: peace in this world and preparing for the eternal life to come.

Chapter 23 Al Mu'minun, verses 66-67:

“My verses had already been recited to you, but you were turning back on your heels. In arrogance regarding it, conversing by night, speaking evil.”

When a person chooses to walk a path guided by faith and obedience to Allah, the Exalted, rather than conforming to the prevailing customs of the majority, their choice often unsettles those around them. Such a decision acts as a quiet mirror, reflecting the deficiencies in others' pursuits—especially when those pursuits are driven by desire, pride, or worldly ambition rather than divine guidance. Consequently, those who remain steadfast upon truth frequently encounter criticism, mockery, or even estrangement, at times from their closest relatives and companions. This has always been the fate of the righteous throughout history: their integrity exposes the negligence of those around them.

Beyond the confines of personal relationships, the pressure to conform intensifies on a societal scale. Modern culture—fuelled by materialism, social media, entertainment, and consumerism—often glorifies indulgence, luxury, and self-gratification. In such an environment, commitment to divine principles is portrayed as outdated, restrictive, or even regressive. The

message of Islam, which calls to moderation, humility, and moral discipline, directly challenges systems built upon excess, desire, and profit. It is therefore unsurprising that those who profit from unchecked indulgence view Islamic values as an obstacle to their influence. This leads to the spread of subtle and overt anti-Islamic sentiment, expressed through distorted portrayals, biased narratives, and selective criticism.

Those who sincerely strive to live according to divine teachings—upholding restraint, gratitude, and balance—are often labelled as narrow-minded or extreme by those who equate freedom with indulgence. Yet in truth, it is they who are enslaved to their desires, while the disciplined person experiences inner freedom by mastering them. The criticism of Islam, therefore, often arises not from objective reasoning but from an inner discomfort with moral accountability. People who wish to remain unrestrained in their behaviour perceive divine law as a threat to their perceived autonomy. This becomes especially apparent in how Islamic modesty, particularly in the attire of women, is treated. Critics hastily label modest dress as oppressive or archaic, while ignoring that virtually every institution—military, medical, corporate, or judicial—enforces strict dress codes without controversy. The inconsistency of such arguments reveals that the true objection is not to modesty itself but to Islam’s insistence on moral restraint and purpose. A society built upon constant stimulation and unbounded freedom naturally resists a code of life that calls to modesty, reflection, and self-control. Ultimately, opposition to Islam stems from unease with its principles of moderation, accountability, and submission to the Creator. These values confront the ego and challenge the illusion of absolute independence. Those unsettled by these truths attempt to undermine them in any way possible—through mockery, distortion, or selective criticism—but their objections lack substance and sincerity. Chapter 23 Al Mu’minun, verses 66-67:

“My verses had already been recited to you, but you were turning back on your heels. In arrogance regarding it, conversing by night, speaking evil.”

Despite such opposition, those who remain firm in faith will find honour in the sight of Allah, the Exalted, and true peace within their hearts, for their steadfastness aligns them with the timeless tradition of truth that no falsehood can overcome. Chapter 23 Al Mu'minun, verse 68:

“Then have they not reflected over the Qur'an...”

No matter how advanced a society may become, and regardless of the extent of knowledge it accumulates in various fields—including those that concern the mental and physical dimensions of human beings—it will always remain beyond its capacity to devise a complete and flawless code of conduct that perfectly aligns with human nature and accommodates every situation, condition, and circumstance that individuals or communities may face throughout their existence on Earth. Such an endeavour is fundamentally impossible. Even today, with all the progress humankind has made, new discoveries continue to emerge about the workings of the human body and mind, such as the intricate functions of the brain. If people have yet to fully comprehend their own physical and psychological structure, how then could they hope to create a moral and social framework capable of ensuring lasting peace, justice, and balance? Only Allah, the Exalted, possesses the power and knowledge to accomplish this task. As the Creator of all things, His knowledge encompasses every aspect of creation—past, present, and future—without limitation or error. He alone is perfectly aware of what benefits and harms His creation in all circumstances. Therefore, He

alone is rightly positioned to provide humanity with a comprehensive and flawless code of conduct: one that clearly distinguishes between good and evil, benefit and harm, justice and oppression; and one that guides individuals and societies toward peace of mind instead of stress and chaos. History itself bears witness to this truth. Whenever this divine code of conduct has been sincerely implemented in the lives of individuals and societies, the results have been harmony, stability, and justice. Communities built upon divine guidance thrived not merely in material progress but in moral refinement and inner tranquillity. Conversely, when humanity strayed from this divine standard and replaced it with man-made systems, the outcome was confusion, corruption, and perpetual unrest. Thus, a wise person must recognize that the divine code revealed by Allah, the Exalted, is not a restriction upon freedom but a safeguard for the soul, ensuring its health and balance. Even if certain teachings conflict with one's personal desires, they are in reality a mercy, much like the bitter medicine prescribed by a compassionate physician. A patient who trusts their doctor takes the medication and follows the prescribed regimen, knowing that the temporary discomfort will lead to lasting health. In the same way, those who accept and act upon the divine guidance of Allah, the Exalted, will find ultimate well-being in both worlds—a life of peace, order, and clarity in this world, and eternal contentment in the hereafter. Chapter 23 Al Mu'minun, verse 68:

“Then have they not reflected over the Qur'an...”

The Holy Quran stands as the most eloquent and unparalleled revelation ever bestowed upon humankind. Its language is flawless, its structure miraculous, and its meanings are conveyed with perfect clarity and wisdom. No other book in existence can match its eloquence, depth, or consistency. It is completely free from contradictions, a distinction that sets it apart from

all other scriptures and human-authored works. The Holy Quran recounts the histories of past nations with remarkable accuracy and insight, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history or literature. These narratives are not presented as mere stories but as timeless lessons, designed to awaken reflection and guide people toward righteousness and reform. Every command within the Holy Quran enjoins what is good, and every prohibition protects from harm—addressing both individual and collective affairs. Through its comprehensive guidance, the Holy Quran establishes the foundations of justice, harmony, and peace within hearts, homes, and societies. Unlike human poetry, myths, or legends that rely on exaggeration and falsehood, the Holy Quran is entirely free from error or fabrication. Each of its verses holds profound purpose and practical value. Even when the same incident is mentioned more than once, the Holy Quran highlights distinct lessons and perspectives, deepening one's understanding and appreciation with every recitation. It is a book that never ceases to inspire—no matter how often one studies or hears it, its meanings remain ever fresh, never tiresome. The Holy Quran conveys promises and warnings supported by clear and undeniable proofs. When it speaks of abstract virtues such as patience, gratitude, or humility, it immediately provides simple, practical ways for people to implement them in their daily lives. Its central message calls upon people to fulfil the true purpose of their creation: to sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways that please Him. In doing so, they attain genuine peace of mind and success in both worlds—by achieving balance in their mental and physical state, by correctly placing everyone and everything within their lives, and by preparing themselves for their accountability on the Day of Judgement. The Holy Quran makes the straight path—the path that leads to peace, righteousness, and eternal success—clear and appealing to all who sincerely seek truth. Because it addresses the very nature of human beings, its guidance transcends time and place, remaining relevant to every person, society, and generation. When properly understood and acted upon, the Holy Quran becomes a cure for every form of distress—spiritual, emotional, social, and economic. It offers complete solutions for every problem that an individual or a community could ever face, as it identifies the root causes of corruption and imbalance and provides

practical remedies that restore justice, harmony, and contentment. History itself testifies to this truth. Whenever people or societies implemented the teachings of the Holy Quran with sincerity and understanding, peace, prosperity, and moral strength prevailed. Centuries have passed, yet not a single letter of the Holy Quran has changed—an everlasting fulfilment of the divine promise made by Allah, the Exalted. No other scripture in history has been preserved with such perfection. 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, Allah, the Exalted, addressed the root problems within human societies and provided the means for their correction. By rectifying foundational issues, countless secondary problems are automatically resolved. In this way, the Holy Quran serves as a comprehensive guide for success in both worlds. Chapter 16 An Nahl, verse 89:

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

Thus, the Holy Quran is the greatest and most enduring miracle granted by Allah, the Exalted, to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely seek the truth and act upon it will benefit from its divine light. Those who approach it selectively or allow their desires to dictate their understanding will find only

loss and regret, both in this world and in the next. Chapter 17 Al Isra, verse 82:

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

Allah, the Exalted, then mentions a major cause of misguidance: the blind imitation of the popular opinion within one’s society, which is controlled by the elite class whose only aim is to fulfil their worldly desires and aspirations. Chapter 23 Al Mu’minun, verse 68:

“Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?”

One must not fall into the trap of blindly following others, for the behaviour of the majority is often a path that leads away from the obedience of Allah, the Exalted. When people see most of society neglecting or disregarding divine guidance, they may assume that the majority must be correct and, without reflection, imitate them. Yet the truth is that the majority is not always upon what is right. History itself demonstrates this: countless ideas once accepted by the masses were later proven false when knowledge advanced—for example, the widespread but mistaken belief that the Earth was flat. For this reason, Islam warns against unthinking conformity. To follow the crowd without reflection is to behave like cattle, driven without purpose or

understanding. Such blind imitation often results in misguided choices, both in worldly matters and in matters of faith. Chapter 6 Al An'am, verse 116:

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

This verse makes clear that the majority often act upon assumptions, desires, and conjecture rather than truth. To follow them uncritically is to risk being led astray. Instead, a person must use the reasoning and intellect that Allah, the Exalted, has granted them. Each matter should be weighed carefully, based on knowledge and evidence, so that decisions are made with clarity and understanding—even if this means standing apart from the majority. For this reason, Islam strongly condemns blind imitation in religious matters. It calls upon people not to follow traditions or customs without reflection, but to learn, understand, and act upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with insight. Only then can obedience be sincere, grounded in truth, and safeguarded from the errors of blind conformity. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, further rebukes the non-Muslims of Mecca who had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before the announcement of his Prophethood. During this time, they knew him intimately as the most trustworthy, honest, sincere, and upright individual among them. Yet, when he conveyed the message of Islam, they rejected him as though he were a stranger. Chapter 23 Al Mu'minun, verse 69:

“Or did they not recognize their Messenger, so they are behaving towards him as those who are unfamiliar?”

It is understandable that one might hesitate to accept the claim of Prophethood from a stranger whose character and life are unknown. However, the Meccans had no such excuse. They had witnessed the Holy Prophet Muhammad, peace and blessings be upon him, throughout his life, and had even entrusted him with their wealth and disputes because of his integrity. Their rejection, therefore, was not due to ignorance of his character but due to arrogance, pride, and attachment to their worldly status. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no prior interaction with the scriptures of earlier communities. Both the People of the Book and the non-Muslims of Mecca acknowledged that he had not studied or engaged with these texts. This fact makes it impossible to claim that he derived his message from previous scriptures. Instead, it serves as a powerful testimony to the divine origin of the Holy Quran, which contains knowledge, wisdom, and guidance far beyond the reach of an unlettered man living in seventh-century Arabia. 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.”

Thus, their rejection was not based on a lack of evidence but on stubbornness and the refusal to abandon their false traditions and privileges. Their familiarity with his character, combined with the miraculous nature of the Holy Quran, should have been sufficient proof of his Prophethood. Their denial, therefore, only deepened their guilt and exposed the hardness of their hearts.

In addition, since the people of Mecca were extremely familiar with the Holy Prophet Muhammad, peace and blessings be upon him, their accusations of him being insane were entirely baseless. They had lived alongside him for decades, witnessing his honesty, integrity, wisdom, and unmatched moral character. As mentioned discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 1, Pages 168, 173 and 180, he was known among them as the trustworthy and the truthful, titles that could never be reconciled with the charge of madness. Yet, when he proclaimed the message of Islam, they resorted to slander in order to discredit him fearing the loss of their social influence and leadership with the coming of Islam, despite knowing full well that his life had been free from any trace of instability or dishonor. Chapter 23 Al Mu’minun, verse 70:

“Or do they say, “In him is madness?”...”

In reality, every person who turns away from the code of conduct laid down by Islam and instead embraces man-made systems does so only to gratify their worldly desires. All alternative codes are ultimately rooted in human whims and inclinations rather than divine wisdom. The wealthy and powerful are often the most deeply entrenched in this mindset, for they realise that accepting the truth of Islam would require them to submit to a higher moral framework—one that restricts their pursuit of unchecked desires and curtails their misuse of influence. Because of this, they not only reject divine guidance themselves but also strive to draw others into following their way, fearing that the spread of Islam would undermine their authority and privileges. History shows that this is why the affluent and influential were consistently the first to oppose the Holy Prophets, peace be upon them. Their rejection was never based on a lack of evidence or clarity, but on their determination to preserve their worldly power and indulgence. Chapter 23 Al Mu'minun, verse 70:

“...Rather, he brought them the truth, but most of them hate the truth.”

This verse makes clear that the opposition to the Holy Prophet Muhammad, peace and blessings be upon him, was not due to any doubt about the truth of his message. Instead, it stemmed from their hatred of the truth itself, because truth demands humility, restraint, and submission—qualities that directly oppose arrogance, greed, and the pursuit of worldly desires. Thus, rejection of divine guidance is not a matter of reason or evidence, but of desire.

As a consequence of worldly desires and ambitions—which Islam directly challenges—people oppose Islam in different ways according to their circumstances. Those whose livelihoods or industries would be undermined by the spread of Islam, such as those who profit from alcohol or other unlawful trades, openly reject it and dedicate their wealth and influence to resisting Islam and opposing Muslims. Others, who simply wish to live in a manner that indulges unlawful pleasures, also reject Islam, though without necessarily investing their resources in active opposition. There are also those who verbally profess faith in Islam but fail to act upon its teachings, because obedience conflicts with their personal desires. Some go further by selectively practising Islam, choosing which commands to follow and which to ignore, based on what suits their worldly inclinations. In every case, the underlying cause is the same: prioritising worldly desires over divine guidance. The inevitable outcome of this behaviour is the misuse of the blessings Allah, the Exalted, has granted. Instead of being used as a means to draw closer to Him, these blessings become tools of heedlessness and disobedience. This leads to imbalance in both mind and body, as such individuals misplace everything and everyone in their lives, failing to give each its rightful place. Most importantly, they neglect to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, their lives are marked by stress, inner conflict, and difficulty. Their pursuit of fleeting pleasures cannot bring lasting peace, for true tranquillity is only found in aligning one's life with the commands of Allah, the Exalted. By chasing desires, they sacrifice both their worldly stability and their eternal success.

When people allow their worldly desires and ambitions to dominate them, their attitude inevitably prevents them from fulfilling the rights of others in the manner commanded by Allah, the Exalted. In many cases, their desires cannot even be realised without infringing upon the rights of others, and so

they willingly commit injustice in order to satisfy themselves. This behaviour does not remain confined to the individual; it spreads outward, contributing to widespread injustice and corruption within society. This outcome has been warned in the next verse. Chapter 23 Al Mu'minun, verse 71:

“But if the Truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined...”

This verse highlights a profound reality: if divine truth were to bend to human whims, the entire order of creation would collapse. The heavens and the earth are sustained by divine wisdom, balance, and justice. Were they governed by the conflicting and ever-changing desires of people, chaos and ruin would be inevitable. In the same way, when individuals or societies abandon divine guidance and instead pursue their desires without restraint, they disrupt the balance of justice, morality, and compassion. The result is oppression, inequality, and corruption—conditions that harm both the oppressor and the oppressed. Even if such people enjoy temporary worldly luxuries, their lives are marked by unrest, conflict, and imbalance, for desires can never be fully satisfied, and injustice always breeds instability. Thus, this verse serves as both a warning and a reminder: true stability, justice, and harmony—whether in the cosmos or in human society—can only be achieved when people submit to the truth revealed by Allah, the Exalted, rather than attempting to mould truth around their desires. Chapter 23 Al Mu'minun, verse 71:

“But if the Truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined...”

It is also important to understand that the term desires in Islamic teachings does not refer only to evil or unlawful inclinations, but also to vain desires—those seemingly harmless or trivial inclinations that distract the heart and mind from the obedience of Allah, the Exalted. This is why Islam encourages people to sometimes refrain even from certain lawful acts, out of fear that such indulgence may gradually lead them toward what is unlawful. Allah, the Exalted, clearly emphasizes this principle in the Holy Quran. Chapter 2 Al Baqarah, verse 187:

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

It is noteworthy that Allah, the Exalted, did not simply command people not to cross His limits; rather, He instructed them not even to approach those limits. This distinction highlights divine wisdom—prevention before corruption. When one avoids the pathways that lead to sin, they are protected from falling into it. This principle is consistently emphasized throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not merely to refrain from eating the fruit of a certain tree in Paradise, but to avoid approaching it altogether. 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 instruction demonstrates that even lawful or neutral actions can become dangerous when they lead a person close to the boundaries set by Allah, the Exalted. The wisdom lies not only in avoiding what is sinful, but in safeguarding oneself from anything that may eventually lead to sin. There are countless practical examples of this principle. Something lawful, when pursued excessively or without mindfulness, often becomes a gateway to what is forbidden. Vain speech, for instance—though not sinful in itself—can easily lead to harmful words such as gossip, backbiting, or falsehood. Similarly, vain or excessive spending, though permissible, often results in 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.”

The process of spiritual decline is rarely sudden. Most people who fall into sin or misguidance do so gradually—by first approaching the unlawful without partaking in it, until, over time, familiarity dulls their caution and they eventually commit the act itself. A person who frequently associates with those who drink alcohol, for instance, may initially abstain, but their constant exposure increases the likelihood of eventual participation. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this subtle but dangerous process. In a Hadith found in Jami At-Tirmidhi, number 2451, he advised that a person cannot attain true piety—meaning steadfastness in using the blessings they have been granted correctly as outlined in Islamic teachings—until they voluntarily give up some lawful things out of fear that

they may lead to the unlawful. This self-restraint is not deprivation; it is wisdom. It is a form of spiritual foresight that protects faith and preserves peace of mind. Therefore, one must not only avoid the unlawful but must also exercise caution with lawful and especially vain pursuits that may draw them toward sin. This careful balance ensures steadfastness in sincere obedience to Allah, the Exalted. It involves using every blessing in the manner prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such disciplined living is the essence of righteousness—it nurtures a balanced mental and physical state, helps one correctly place everything and everyone within their life, and ultimately grants peace of mind and success in both worlds.

Conversely, those who disregard the wisdom of avoiding the boundaries set by Allah, the Exalted, tend to overindulge in lawful pleasures and vain pursuits. This overindulgence weakens spiritual discipline, blurs moral boundaries, and increases the likelihood of committing unlawful acts. As a result, they misuse the blessings they have been granted, leading to internal imbalance, emotional turmoil, and misplaced priorities. Their relationships, wealth, and ambitions become sources of stress rather than comfort. Although they may experience fleeting moments of enjoyment, they ultimately lose peace of mind in this world and fail to prepare for their accountability on the Day of Judgement. This pattern is clearly visible when one observes those who indulge excessively in worldly pleasures, such as the wealthy and the influential. Despite their abundance, they often suffer from restlessness, discontent, and a lack of inner peace—clear evidence that overindulgence, even in lawful things, leads not to fulfilment but to spiritual and psychological distress. Chapter 20 Taha, verses 124-126:

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

Therefore, true contentment lies not in how much one possesses or enjoys, but in how sincerely and wisely one uses the blessings granted by Allah, the Exalted.

Unlike all man-made codes of conduct, which are inevitably shaped by human desires and limitations, Allah, the Exalted, has revealed a code of conduct perfectly suited to human nature. This divine framework is designed to enable people to achieve mental and physical stability, while also ensuring that everything and everyone in their lives is placed in its rightful position. Such an outcome can never be attained through man-made systems, for they are rooted in worldly inclinations and shifting human opinions. Chapter 23 Al Mu'minun, verse 71:

"...Rather, We have brought them their reminder, but they, from their reminder, are turning away."

The teachings of Islam therefore serve as a timeless reminder for all people, harmonising seamlessly with the natural disposition upon which Allah, the Exalted, has created humanity. Any code of conduct that contradicts this innate disposition will always feel foreign, producing inner conflict and imbalance when people attempt to follow it. By contrast, the teachings of Islam feel inherently familiar, nurturing stability in both the mental and physical states. This sense of familiarity is especially evident among those who embrace Islam after living under other systems of belief. Many converts testify that even without extensive prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already written upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to their original state of purity and balance. Other systems, however, often impose codes of conduct that are foreign to human nature. They may appear appealing for a time, but ultimately they lead to discontent, imbalance, and inner turmoil. The harmony of Islam with human nature may not be recognised by all, for prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from perceiving this truth. Yet, when approached with sincerity and openness, divine guidance reveals itself not as a burden, but as a mercy—a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. In this way, revelation functions as both a mirror and a compass: a mirror that reflects the innate truth already embedded within the human soul, and a compass that guides the person towards peace of mind in this world and eternal success in the Hereafter, by enabling them to achieve balance in their mental and physical state and by teaching them to place everything and everyone in their rightful place.

Allah, the Exalted, further reproaches those who reject or ignore divine guidance by reminding them that neither He, nor the Holy Prophet Muhammad, peace and blessings be upon him, nor the message of Islam gain anything from conveying these teachings to humanity. The loss, in

reality, belongs entirely to those who turn away. This truth is highlighted in the Holy Quran. Chapter 23 Al Mu'minun, verse 72:

“Or do you ask them for payment?...”

Through this verse, Allah, the Exalted, makes it clear that the Holy Prophet Muhammad, peace and blessings be upon him, did not seek any worldly reward or benefit for delivering the divine message. His mission was purely for the sake of Allah, the Exalted, and for the benefit of humankind. The full benefit of the Holy Quran and the teachings of Islam is therefore reserved for those who sincerely accept and act upon them. By doing so, they attain peace of mind and contentment in both worlds—through achieving a balanced mental and physical state, and through correctly placing everything and everyone within their life according to divine wisdom. Understanding this reality is essential, for failing to do so can lead to a subtle but dangerous form of arrogance. Some may begin to feel as though they are doing Allah, the Exalted, a favour by following His commands, performing acts of worship, or practicing righteousness. This mistaken attitude blinds the heart, leading one to pride and self-importance. Such arrogance can gradually weaken sincerity and hinder genuine obedience—especially when a person's own desires conflict with the commands of Allah, the Exalted. When that happens, their faith becomes conditional, and their spiritual foundation begins to erode.

In contrast, those who realize that their faith and obedience bring benefit only to themselves develop true humility before Allah, the Exalted. They recognize that every act of righteousness elevates them, not Allah, the Exalted, for He is completely independent and free of need. This

understanding keeps their hearts steadfast upon the path of truth during both ease and hardship. In times of difficulty, they demonstrate patience and perseverance, knowing that every trial carries wisdom and reward. And in times of comfort and prosperity, they express gratitude, acknowledging that every blessing originates solely from Allah, the Exalted. Such people live with clarity and peace, for they have aligned their purpose with divine intent. Their obedience flows not from pride or fear of reputation, but from love, humility, and recognition that Allah, the Exalted, has honoured them by allowing them to serve Him. In this way, they find lasting 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.

Allah, the Exalted, draws attention to the sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, who never sought worldly gain or personal benefit from his mission. His only goal was to please Allah, the Exalted, and to deliver the message entrusted to him. Chapter 23 Al Mu'minun, verses 72-73:

“Or do you ask them for payment? But the reward of your Lord is best, and He is the best of providers. And indeed, you invite them to a straight path.”

This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, did not call people to Islam for wealth, status, or recognition. He asked for no payment, nor did he seek worldly compensation. His sincerity was absolute, and his trust was placed entirely in Allah, the Exalted, who is the best of providers. This quality of sincerity is not only a hallmark of Prophethood but also a vital principle for every person. A deed performed for

any reason other than the pleasure of Allah, the Exalted, will not be accepted, regardless of how outwardly impressive it may appear. If the intention is corrupted by the desire for praise, recognition, or worldly benefit, the act loses its value in the sight of Allah. This reality is warned against in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that those who perform deeds for other than Allah, the Exalted, will find no reward with Him, neither in this world nor in the Hereafter. Thus, sincerity is the foundation of all worship and good deeds. It transforms ordinary actions into acts of devotion and ensures that one's efforts are accepted and rewarded. Without sincerity, even the greatest outward deeds are rendered void. One must therefore constantly purify their intention, reminding themselves that the true reward lies only with Allah, the Exalted, and that He alone is sufficient as provider and rewarder.

The Holy Prophet Muhammad, peace and blessings be upon him, embodied the highest degree of sincerity and faithfully fulfilled his divine mission by conveying the teachings of Islam to humanity in their entirety. He not only delivered the message but also exemplified it through his noble character, serving as the perfect role model for all to emulate. Through his words, actions, and conduct, he demonstrated how to live a life rooted in sincerity, justice, compassion, and devotion to Allah, the Exalted, leaving behind a timeless example for all who seek guidance and true success in both this world and the Hereafter. Chapter 23 Al Mu'minun, verse 73:

“And indeed, you invite them to a straight path.”

Islam is the single straight path that leads to true peace of mind in both this world and the next. This is because the only One who possesses the complete knowledge required to ensure that a person achieves balance in both their mental and physical state, and who teaches them how to correctly place everything and everyone within their life, is Allah, the Exalted. Human knowledge, no matter how advanced, will always remain limited. Despite centuries of research into the human condition, society cannot provide solutions for every challenge a person faces. Its advice cannot shield one from all forms of stress, nor can it guarantee that one will give everything and everyone their rightful place in life. This is due to the inherent limitations of human knowledge, experience, foresight, and the biases that inevitably shape human judgment. Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes clear when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The former find balance, clarity, and peace, while the latter often experience confusion, imbalance, and dissatisfaction, even if they appear outwardly successful. Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He invites them to reflect upon its teachings, to observe their effects, and to recognise their truthfulness through clear proofs. Islam is not a system that demands unthinking obedience; it is a divine reminder that appeals to both the heart and the intellect. For this reason, approaching Islam requires an open and unbiased mind. Prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from recognising the harmony between revelation and human nature. But when approached sincerely, the teachings of Islam reveal themselves as a source of mercy, balance, and tranquillity. They restore the human being to their natural state, guiding them towards 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 12 Yusuf, verse 108:

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

However, because obeying Allah, the Exalted, and preparing for one’s accountability on the Day of Judgement contradicts worldly desires, many people find it distressing and burdensome. Instead of striving to overcome this inner conflict, they seek comfort in man-made codes of conduct that justify and enable the pursuit of their desires. Allah, the Exalted. Chapter 23 Al Mu’minun, verse 74:

“But indeed, those who do not believe in the Hereafter are deviating from the path from distress of it.”

This verse highlights that the root of deviation lies in people’s discomfort with divine accountability. When the thought of the Hereafter and responsibility before Allah, the Exalted, conflicts with their worldly ambitions, they turn away from truth and invent codes of conduct that suit their inclinations. Yet, even though the soul naturally feels uneasy when its desires are restrained, a person should act with the wisdom of a patient who accepts and follows the advice of their physician. The prescribed treatment or strict diet may go against their cravings and cause temporary distress, but they endure it, knowing it leads to healing and long-term well-being. In the same way, the one who accepts and acts upon the teachings of the Holy Quran and the guidance of the Holy Prophet Muhammad, peace and blessings be upon him, will attain lasting peace and success in both worlds. By aligning their actions with divine wisdom, they achieve true harmony—a balanced mental and physical state—and correctly place everything and everyone within their life

according to its rightful purpose. Although this process may contradict their worldly desires at times, it ultimately leads to serenity of heart, clarity of purpose, and peace of mind, both in this world and in the Hereafter.

Allah, the Exalted, then draws attention to the deep ingratitude of people. Even if He were to remove every form of hardship and trial from their lives—transforming this world into a state resembling Paradise—many would still persist in their disobedience, heedlessness, and misuse of the blessings they have been granted. Chapter 23 Al Mu'minun, verse 75:

“And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.”

This verse reveals that ingratitude does not stem from a lack of blessings, but from a corrupt attitude toward them. When hearts are blinded by arrogance and desire, abundance itself becomes a cause of transgression rather than a means of drawing closer to Allah, the Exalted, thereby achieving peace of mind.

The true key to success and peace of mind in both worlds lies in cultivating sincere gratitude toward Allah, the Exalted, for the countless and continuous blessings He bestows upon all people. Gratitude is not limited to words of praise—it encompasses one's entire being. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means uttering

only what is good, beneficial, and truthful, or choosing silence when words bring no value. Gratitude in action means using every blessing—such as time, wealth, strength, and knowledge—in ways that align with what is 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 brings about continuous blessings and leads to serenity and stability—peace of mind in both worlds. It allows a person to attain a balanced mental and physical state and to correctly place everything and everyone within their life according to divine wisdom. Chapter 14 Ibrahim, verse 7:

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

Through gratitude, a person finds true contentment and strengthens their bond with their Creator, transforming every moment, whether ease or difficulty, into a step closer to lasting peace and success.

Throughout history, Allah, the Exalted, has continually guided humanity toward adopting the right attitude—for their own benefit and salvation—through various means. Out of His boundless mercy, Allah, the Exalted, often increases the worldly blessings bestowed upon a person, thereby encouraging them to develop gratitude by using these blessings correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude, when expressed sincerely through righteous action, draws a person closer to Allah, the Exalted, and brings tranquillity to their heart and life.

However, when a person persists in ingratitude by misusing the blessings they have been granted—using them in ways displeasing to Allah, the Exalted—He, in His infinite mercy, does not immediately abandon them to the inevitable consequences of their choices. Instead, He continues to guide them by allowing them to experience periods of hardship and trial. These difficulties serve as divine reminders and opportunities for reflection and reform. Chapter 23 Al Mu'minun, verse 76:

“And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humble themselves.”

These tests are not acts of punishment, but acts of mercy—gentle calls from the Creator, urging His creation to turn back to Him with humility and obedience. Yet, when people remain heedless, refusing to recognize their errors or correct their behaviour, they persist in following their worldly desires and continue to misuse the blessings they have been granted. Their desires begin to dictate their priorities, leading them away from divine guidance and depriving them of a balanced mental and physical state. Such imbalance causes them to misplace everything and everyone within their life. Their relationships, responsibilities, and possessions lose their proper place and meaning, resulting in emotional chaos and spiritual confusion. Family, friends, careers, and wealth—all of which could have been sources of comfort—gradually become burdens that feed their anxiety and discontent. Instead of recognizing that their own disobedience and misuse of blessings are the root causes of their distress, they turn outward and seek to assign blame to others. They may fault their spouses, families, or life circumstances

for their unhappiness, and in doing so, they often sever ties with those who genuinely care for them. This destructive cycle deepens their inner turmoil and leads to further instability—manifesting as depression, emotional exhaustion, substance dependence, and even suicidal tendencies. Such tragic outcomes are evident among many who misuse the blessings they have been granted, particularly among the rich and famous. Despite possessing every material luxury and social privilege, they suffer from severe mental health issues. Their emptiness stands as a powerful reminder that no wealth, fame, or pleasure can replace the serenity that comes from sincere obedience to Allah, the Exalted. Ultimately, since their arrogance and heedlessness prevent them from preparing for their accountability before Allah, the Exalted, on the Day of Judgement, their suffering in the Hereafter will be far more severe than the temporary distress they experienced in this world. Chapter 23 Al Mu'minun, verse 77:

“Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.”

True success, therefore, does not lie in the pursuit of fleeting worldly desires but in humbly recognizing one's errors, reforming one's conduct, and using every blessing in accordance with the guidance of Allah, the Exalted. Only this path leads to lasting peace, spiritual fulfilment, and success in both worlds—through achieving a balanced mental and physical state and correctly placing everything and everyone within one's life.

Allah, the Exalted, has granted people various faculties so that they can discern the difference between the outcomes of obeying Him and the consequences of disobedience. Chapter 23 Al Mu'minun, verse 78:

“And it is He who produced for you hearing and insight and emotional hearts...”

However, simply possessing these faculties is not sufficient. Hearing alone does not benefit a person unless it is directed toward useful knowledge, particularly religious guidance. To truly gain from Islamic teachings, a person must listen attentively, reflect upon their own experiences, consider how the guidance applies to their life, and then earnestly act upon it. Without such reflection and action, merely hearing Islamic knowledge will not transform behaviour. This explains why, despite unprecedented access to Islamic knowledge today, many still fail to achieve meaningful personal change.

Allah, the Exalted, has also granted humans the ability to see with understanding. This faculty enables a person to observe the world, learn from the circumstances of others, and reflect upon history. Chapter 23 Al Mu'minun, verse 78:

“And it is He who produced for you hearing and insight...”

By observing the experiences of others, people can gain insight into their own behaviour. For example, witnessing the lives of wealthy or famous individuals who misuse the blessings of Allah, the Exalted—leading to stress, mental health struggles, addiction, or even suicidal tendencies despite temporary comfort or luxury—serves as a warning. Such observations teach that true peace of mind does not come from material possessions or fulfilling every worldly desire. Likewise, seeing someone suffer from poor health encourages gratitude for one's own well-being and motivates its proper utilization before it is lost. These faculties cultivate vigilance, discouraging self-absorption and inspiring individuals to remain aware of the world beyond their immediate concerns.

Allah, the Exalted, has further provided emotional faculties, which are essential for navigating life successfully. Chapter 23 Al Mu'minun, verse 78:

“And it is He who produced for you hearing and insight and emotional hearts...”

Islam recognizes the human need to express emotions, such as sadness in times of hardship. Expressing emotions is permissible and natural, provided it remains within the boundaries set by Allah, the Exalted. Extremes in emotion—such as excessive grief or pride—can lead to sinful behavior, as highlighted in Chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

Maintaining a balanced emotional state allows a person to navigate challenges successfully, gaining peace, rewards, and blessings in both this life and the Hereafter. By using these faculties wisely—through reflection, observation, and measured emotional expression—one can achieve a balanced mental and physical state and correctly place everything and everyone in their life thereby achieving peace of mind in both worlds. But the one who fails to utilise these faculties correctly will inevitably misuse the blessings they have been granted. Chapter 23 Al Mu'minun, verse 78:

“...little are you grateful.”

As a consequence, their mental and physical well-being will become unbalanced, and they will struggle to prioritize properly, misplacing people, responsibilities, and resources in their life. They will fail to prepare adequately for their accountability on the Day of Judgement, leaving them vulnerable to regret and hardship. Even if they enjoy temporary worldly comforts and luxuries, these pleasures will not prevent the stress, difficulties, and turmoil that arise from a life lived in disobedience to Allah, the Exalted. True peace and fulfillment remain unattainable for those who neglect their spiritual responsibilities, as their enjoyment in this world will ultimately be shallow and fleeting.

Whether a person makes proper use of the blessings and faculties granted to them by Allah, the Exalted, or misuses them in disobedience, they remain under His absolute decree. It is He who created them, spread them across the earth, and entrusted them with countless favors. Yet, no matter how they live, every individual will inevitably be gathered before Him for accountability on a Day from which there will be no escape. Chapter 23 Al Mu'minun, verse 79:

“And it is He who has multiplied you throughout the earth, and to Him you will be gathered.”

This gathering is not beyond His power, for He alone controls both life and death. The One who brings a person into existence from nothing is surely capable of bringing them back to life after they have turned to dust and bones. Chapter 23 Al Mu'minun, verse 80:

“And it is He who gives life and causes death...”

Furthermore, the alternation of night and day, the precise order of the heavens, and the harmony of the universe all testify to His perfect control. If

He sustains the vast cosmos with flawless precision, how could resurrecting a tiny human being be difficult for Him? Chapter 23 Al Mu'minun, verse 80:

“...and His is the alternation of the night and the day. Then will you not reason?”

Denying the possibility of resurrection on the Day of Judgement is indeed a strange claim, for examples of resurrection are constantly displayed before human eyes in the natural order of creation. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth with life and provide sustenance for His creation. In the same way, He will revive the human being who is buried in the earth, just as He revives the seed that lies dormant beneath the soil. The cycle of the seasons also bears witness to this truth: in winter, trees appear lifeless as their leaves fall, yet in spring and summer they return to full vitality. Resurrection is also evident within the human body itself. Cells continuously die and are replaced, maintaining life through a constant process of renewal. Likewise, the daily cycle of sleep and wakefulness is a reminder of death and resurrection. Sleep severs the senses, resembling death, and Allah, the Exalted, returns the soul to the body if life has been decreed for that day. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the Day of Judgement is a necessity, for the universe itself testifies to balance and order. The earth is perfectly positioned in relation to the sun, the water cycle is finely tuned to sustain life, and the soil is created with the dual capacity to allow fragile shoots to emerge while supporting immense structures. Everywhere one looks, balance is evident. Yet, in human affairs, imbalance is glaring. Oppressors often escape punishment, while the oppressed endure suffering without receiving their due recompense. Many sincere believers face hardship and receive only a portion of their reward in this world, while those who disobey Allah, the Exalted, often enjoy worldly ease. Just as balance governs the natural world, justice must govern human deeds. Since this balance is not fully realised in this life, it must be established in another realm—the Day of Judgement.

Allah, the Exalted, could have chosen to fully reward or punish in this world, but His wisdom dictates otherwise. He grants repeated opportunities for repentance and correction, delaying full punishment. Likewise, He withholds complete reward from the believers, for this world is not Paradise. Faith requires belief in the unseen, and it is this unseen reward and punishment that gives faith its true value.

In addition, fear of ultimate punishment and hope in eternal reward serve as powerful motivators, encouraging believers to avoid sin and strive in righteousness. For the Day of Recompense to occur, the actions of all people must first come to an end, which means that this material world must itself come to an end. Only then will every soul be judged with perfect justice. This reflection strengthens faith in the reality of the Day of Judgement and inspires preparation for it by using the blessings granted by Allah, the Exalted, in accordance with the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. In this way, a person secures peace of mind in this world and success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

Despite the abundance of signs that point clearly to both the possibility and necessity of the Day of Judgement, people throughout history have chosen to deny it. Their denial has never been due to a lack of evidence, for the proofs are manifest in creation, revelation, and reason. Rather, the true cause lies in their unwillingness to prepare for it, since preparation requires restraining desires, abandoning sinful indulgences, and living with accountability. The heart that is enslaved to worldly ambitions finds the concept of resurrection and reckoning deeply uncomfortable, for it threatens the very lifestyle it clings to. Accepting the reality of the Day of Judgement would mean acknowledging limits, curbing arrogance, and submitting to divine authority. Thus, denial becomes a convenient refuge, not an intellectual conclusion. This pattern has repeated itself across generations: the rejection of truth not because it is unclear, but because it contradicts the passions of the self. In reality, the refusal to believe in the Day of Judgement is itself a testimony to its necessity, for without it, the injustices of this world would remain unresolved and the balance that governs all of creation would be left incomplete. Chapter 23 Al Mu'minun, verses 81-83:

“Rather, they say like what the former peoples said. They said, “When we have died and become dust and bones, are we indeed to be resurrected? We have been promised this, we and our forefathers, before; this is not but legends of the former peoples.””

In addition, these verses highlight another key reason why many people reject divine guidance and deny the reality of the Day of Judgement: the blind imitation of prevailing social norms and popular opinion. One must guard themselves against this habit, as following the majority without reflection often leads to disobedience to Allah, the Exalted. When a person observes that most people around them neglect or reject Islamic teachings, they may assume that such behaviour is acceptable or even correct, and thus follow suit without thought or contemplation. However, the truth is that the majority opinion is not necessarily right. History provides countless examples where widely accepted beliefs were later proven false when confronted with new knowledge and evidence—such as the once common but mistaken belief that the Earth was flat. This illustrates the danger of allowing collective assumptions to dictate one’s worldview. Therefore, it is essential to avoid behaving like cattle that simply follow the herd without direction or understanding. Blind conformity, whether in worldly or spiritual matters, leads only to confusion, misguidance, and regret. 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 succumbing to societal trends and assumptions, individuals must employ the intellect and reasoning that Allah, the Exalted, has graciously bestowed upon them. They should assess each situation through the lens of sound knowledge, understanding, and evidence—even if doing so means opposing the views held by the majority. Islam consistently discourages the blind imitation of others in matters of faith for this very reason. Rather, it calls upon people to learn, reflect, and act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with comprehension and sincerity. Only by doing so can one remain steadfast upon the truth and attain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 12 Yusuf, verse 108:

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

Chapter 23 Al Mu’minun, verse 82:

“They said, “When we have died and become dust and bones, are we indeed to be resurrected?””

It is a common tendency among those who wish to dismiss a truth that conflicts with their desires to distort or exaggerate it until it appears

unreasonable or impossible, thereby justifying their rejection. By stretching a principle to the point of absurdity, they create the illusion that it is impractical—when, in truth, it is both attainable and deeply beneficial. For instance, when advised to show kindness and respect to their relatives, some individuals excuse their poor conduct by claiming that such counsel demands perfection—that they must become flawless, like angels, never displaying even a trace of irritation or weakness. Since absolute perfection is unattainable, they dismiss the advice altogether as unrealistic. In doing so, they conveniently evade the responsibility of self-reform and persist in their misconduct. This attitude is spiritually destructive, as it obstructs moral accountability—the very foundation of growth and refinement. When individuals refuse to acknowledge their faults, they become stagnant in arrogance, misuse the blessings granted by Allah, the Exalted, and distort their moral compass. This negligence leads to inner imbalance and turmoil, as priorities are misplaced and relationships deteriorate. More gravely, such carelessness leaves a person unprepared for the ultimate accountability on the Day of Judgement. Even if they enjoy worldly comforts, their denial of responsibility brings them anxiety, discontent, and adversity in this life, while endangering their eternal success in the Hereafter. Moreover, avoiding accountability prevents the fulfilment of others' rights, fostering corruption, injustice, and moral decay within society. True righteousness does not demand perfection but sincerity, effort, and humility. When a person acknowledges their weaknesses and sincerely strives for improvement, they align themselves with divine guidance, safeguard their blessings, and prepare for lasting peace in both this world and the next.

Despite the fact that the non-Muslims of Mecca acknowledged the creative power and authority of Allah, the Exalted, they still associated partners with Him in worship and denied the reality of resurrection. This contradiction highlights the inconsistency of their beliefs: they accepted that Allah, the Exalted, created them from nothing—an act far greater than recreating them after death—yet refused to believe that He could restore life once more. Their

denial stemmed not from a lack of evidence or understanding but from arrogance and the desire to avoid accountability for their deeds in the Hereafter. Chapter 23 Al Mu'minun, verses 84-89:

"Say, 'To whom belongs the earth and whoever is in it, if you should know?' They will say, 'To Allah.' Say, 'Then will you not reflect?' Say, 'Who is Lord of the seven heavens and Lord of the Great Throne?' They will say, '[They belong] to Allah.' Say, 'Then will you not fear Him?' Say, 'In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?' They will say, '[All belongs] to Allah.' Say, 'Then how are you deluded?'"

When one reflects upon the creation of the heavens and the earth and the countless perfectly balanced systems within them, it becomes evident that there is only One Creator who sustains the universe. The perfect distance of the sun from the earth is a clear sign, for if the earth were slightly closer or further away, life would not be possible. Likewise, the atmosphere has been created in a balanced and pure state, allowing life to flourish upon the earth. Chapter 2 Al Baqarah, verse 164:

"...and the alternation of the night and the day..."

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...”

And chapter 23 Al Mu'minun, verse 91:

“Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe.”

Chapter 2 Al Baqarah, verse 164:

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

The water cycle is another striking example of divine design. Water evaporates from the seas, rises, and condenses into rain. Though rainwater is naturally acidic, mountains neutralize it, making it suitable for human and animal use. The salt in the seas prevents contamination from dead creatures, ensuring that marine life can thrive and that the oceans do not become a source of corruption for life on land. Furthermore, the composition of water is such that it allows both sea life to flourish and heavy ships to sail upon it. If this balance were altered, one of these functions would be lost. Even today, sea transport remains the most widely used means of moving goods across the world, showing how essential this balance is for human civilization.

The perfection of creation is also evident in the design of living creatures. Evolution, being a process of mutation, is by nature imperfect and random. Yet when one observes the countless species, they are found to be perfectly adapted to their environments. The camel, for instance, is uniquely suited to desert life, able to endure extreme heat and survive long periods without water. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat produces pure milk, perfectly separated from impurities within its body. Were this separation not precise, the milk would be undrinkable. Chapter 16 An Nahl, verse 66:

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

Even the lifespans of species are perfectly balanced to maintain order. Flies, for example, live only a few weeks but lay hundreds of eggs. If their lifespan were longer, they would overwhelm other species and disrupt the balance of life. By contrast, creatures with long lifespans produce only a few offspring, ensuring that their populations remain moderated. Such precision cannot be explained by accident or blind mutation. Chapter 2 Al Baqarah, verse 164:

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

The winds are among the countless signs of divine wisdom and balance in creation. They serve multiple indispensable purposes, each of which sustains life on earth. Winds enable pollination, allowing crops, plants, and trees to reproduce and provide food for humanity and animals. They also play a vital role in carrying rainclouds to specific regions, ensuring that water reaches the places where it is most needed. Without this movement, life on

earth could not be sustained. Historically, winds were essential for sea travel, enabling ships to cross vast oceans and connect distant lands. Even today, sea transport remains the primary means of moving goods across the world, and the winds continue to play their part in maintaining this balance. The system of winds is perfectly measured. If there were no winds, the earth would fall into chaos, as crops would fail, rain would stagnate, and the atmosphere would become lifeless. On the other hand, if winds were too strong or constant, they would devastate the land, uproot trees, destroy homes, and make life unbearable. The balance of the winds is therefore a clear sign of the mercy and precision of Allah, the Exalted. Rain, too, is governed by this same perfect balance. Too little rain results in droughts and famine, depriving creation of sustenance. Too much rain, however, leads to floods and destruction. The measured descent of rain, in the right amount and at the right time, is one of the greatest blessings of Allah, the Exalted, without which life on earth could not continue. When one reflects on these systems—the winds, the rain, and their interdependence—it becomes clear that they are not random or accidental. They are purposeful, balanced, and finely tuned, pointing to the Oneness of the Creator who sustains all things with wisdom and mercy. Chapter 23 Al Mu'minun, verse 18:

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

The one who sincerely reflects upon the countless perfectly balanced systems within the universe cannot reasonably deny the existence of a single Creator who governs all things with wisdom and power. From the precise distance of the earth from the sun, to the alternation of night and day, to the delicate balance of the water cycle and the winds, every aspect of creation testifies to order, harmony, and purpose. Such perfection cannot arise from

chance, nor can it be sustained by multiple competing powers, for that would lead to chaos and ruin. The balance observed in the heavens and the earth, in the design of living creatures, and in the cycles that sustain life, all point to the Oneness of Allah, the Exalted. He alone possesses the knowledge, power, and will to create, maintain, and direct the universe. To deny this reality is not a matter of logic or evidence, but of arrogance and desire. Thus, reflection upon creation becomes a form of worship, for it leads the heart and mind to acknowledge the Creator, submit to His authority, and recognise His signs. As the Holy Quran repeatedly reminds, these signs are not hidden—they are manifest for those who think, reflect, and approach with sincerity.

In addition, a person who provides even a portion of another's needs, such as food, clothing, or housing, is naturally considered deserving of gratitude. How much greater, then, is the right of Allah, the Exalted, to be thanked, for He has granted every blessing within the universe and sustains every aspect of human life. It is only just and proper that people show Him gratitude in return. True gratitude manifests in three dimensions. Gratitude with the intention means that one acts solely for the sake of pleasing Allah, the Exalted. Any deed performed for other motives—such as seeking praise, recognition, or worldly gain—will not be rewarded by Him. This reality is emphasised in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of sincerity in intention is that a person does not expect appreciation or compensation from others. Gratitude with the tongue means speaking only what is good or remaining silent, while gratitude with one's actions means 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 increase is not limited to material blessings but extends to inner tranquillity, balance of mind and body, and the ability to place everything and everyone in their rightful place. Furthermore, just as it is considered natural for an owner to use their possessions however they wish, Allah, the Exalted, as the Creator, Owner, and Sustainer of the entire universe, has the sole right to decide what should and should not occur within it. It is therefore only fair and reasonable for people to obey Him, for they themselves belong to Him. In addition, when someone lends an item to another, it is only fair that the borrower uses it according to the wishes of its owner. Likewise, the blessings of this world are not gifts but loans from Allah, the Exalted. These loans must be repaid by using them in ways that please Him. By contrast, the blessings of Paradise are true gifts, freely granted to the believers, which they may enjoy 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."”

It is therefore essential that people do not confuse the temporary blessings of this world, which are a trust and a loan, with the eternal blessings of Paradise, which are gifts. Recognizing this distinction nurtures humility, responsibility, and sincere gratitude, ensuring that one uses worldly blessings correctly while striving for the everlasting gifts of the Hereafter.

Chapter 23 Al Mu'minun, verses 88-89:

"Say, 'In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?' They will say, '[All belongs] to Allah .' Say, 'Then how are you deluded?'"

One of the primary causes that led the non-Muslim Arabs into polytheism—despite their acknowledgment of the supreme power and existence of Allah, the Exalted—was their tendency to ascribe human shortcomings to Him, such as fatigue. As a result, they perceived Allah, the Exalted, through the lens of worldly monarchs. A monarch, unable to manage the affairs of his realm independently, relies upon aides, ministers, and governors to administer different regions of his kingdom. Influenced by this flawed analogy, many among them assumed that Allah, the Exalted, must likewise require intermediaries to manage the universe. Consequently, they began to worship other beings, such as angels, believing that doing so would bring them closer to Allah, the Exalted, and earn His favour. This same misconception has, unfortunately, taken root among certain Muslims as well. Such individuals devote their time, wealth, and energy toward seeking out those regarded as spiritually elevated, believing that these figures hold a privileged position with Allah, the Exalted—similar to how a governor enjoys favour with a king. They hope that by pleasing these spiritual figures through gifts, exaggerated reverence, or emotional displays of devotion, they might secure intercession and divine favour through them. In doing so, they inadvertently establish these individuals as intermediaries or gatekeepers between themselves and Allah, the Exalted—a concept that stands in direct opposition to the very foundation of Islamic belief. The Holy Prophets, peace be upon them all, were never intermediaries or gatekeepers. Their sacred mission was to guide humanity towards obtaining peace of mind in both

worlds. They did not invite people to worship or revere them, nor did they seek any personal compensation, praise, or material gain in return for conveying the truth. Instead, they directed all attention, devotion, and gratitude solely to Allah, the Exalted.

Therefore, a Muslim should indeed seek Islamic knowledge from qualified teachers and scholars, showing them due respect and appreciation for their service. However, this respect should never cross the boundary into reverence that resembles worship, nor should one believe that closeness to Allah, the Exalted, can only be achieved through them. Allah, the Exalted, alone possesses complete control and absolute authority over the universe. He is fully aware of everything that occurs within it, and His knowledge and power are unrestricted by time, space, or intermediaries. He hears the supplication of every individual directly and responds to whomever He wills. Thus, He requires no intercessor or assistant between Himself and His creation—a truth clearly and repeatedly affirmed throughout the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Furthermore, while intercession will indeed take place on the Day of Judgement—by the permission of Allah, the Exalted—it is essential that its reality is not treated with mockery or complacency. To do so risks being deprived of this immense mercy. Those who mock the concept of intercession often do so from a false sense of security: they neglect to use the blessings granted to them in accordance with Islamic principles, yet still assume that salvation will be secured for them through the intervention of others, whether relatives, saints, or spiritual figures. Such an attitude is not only misguided but dangerous. In fact, the one who mocks or abandons the true spirit of intercession may find the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers specifically to Muslims, for they are the only community that has acknowledged and embraced the Holy Quran. Non-Muslims cannot be described as abandoning it, since they never accepted it in the first place. Thus, the warning is directed at those within the Muslim community who neglect the Holy Quran in belief or practice. The outcome of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on that Day is self-evident and terrifying.

Even in cases where intercession is granted, negligence in this world may not prevent entry into Hell; at most, it may reduce the severity or duration of the punishment. It must be remembered that even the briefest moment in Hell is unbearable beyond imagination. Therefore, genuine hope in intercession must always be coupled with sincere effort: striving to use one's blessings in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only when one combines hope in intercession with active obedience and sincerity of intention can they rightly hope for this mercy. And even then, it must be remembered that intercession is not an independent guarantee—it is subject entirely to the permission of Allah, the Exalted, who alone authorises it.

In reality, anyone who abandons the divine order established by Allah, the Exalted, in favour of man-made systems does so primarily to gratify worldly desires. Every human-devised code of conduct originates from personal inclinations, biases, and limited understanding. Unlike the divine law revealed by Allah, the Exalted—which is founded on perfect knowledge, wisdom, and justice—human laws are shaped by self-interest and material ambition. Those who possess wealth and authority are often the most resistant to divine truth. They recognise that sincerely embracing Islam

would require them to submit to a moral system that demands humility, justice, and self-restraint—principles that conflict with their attachment to luxury, control, and social dominance. Their denial of truth, therefore, is not born of ignorance or confusion but of arrogance and the unwillingness to surrender their perceived autonomy. To preserve their influence, such individuals often work to spread ideologies that justify indulgence, moral decay, and the rejection of divine guidance. They seek to keep others bound to the same illusions that sustain their own power, fearing that widespread adherence to divine teachings would threaten the corrupt structures upon which their authority depends. This pattern has repeated throughout history: those with worldly privilege were often the first to reject the Holy Prophets, peace be upon them—not due to doubt in their message, but because divine submission would strip away their false sense of superiority and independence. Ultimately, disbelief in divine revelation is rarely an intellectual disagreement; it is a moral and spiritual rebellion. Those who deny Islam do so to preserve a life free from divine accountability, preferring fleeting worldly gratification to eternal peace and success. Chapter 23 Al Mu'minun, verse 90:

“Rather, We have brought them the truth, and indeed they are liars.”

As a result of being dominated by their worldly desires, people throughout history have devised codes of conduct that legitimise the fulfilment of those very desires. Instead of submitting to divine guidance, they constructed systems that excused negligence and indulgence, thereby avoiding accountability. An example of this can be seen in certain Christian doctrines which claim that mere belief in their faith guarantees salvation in both worlds, regardless of one's actions. Such a doctrine, while comforting to the heedless, effectively removes the responsibility of striving for righteousness

and obedience. It allows individuals to indulge in their desires while still expecting eternal reward, a notion that contradicts both reason and justice. Chapter 23 Al Mu'minun, verse 91:

"Allah has not taken any son..."

The emergence and persistence of false beliefs concerning the Holy Prophet Eesa, peace be upon him, can be traced to three principal factors: his extraordinary birth, the miracles he performed by the permission of Allah, the Exalted, and his ascension to the Heavens while still alive.

The Holy Quran acknowledges the miraculous nature of his birth, but it does so to emphasize the boundless power and supreme will of Allah, the Exalted—not to ascribe divinity to the Holy Prophet Eesa, peace be upon him. Chapter 3 Alee Imran, verse 47:

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

Just as Allah, the Exalted, brought the Holy Prophet Eesa, peace be upon him, into existence without a father, He also created the Holy Prophet Adam, peace be upon him, without either parent. Therefore, the lack of a father is not a sign of divinity but rather a demonstration of Allah's supreme creative power, which operates beyond the ordinary laws of nature. Chapter 3 Alee Imran, verse 59:

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

It is therefore illogical that Christians attribute divinity to the Holy Prophet Eesa, peace be upon him, on account of his birth without a father, yet refrain from granting the same status to the Holy Prophet Adam, peace be upon him, who was created without both father and mother. When reason is applied consistently, this contradiction becomes evident, and their claim is invalidated.

Furthermore, while the Holy Quran indeed acknowledges the miracles performed by the Holy Prophet Eesa, peace be upon him, it simultaneously affirms that each of these miracles took place solely by the permission of Allah, the Exalted. They were manifestations of divine power, not proofs of personal divinity. Chapter 3 Alee Imran, verse 49:

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

If the Holy Prophet Eesa, peace be upon him, had truly been divine, he would not have required the permission of Allah, the Exalted, to perform miracles. The very fact that his miracles depended upon divine approval serves as decisive evidence of his servitude to Allah, the Exalted. Moreover, Christians themselves recognize that other Holy Prophets—such as the Holy Prophet Musa, peace be upon him—also performed great miracles, yet they do not attribute divinity to them. This clear inconsistency exposes the fragility of their argument.

In the same way, the ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens is not proof of divinity, but rather a manifestation of the absolute power and will of Allah, the Exalted, Who raised him by His command and safeguarded him from the schemes of his enemies. Chapter 3 Alee Imran, verse 55:

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

The Holy Quran makes it clear to the Christians that the Holy Prophet Eesa, peace be upon him, was not crucified as they claim. Instead, another person was made to resemble him and was placed upon the cross in his stead. By that time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, to the Heavens, protecting him from the schemes of his enemies and honouring him as one of His chosen Messengers, peace be upon him. Chapter 4 An Nisa, verses 157-158:

“And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah .” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.”

This notion of crucifixion is inconsistent with the claim of divinity. A truly divine being cannot die, as death implies reliance and limitation—attributes incompatible with divinity. Furthermore, both the Holy Prophet Eesa, peace be upon him, and his mother Maryam, may Allah be pleased with her, relied on sustenance, underscoring their created and dependent nature. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They

both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Similarly, angels, though they do not consume food, are sustained by Allah, the Exalted, in other ways, and thus are not divine. All created beings are subject to death, which alone disproves any claim of divinity.

Moreover, a true biological child reflects traits of their parent, yet the Holy Prophet Eesa, peace be upon him, shares no attributes with Allah, the Exalted. He was created, provided for, and will undergo death and resurrection like all humans. Allah, the Exalted, requires no offspring, companionship, or heirs. Chapter 17 Al Isra, verse 111:

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

When the Romans adopted Christianity, they introduced the concept of the Holy Prophet Eesa, peace be upon him, being divine, borrowing ideas from their previous pagan beliefs. In doing so, they associated a noble and blessed Holy Prophet, peace be upon him, with legendary figures like Zeus, Hercules, and Odin. Yet, reason alone shows that a created being—sustained by another and subject to death—cannot possess divinity, as these qualities are incompatible with the nature of a divine being.

Despite clear evidence affirming that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, many Christians continue to hold mistaken beliefs about him. One major reason is blind imitation of previous generations, which prevents individuals from critically examining evidence or questioning inherited assumptions. This practice contradicts both Islamic teachings and common sense, as humans are endowed with intellect and the ability to discern, not merely to follow others unthinkingly. Blind imitation is therefore a primary cause of misguidance. Therefore, people must avoid it and instead exercise reason, evaluating knowledge and evidence in every matter—whether worldly or spiritual—before forming a judgment. Even within Islam, unthinking imitation is discouraged; Allah, the Exalted, requires that His teachings be understood, accepted, and acted upon through reflection and knowledge, not mere repetition of others' actions. Chapter 12 Yusuf, verse 108:

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

As discussed earlier, another significant reason why many Christians continue to hold incorrect beliefs about the Holy Prophet Eesa, peace be upon him, despite overwhelming evidence of his status as a Messenger of Allah, the Exalted, is their pursuit of worldly desires. Certain Christian teachings assert that salvation in this world and the Hereafter is guaranteed simply through belief in Christianity, regardless of one's actions. This notion allows individuals to indulge their worldly ambitions with a sense of security regarding their ultimate fate. As a result, they maintain these beliefs, prioritizing personal gratification over submission to a higher moral

framework that emphasizes the responsible and proper use of the blessings granted by Allah, the Exalted. Chapter 23 Al Mu'minun, verses 90-91:

“Rather, We have brought them the truth, and indeed they are liars. Allah has not taken any son...”

As mentioned earlier, throughout history, whenever people allowed themselves to be dominated by worldly desires, they devised codes of conduct that legitimized the fulfilment of those desires. Instead of submitting to the divine guidance of Allah, the Exalted, they constructed systems that excused negligence, indulgence, and the avoidance of accountability. These man-made frameworks were not born out of sincere pursuit of truth, but rather from a determination to live without restraint while still appearing outwardly virtuous. One example of this, as discussed earlier, is the fabrication of deities with the false hope that they would intercede before Allah, the Exalted. Chapter 23 Al Mu'minun, verse 91:

“...nor has there ever been with Him any deity...”

The worship of lifeless idols was not an act of genuine reverence, but a convenient means of appearing pious in the eyes of society while retaining the liberty to misuse blessings. Those who fashioned such deities knew that lifeless objects could not impose a moral framework upon them. By venerating powerless deities, they freed themselves from the obligations of

divine law and instead created their own codes of conduct that aligned with their cravings. Chapter 7 Al A'raf, verse 148:

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

The essence of all forms of idol worship and man-made codes of conduct is therefore the same: the pursuit of personal desires under the guise of virtue. Outwardly, such individuals may present themselves as adherents to a higher moral standard, but in reality, they are simply chasing after their earthly cravings, much like animals driven only by instinct. By abandoning divine guidance, they deceive others and themselves, forfeiting the balance, dignity, and accountability that come only through submission to Allah, the Exalted. This pattern is not confined to the past. In every age, people have sought to construct ideologies, philosophies, or lifestyles that justify indulgence while masking it with claims of morality or progress. Whether through idol worship in ancient times or secular codes of conduct in modern times, the underlying motive remains the same: to escape responsibility before the Creator while continuing to gratify one's desires. Yet, no matter how sophisticated these systems appear, they cannot provide true guidance, for they are rooted in desire rather than revelation.

Allah, the Exalted, utterly refutes the very idea of multiple deities by appealing to both reason and observation. If there had truly been more than one god, each would have sought dominion over what they had created, and

inevitably conflict would have arisen between them. Competing wills and commands would have led to disorder, rivalry, and chaos, making the stability of the universe impossible. Chapter 23 Al Mu'minun, verse 91:

“...[If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others...”

Yet what is observed in the heavens and the earth is the very opposite of chaos. The rising and setting of the sun, the phases of the moon, the alternation of night and day, the succession of the seasons, the balance of the water cycle, the winds, the clouds, and countless other systems all operate in perfect harmony. Each follows its appointed course without deviation, serving the needs of creation and sustaining life with precision. This flawless order testifies to the Oneness of Allah, the Exalted. The universe is not governed by competing powers but by a single Creator and Sustainer who directs all things with wisdom. The harmony of creation is itself a sign that there is no deity except Allah, the Exalted, and that He alone is worthy of worship and obedience. Indeed, the more one reflects on the natural order, the more one realises that such balance could never be maintained if there were multiple gods. Even within human society, when two leaders with equal authority attempt to govern the same people, conflict and division inevitably arise. How then could the vast heavens and the earth, with their countless systems, remain in such perfect balance if there were more than one Creator? The absence of chaos is itself proof of divine unity. Thus, the harmony of creation is not only a sign of existence of Allah, the Exalted, but also of His Oneness. It is a reminder that He alone possesses absolute power, knowledge, and authority, and that all worship, gratitude, and obedience must be directed to Him alone. Chapter 23 Al Mu'minin, verses 91-92:

“...Glorified is Allah above what they describe. Knower of the unseen and the witnessed, so high is He above what they associate [with Him].”

Obedying Allah, the Exalted, often requires a person to restrain their worldly desires, and because of this many persist in disobedience by misusing the very blessings He has granted them. Yet Allah, the Exalted, warns people not to be deceived by the respite He allows them in this world. This delay in punishment is not a sign of approval, but rather an opportunity for repentance and reform. Ultimately, every individual will face the consequences of their actions, whether sooner in this life or later in the Hereafter. Chapter 23 Al Mu'minun, verses 93-95:

“Say, “My Lord, if You should show me that which they are promised. My Lord, then do not place me among the wrongdoing people.” And indeed, We are able to show you what We have promised them.”

Therefore, a person who misuses the blessings they have been granted should therefore never assume that the absence of immediate punishment means they are safe. In reality, their heedlessness prevents them from achieving a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, the very things that should bring them comfort—family, friends, career, and wealth—become sources of stress and turmoil. When such individuals persist in disobedience, they often misdirect blame, holding others—such as their

spouse or loved ones—responsible for their inner unrest. By cutting away good influences from their lives, they only deepen their disorder, until they descend into destructive patterns such as depression, substance abuse, and even suicidal tendencies. This tragic outcome is evident when one observes those who misuse the blessings they have been granted, including the rich and famous. Despite their worldly luxuries, many are plagued with inner emptiness and turmoil, for blessings without gratitude and obedience become a curse rather than a gift. Most gravely, their negligence prevents them from preparing for the ultimate accountability on the Day of Judgement. The punishment awaiting them in the Hereafter will be far worse than any hardship they faced in this world, for it will be eternal and inescapable. The respite they once mistook for safety will then be revealed as a test they failed to recognise.

Whereas, the person who uses the respite granted to them by Allah, the Exalted, to reform their behaviour and remain steadfast in obeying Him—by correctly utilizing the blessings they have been given—will achieve true peace of mind in both worlds. This manifests through a balanced mental and physical state and the proper alignment of everything and everyone within their life.

Islam therefore teaches that controlling worldly desires is essential for success and inner tranquillity. Those whose sole focus is fulfilling their own desires may criticize and oppose those who obey Allah, the Exalted, as Islam exposes the unruly and animalistic nature of unchecked desires. Furthermore, businesses and industries that profit from indulgence and excessive gratification actively encourage people to disregard Islamic teachings, as adherence to divine guidance would limit their influence and profits. In the face of such criticism and societal pressure, a person must

remain steadfast in obedience to Allah, the Exalted, trusting that He will provide them with true peace of mind and protection from the harmful effects of people, even when this protection is not immediately apparent. Chapter 23 Al Mu'minun, verse 96:

“Repel evil by what is better. We are most knowing of what they describe.”

In contrast, a person who seeks to please society while disobeying Allah, the Exalted, will find no lasting protection or satisfaction. Worldly approval—through social media, fashion, trends, or cultural acceptance—is fleeting and unreliable. No amount of attention or praise can substitute for divine guidance. As long as a person remains firm in the obedience of Allah, the Exalted, using the blessings granted to them in accordance with Islamic teachings, they will attain balance in both mind and body, correctly prioritize their relationships and responsibilities, and navigate life with clarity and peace.

In addition, when a person faces criticism for obeying Allah, the Exalted, it is one of the subtle strategies of the Devil and his allies to pressure them into abandoning obedience and instead conform to the majority, so that they may escape mockery, criticism, or social isolation. This is a timeless trial, for the path of truth has always been narrower and more difficult than the path of desire. Chapter 23 Al Mu'minun, verses 97-98:

“And say, "My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord , lest they be present with me."”

This supplication reminds a person that protection from such whisperings is not achieved by one's own strength alone, but by seeking refuge in Allah, the Exalted, who alone can shield the heart from corruption. In the face of these whisperings, firmness upon obedience requires strong faith. Strong faith is indispensable, for it ensures steadfastness in every circumstance—whether in times of ease, when worldly comforts may tempt one into heedlessness, or in times of difficulty, when hardship may push one towards despair. Strong faith is cultivated by learning the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illuminate the reality that sincere obedience to Allah, the Exalted, is the true path to peace of mind in both worlds. It is then strengthened by acting upon that knowledge with sincerity, so that faith is not merely theoretical but lived and embodied. By contrast, the one who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person will easily fall into disobedience whenever their desires are contradicted, for they fail to perceive that restraining their desires and obeying Allah, the Exalted, is the very key to inner tranquillity and lasting success. Therefore, certainty of faith must be pursued through consistent learning and practice. This involves using every blessing—wealth, health, family, time, and intellect—in ways that align with divine guidance. When blessings are used correctly, they become a source of balance, allowing a person to achieve both mental and physical stability, and to place everything and everyone in their rightful place within their life. In this way, a person not only resists the whisperings of the Devil but also transforms trials into opportunities for growth, attaining peace of mind in this world and eternal felicity in the Hereafter.

However, when a person lacks firm faith and allows themselves to be swayed by social pressure or fear of criticism, they risk abandoning the guidance of Islam. In doing so, they disobey Allah, the Exalted, by misusing the blessings entrusted to them. Such behaviour inevitably leads to inner imbalance—both mental and physical—as their priorities become distorted and they fail to assign proper value to the people and matters in their life. As a consequence, they will remain unprepared for their ultimate accountability on the Day of Judgement. Although they may experience certain worldly comforts, their lives will be filled with anxiety, hardship, and unrest, for true peace cannot coexist with spiritual negligence. Their neglect of divine accountability in this world will result in severe punishment in the Hereafter—punishment far greater than any suffering they may encounter in life. Once death arrives, the opportunity to reform and perform righteous deeds will cease entirely. The life of this world is the only period granted for repentance, reflection, and righteous action. After it ends, no amount of regret or pleading will alter one's fate before Allah, the Exalted. Chapter 23 Al Mu'minun, verses 99-100:

“Until, when death comes to one of them, he says, “My Lord, send me back. That I might do righteousness in that which I left behind.” No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.”

A person should recognise that regrets fall into two distinct categories. The first are regrets tied to worldly matters, such as not marrying, not having children, or missing out on certain opportunities in life. These regrets, no matter how heavy they may feel at the time, are temporary in nature. They either disappear when a person fulfils their desire, when they change their perspective, or ultimately when they die. Even if they persist until death, they remain limited in scope, for they do not lead to torment or punishment. At most, they cause sadness or dissatisfaction, but once a person enters

Paradise through the mercy of Allah, the Exalted, such regrets will vanish completely.

The second category, however, is far more serious: the regrets of the Hereafter. These are the regrets a person will experience in their grave and on the Day of Judgement—regrets over wasted time, neglected opportunities for worship, and failure to use blessings in obedience to Allah, the Exalted. Unlike worldly regrets, these are long-lasting, for the time in the grave and on the Day of Judgement far exceeds the span of earthly life. Chapter 22 Al Hajj, verse 47:

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

Such regrets will not end until a person enters Paradise, and for some, that entry may be delayed for an unimaginably long period—or may never occur at all. These regrets are not only enduring but also deeply consequential, for they may lead to severe punishment and torment in the Hereafter.

Therefore, a person should reflect carefully on this reality. True kindness to oneself lies not in chasing away temporary worldly regrets, but in striving to prevent the eternal regrets of the Hereafter. This is achieved by using one’s time, health, wealth, and opportunities in obedience to Allah, the Exalted,

and by preparing for the life to come. Chapter 23 Al Mu'minun, verses 99-100:

"Until, when death comes to one of them, he says, 'My Lord, send me back. That I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected."

Thus, a wise person prioritizes removing the regrets of the Hereafter before concerning themselves with the fleeting regrets of this world through obeying Allah, the Exalted, in every situation, by correctly using the blessings He has granted them as outlined in Islamic teachings. By doing so, they secure peace of mind in this life, clarity in their purpose, and eternal success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, a person must be cautious not to fall into wishful thinking, where they persist in disobeying Allah, the Exalted, while falsely assuming that someone else will secure their salvation. Chapter 23 Al Mu'minun, verse 101:

"So when the Horn is blown, absolutely no relationship will there be among them that Day, nor will they ask about one another."

This verse serves as a stark reminder that on the Day of Judgement, no worldly connections, social ties, or personal relationships will provide any protection or intercession except by the explicit permission of Allah, the Exalted. Although intercession will indeed occur on that Day, it is granted solely by His will, and it must not be misunderstood as a guarantee for those who persist in negligence or disobedience. Treating the concept of intercession with mockery, frivolity, or complacency can result in being deprived of this divine mercy entirely. Many who mock intercession do so out of a false sense of security, believing that others—whether family members, spiritual figures, or revered individuals—can absolve them of their responsibility while they continue to neglect the blessings Allah, the Exalted, has granted them. This attitude reflects arrogance and heedlessness, as it ignores the clear instruction that salvation is contingent upon sincere obedience, righteous action, and proper use of one's faculties and blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In truth, those who treat intercession lightly may find that the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This warning is specifically addressed to Muslims, as they are the community that has received, acknowledged, and embraced the guidance of the Holy Quran. Non-Muslims, having not accepted its divine message, cannot be said to have abandoned it. The consequences for any Muslim who disregards the Holy Quran and relies on wishful thinking or the assumed intercession of others are both grave and inevitable.

Therefore, a person must recognize that accountability before Allah, the Exalted, is personal and inescapable. Salvation cannot be outsourced or assumed; it is achieved only through sincere faith, steadfast obedience, and correct use of the blessings Allah, the Exalted, has granted. Understanding this principle instils humility, vigilance, and a proactive approach to life, ensuring that one acts in accordance with divine guidance rather than relying on false hopes or the perceived protection of others. Chapter 23 Al Mu'minun, verse 102:

“And those whose scales are heavy [with good deeds] - it is they who are the successful.”

However, those who adopt the misguided attitude of persistently disobeying Allah, the Exalted, while harboring the false hope that someone else will secure their salvation, will face a severe and challenging accountability on the Day of Judgement. Chapter 23 Al Mu'minun, verse 103:

“But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.”

In addition, this verse serves as a profound warning that a mere verbal declaration of faith in Allah, the Exalted, is not sufficient if it is not supported and strengthened by good deeds. Faith is not a static possession that remains untouched regardless of one's actions; rather, it is dynamic, capable of growth and decline. It may be likened to a delicate flame that requires constant tending. Just as a fire, no matter how bright, will eventually die out if it is deprived of fuel, so too does faith weaken and risk extinction if it is not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person in grave danger of losing the very light that guides them through the trials of this world and the darkness of the Hereafter. Such a loss is the most devastating of all, for without faith, a person is left without direction, without protection, and without hope of salvation. Chapter 23 Al Mu'minun, verse 104:

“The Fire will sear their faces, and they therein will have taut smiles.”

One of the central reasons why the Hereafter—particularly the Day of Judgement and Hell—has been described with such vivid and striking detail in Islamic teachings is to dismantle the false beliefs that earlier nations adopted. Many of them belittled these realities, treating them as distant or even as objects of mockery. Their dismissive attitude was rooted in wishful thinking: they persisted in disobedience to Allah, the Exalted, while convincing themselves that they would still attain salvation in both worlds. These false assumptions took many forms. Some relied on the intercession of a righteous person without making any personal effort to reform. Others believed that a mere verbal claim of faith would suffice for salvation, regardless of their deeds. Some presumed that excuses and repentance would automatically be accepted on the Day of Judgement, even if they had lived a life of negligence. Others imagined that the punishments of the

Hereafter would be no more severe than the hardships of this world. Each of these notions provided a false sense of security, encouraging complacency and indulgence in sin. To eradicate such misconceptions, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, present the realities of the Hereafter in vivid and uncompromising terms. 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.”

This verse conveys the immense fear and weight of the Day of Judgment, a time when even the deepest natural bonds and human instincts will be rendered powerless. These vivid portrayals are not meant to instill despair, but to awaken the hearts, dismantle false hopes, and emphasize the seriousness of personal accountability. The intent is to inspire genuine obedience to Allah, the Exalted—by using His blessings in ways that align with His pleasure, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are sincerely embraced, a person is protected from complacency, guarded against delusions, and guided toward a life marked by sincerity, humility, and a deep sense of responsibility. In doing so, they actively prepare for the Hereafter, securing protection from punishment and attaining success in both this life and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

If a person fails to grasp the seriousness of the Day of Judgement and their inevitable accountability before Allah, the Exalted, and instead adopts a complacent and heedless attitude, then disobedience will naturally follow. Such a person will misuse the blessings they have been granted, treating them as tools for indulgence rather than trusts to be used in obedience. This misuse does not remain without consequence. It disturbs the natural balance of their life, leading to an unsteady mental and physical state. They begin to misplace priorities, giving undue importance to what is fleeting while neglecting what is eternal, and in doing so, they misplace everything and everyone within their life. This imbalance inevitably manifests as stress, conflict, and difficulty, even if outwardly they appear to enjoy worldly luxuries. Wealth, status, or comfort cannot shield them from the inner turmoil that arises when blessings are misused. Instead of being sources of tranquillity, family, friends, career, and possessions become burdens and causes of anxiety. Most gravely, this complacent attitude prevents them from preparing for their ultimate accountability. They live as though there will always be time to reform, yet death comes suddenly, and the Day of Judgement allows no second chances. When they finally stand before Allah, the Exalted, they will find themselves unprepared, stripped of excuses, and void of opportunities to amend their past. Chapter 23 Al Mu'minun, verses 105-108:

"[It will be said]. 'Were not My verses recited to you and you used to deny them?' They will say, 'Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.' He will say, 'Remain despised therein and do not speak to Me.'"

Thus, the true danger of complacency is not only the loss of peace in this world but also the loss of salvation in the Hereafter. The wise person, therefore, reflects on these realities, uses the blessings they have been granted correctly, and prepares for the Day when no soul will be able to benefit another, and every individual will face the outcome of their deeds.

In this world, it is common for a person who fails at a particular task or activity to be given a second chance. Sometimes this second chance is direct, such as retaking a failed examination or driving test. At other times it is indirect, such as a divorcee being given the opportunity to remarry. This concept of second chances even extends into religious matters. Every person, for example, experiences the “sister of death”: sleep. Most are then granted another chance to live when they awaken, and with that renewed life comes another opportunity to sincerely obey Allah, the Exalted. Chapter 39 Az Zumar, verse 42:

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

However, this recurring experience of second chances can engrain within a person a dangerous assumption: that just as they are repeatedly given opportunities to correct their mistakes in this world, they will also be granted another chance on the Day of Judgement if they fail to prepare adequately. This is a subtle delusion and a trick of the Devil. It is so subtle that a person

may live practically in this manner without even realising it, subconsciously assuming that the Hereafter will mirror the patterns of this world.

The reality, however, is that the Day of Judgement allows no second chances. Once a person departs from this world, their record is sealed, and their deeds—whether good or bad—are final. There will be no opportunity to return, to reform, or to make amends. For this reason, the best way to combat this delusion is to strengthen one's faith. Faith is strengthened only through learning and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge illuminates the truth that the Hereafter is a place of recompense, not of reform, and that preparation must be made now, in this fleeting life. By consistently using the blessings one has been granted in ways pleasing to Allah, the Exalted, a person safeguards themselves from complacency and ensures that they are practically preparing for the Day of Judgement at all times. Chapter 23 Al Mu'minin, verses 107-108:

"Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers." He will say, "Remain despised therein and do not speak to Me."

Those who recognize the reality that no second chances will be granted in the Hereafter make the most of the opportunities provided in this life by remaining steadfast in the obedience of Allah, the Exalted. They do so by properly utilizing the blessings He has granted them, as outlined in Islamic teachings. By acting in this way, they achieve a balanced mental and physical state, correctly prioritize and place everything and everyone within

their lives, and adequately prepare for their accountability on the Day of Judgement. Such conduct naturally leads to genuine peace of mind in both worlds. Chapter 23 Al Mu'minun, verse 109:

"Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'"

This verse also emphasizes that Allah, the Exalted, does not demand perfection from His servants. What He values is sincere effort, humility, and repentance. As long as an individual strives genuinely to obey Him and repents sincerely for any shortcomings or sins, they are assured His mercy and forgiveness in both worlds. True repentance involves feeling remorse for one's actions, seeking forgiveness from Allah, the Exalted, and, where appropriate, from anyone wronged, provided it does not create further harm. It also requires a firm commitment to avoid repeating the same or similar mistakes and to restore any violated rights—whether those pertaining to Allah, the Exalted, or to others. Following sincere repentance, one must continue diligently in the obedience of Allah, the Exalted, using 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. This path ensures spiritual growth, inner tranquility, and lasting success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout Islamic teachings, people are repeatedly reminded that remaining steadfast upon the obedience of Allah, the Exalted, will inevitably

bring criticism from others. This is because the commands of Allah, the Exalted, directly challenge the pursuit of worldly desires and unchecked aspirations. Those who wish to indulge freely in their passions find the discipline of divine law restrictive, and thus they oppose it. Furthermore, entire businesses and industries thrive upon encouraging people to unleash their desires without restraint. Such industries, whether in entertainment, fashion, or other sectors, naturally resist Islamic teachings, as these teachings call for moderation, accountability, and restraint. In the face of such criticism and opposition, a person must remain firm in their obedience to Allah, the Exalted. This firmness is achieved by correctly using the blessings He has granted—wealth, health, intellect, family, and time—in ways that please Him. When a person does so, Allah, the Exalted, grants them peace of mind and shields them from the negative effects of people, even if this protection is not immediately apparent. Through obedience, a person attains a balanced mental and physical state, and they learn to place everything and everyone in their rightful place within their life. This inner balance becomes both a shield and a source of strength, enabling them to endure criticism without wavering. More importantly, their steadfastness prepares them for their accountability on the Day of Judgement. On that Day, when worldly critics and industries will hold no power, Allah, the Exalted, will reward them with blessings and delights beyond imagination—rewards that far outweigh any hardship or criticism endured in this fleeting world. Thus, the wise person recognises that criticism in this life is temporary, but the reward of steadfast obedience is eternal. Remaining firm upon the path of Allah, the Exalted, is not only the key to peace in this world but also the gateway to unimaginable success in the Hereafter. Chapter 23 Al Mu'minun, verses 109-111:

“Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' But you took them in mockery to the point that they made you forget

My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are successful.”

In addition, these verses serve as a powerful reminder that people must not become so preoccupied with the affairs of others that they neglect their own responsibilities towards Allah, the Exalted, and towards creation. It is possible for a person to become so focused on guiding others—such as their children, family, or community—that they fail to amend their own behaviour and character. In this state, they resemble a candle that gives light to others while consuming itself, ultimately burning out. Neglect can also arise when one blindly follows the majority opinion within society. Often, the majority ridicules and criticises those who restrain their worldly desires and remain steadfast in obeying Allah, the Exalted. When a person becomes engrossed in imitating such attitudes, they lose the ability to reflect upon Islamic teachings with an open and unbiased mind. This prevents them from recognising the profound benefits Islam offers: peace of mind in both worlds through a balanced mental and physical state, the correct placement of everything and everyone within one’s life, and the establishment of justice and harmony in society through the fulfilment of people’s rights. By failing to appreciate these benefits, such individuals persist in misusing the blessings they have been granted. The result is an unbalanced life, where priorities are misplaced, relationships are strained, and inner stability is lost. This imbalance leads to stress, conflict, and difficulty in both worlds, even if outwardly they appear to enjoy worldly luxuries. Most gravely, their heedlessness prevents them from preparing adequately for their accountability on the Day of Judgement. Chapter 23 Al Mu’minun, verse 110:

“But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.”

To further highlight the importance of focusing on one's own affairs so that they obtain peace of mind and prepare for their accountability on Judgement Day, Allah, the Exalted, warns people of the extremely short time they will remain in this world. Chapter 23 Al Mu'minun, verses 112-114:

"[Allah] will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who enumerate." He will say, "You stayed not but a little - if only you had known."

Therefore, one must avoid adopting false hopes for a long life. It is indeed an extremely blameworthy characteristic, for it lies at the heart of why a person gives priority to amassing the material world while neglecting preparation for the Hereafter. A simple reflection on one's average twenty-four hours is enough to expose this truth: how much of that time is dedicated to worldly pursuits, and how much is devoted to the eternal life to come? False hope for a long life is one of the strongest weapons the Devil employs to misguide people. When a person convinces themselves that they will live long, they delay preparing for the Hereafter, falsely believing that they can reform in the near future. Yet in most cases, this "near future" never arrives, and death overtakes them before they have adequately prepared. This false hope also causes delay in sincere repentance and in the effort to improve one's character. It encourages hoarding of wealth and possessions, as people convince themselves they will need these things for their imagined long life on Earth. The Devil frightens them with thoughts of poverty in old age, whispering that they must secure their future by storing up wealth, forgetting that the same Allah, the Exalted, who provided for them in their

youth will provide for them in their old age. In fact, provision for all creation was decreed fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is astonishing that a person may dedicate forty years of their life saving for retirement, which rarely lasts more than twenty years, yet fail to prepare in the same way for the eternal Hereafter.

Islam does not forbid preparing for worldly needs. There is no harm in saving for the near future, provided that the Hereafter remains the priority. Yet many live as though they will never die, behaving as if their life on Earth is endless. Even if they were promised eternal life in this world, they would not be able to strive harder to accumulate more wealth, for the limits of day and night would still restrict them. How many people have passed away earlier than expected, and how many truly take heed from this reality?

In truth, one of the greatest pains a person will feel at the time of death, or at any stage of the Hereafter, is regret for delaying preparation. Chapter 63 Al Munafiqun, verses 10-11:

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

A person would rightly be labelled a fool if they spent more time and wealth on a house they would only live in for a short while, while neglecting the house they would live in for a very long time. This is the exact example of prioritising the temporal world over the eternal Hereafter. Therefore, while a person should work for both this world and the Hereafter, they must remember that death does not come at a time, situation, or age known to them. Its arrival is certain, but its moment is hidden. Thus, preparing for death and what follows it must always take precedence over preparing for a worldly future that may never come. Chapter 23 Al Mu'minun, verse 114:

"He will say, "You stayed not but a little - if only you had known.""

Allah, the Exalted, warns people not to ignore the obvious and clear signs of the hereafter and one's accountability, as this would only lead to a lack of preparation for it, serious criticism and regrets on a Day when regrets will not aid them. Chapter 26 Al Mu'minun, verse 115:

"Then did you think that We created you uselessly and that to Us you would not be returned?"

The absence of Judgement Day and the Hereafter would strip life of its deeper meaning and ultimate purpose. Everything in this world is inherently temporary and flawed. Regardless of what a person may attain—wealth, influence, knowledge, or relationships—separation from these things is

inevitable, whether through the slow passage of time or the certainty of death. If existence were limited to this fleeting world, human effort would amount to little more than a pursuit of what is destined to fade, leaving behind nothing of lasting worth. It is the certainty of Judgement Day and the Hereafter that lifts life above this cycle of temporary achievements and inevitable loss. These eternal truths offer a higher, perfect, and enduring objective. They transform each action, sacrifice, and moment of endurance into something with lasting significance. Without this belief, life becomes a pursuit of transient pleasures, ending in emptiness. With it, life becomes a purposeful journey—every hardship a test, every blessing a trust, and every effort a meaningful investment in eternal success. The promise of accountability assures that justice will ultimately be served: no act of goodness will go unrewarded, and no wrong will remain unaddressed. It brings peace to the heart, affirming that struggles are not futile, but part of a greater journey toward everlasting reward. In this way, belief in Judgement Day and the Hereafter gives suffering meaning, channels effort toward higher aims, and lends permanence to values like truth, patience, and compassion. The Hereafter is not merely a continuation of life—it is the foundation that gives this life coherence, direction, and true significance. Without it, existence loses its anchor; with it, every moment becomes an opportunity to seek what truly endures. Chapter 26 Al Mu'minun, verse 115:

“Then did you think that We created you uselessly and that to Us you would not be returned?”

Furthermore, the Day of Judgement is an inevitable reality. A thoughtful reflection upon the universe reveals countless signs of balance, precision, and purposeful design, all of which point towards this truth. The Earth, for example, is set at a perfectly measured distance from the Sun—any closer

and life would be scorched, any further and it would freeze. The water cycle is finely regulated: oceans release vapour, the atmosphere condenses it, and rain descends in due measure to sustain life. Even the ground is created in balance—soft enough for fragile shoots to pierce through, yet strong enough to support the weight of towering structures. The examples extend far beyond these. The alternation of night and day is perfectly balanced: the night provides rest and recovery, while the day allows for work and activity. The atmosphere is composed of gases in precise proportions—oxygen sufficient for breathing, carbon dioxide sufficient for plant life, and nitrogen to stabilise the mixture. A slight alteration in this balance would render the Earth uninhabitable. The human body itself is a microcosm of balance: the heart beats in rhythm to circulate blood, the kidneys filter waste in exact measure, and the immune system responds with precision to protect life. Even the orbits of the planets and the movement of the stars are set in harmony, each following its course without colliding, as Allah, the Exalted, declares in the Holy Quran. These countless examples testify not only to the existence of a Creator but also to His establishment of harmony and order in creation. Chapter 55 Ar Rahman, verses 7-8:

“And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance.”

And chapter 23 Al Mu'minun, verse 116:

“So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.”

Just as balance governs the natural world, it must also govern the moral order of human deeds. Since perfect justice is not always realized in this life—where the oppressor may escape punishment and the oppressed may not receive their due reward—it necessarily follows that there must be another realm in which this balance is restored. That realm is the Hereafter, and its culmination is the Day of Judgement.

Allah, the Exalted, could have chosen to deliver complete reward and punishment in this world. Yet, in His wisdom, He grants people repeated opportunities to repent and reform. He withholds full reward from the righteous here because this world is not Paradise. Moreover, belief in the unseen—particularly in the eternal reward and punishment of the Hereafter—is a defining aspect of faith. Faith is meaningful precisely because it requires belief in realities beyond the reach of the senses. If all recompense were visible in this life, faith would lose its special quality. Thus, fear of the punishment of the Hereafter, coupled with hope in its eternal reward, motivates a person to avoid sin and strive in righteous deeds. For this Day of Recompense to occur, however, the present world must come to an end. Reward and punishment can only be distributed once the actions of all people have concluded. This necessitates the eventual termination of the worldly order, paving the way for the eternal life to come.

Reflecting on these truths strengthens conviction in the certainty of the Day of Judgement. It inspires a person to prepare for it by using their 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.

In doing so, they attain peace of mind in this world and eternal success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 23 Al Mu'minun, verse 116:

“So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.”

In truth, whoever a person chooses to obey and model their life upon is, in reality, the one they worship—even if they outwardly deny belief in any deity. Human beings have been created with an innate need to follow and submit to something. For some, this object of obedience may be other people, social media trends, fashion, cultural norms, or even their own unchecked desires. Chapter 25 Al Furqan, verse 43:

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

This verse makes clear that worship is not confined to rituals of prayer or prostration. Rather, it is defined by obedience, loyalty, and devotion. Whatever consistently governs a person's decisions, shapes their priorities, and dictates their behaviour is, in essence, what they worship. For this reason, Muslims must ensure that their verbal declaration of faith is not left as empty words but is supported by sincere action. True faith requires that Allah, the Exalted, is obeyed above all else, in every circumstance, and over every competing influence. This obedience is demonstrated by using the blessings He has granted—such as wealth, health, intellect, family, and time—in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person lives in this way, they achieve balance in both their mental and physical state, placing everything and everyone in their rightful place within their life. At the same time, they prepare adequately for their accountability on the Day of Judgement. Such a life leads to peace of mind in this world and eternal success in the next. Chapter 16 An Nahl, verse 97:

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

By contrast, the one who rejects the Oneness of Allah, the Exalted, and instead directs their obedience and devotion to other things—whether desires, people, or worldly systems—will inevitably misuse the blessings they have been granted. This misuse leads to imbalance: their mental and

physical state becomes unsettled, their priorities are misplaced, and they fail to prepare for their accountability on the Day of Judgement. Even if they appear to enjoy worldly luxuries, their life will be marked by stress, conflict, and inner emptiness, and their Hereafter will be one of loss and regret. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And 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.""

Thus, the true measure of worship is not found in words alone but in consistent obedience. Whoever directs their life towards Allah, the Exalted, secures peace, balance, and fulfilment in both worlds, while whoever directs it elsewhere will find only instability, hardship, and ultimate regret. Chapter 23 Al Mu'minun, verse 117:

“And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

It is essential to realize that false deities are not limited to idols or statues that people physically worship. In reality, anything that one obeys or prioritizes over the command of Allah, the Exalted, becomes, in essence, their object of worship. This includes modern influences such as social media, culture, fashion, wealth, status, ideologies, and even other people. Whenever a person allows these things to dictate their behavior in defiance of Allah, the Exalted, they, knowingly or unknowingly, elevate them to a position of devotion that belongs solely to Him. Chapter 9 At Tawbah, verse 31:

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

The learned scholars and religious leaders from the people of the book were not physically worshipped. Rather, they were obeyed in acts of disobedience to Allah, the Exalted. Their opinions and rulings were followed blindly, even when they contradicted divine revelation, and this misplaced obedience was counted as a form of worship. Thus, worship in Islam is not confined to prayer or prostration—it also includes submission and obedience. This same concept is emphasized in another verse of the Holy Quran concerning the Devil. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously worship the Devil; however, by following his temptations and ignoring the commands of Allah, the Exalted, they effectively obey him, which is considered a form of worship. This reveals that worship is not merely an external act—it reflects the true allegiance of one’s heart. Therefore, one must be extremely cautious not to obey any influence, person, or system that leads to the disobedience of Allah, the Exalted. Persisting in such behaviour will inevitably lead one to become enslaved by worldly masters—such as people, trends, careers, and desires—each demanding loyalty and effort without ever providing true satisfaction. Just as an employee who serves multiple supervisors becomes overwhelmed trying to please them all, a person who turns away from the servitude of Allah, the Exalted, will be weighed down by the constant struggle to satisfy conflicting worldly demands. This internal conflict robs a person of peace of mind and emotional stability. They will become restless, anxious, and dissatisfied, no matter how many worldly goals they achieve. Over time, this imbalance often results in sadness, depression, and even destructive behaviours such as substance abuse or suicidal tendencies. These outcomes are visible across modern society, especially among those who possess fame and wealth yet remain spiritually hollow. Furthermore, those worldly “masters” whom a person prioritized over Allah, the Exalted, will not benefit them on the Day of Judgement. They will not intercede, defend, or share in their burden. Their obedience to them will only lead to regret and loss. Chapter 23 Al Mu’minun, verse 117:

“And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

Therefore, the wise individual abandons all forms of obedience that contradict divine commandments and dedicates themselves fully to the servitude of Allah, the Exalted. By using the blessings granted 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, one will achieve a balanced mental and physical state. They will correctly place everything and everyone within their life and experience true inner peace and success in both this world and the next. Chapter 23 Al Mu'minun, verse 118:

“And say, “My Lord, forgive and have mercy, and You are the best of the merciful.””

As indicated by this verse, as long as one is alive, the door of repentance and reformation is open. One must therefore take advantage of it before their time runs out and they reach the hereafter unprepared. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings. Chapter 23 Al Mu'minun, verse 118:

“And say, “My Lord, forgive and have mercy, and You are the best of the merciful.””

In addition, this verse highlights the profound importance of sincerity towards others, for the supplication for forgiveness and mercy is not restricted to oneself but is universal in scope, encompassing all people. This universality teaches that a person cannot be truly sincere to Allah, the Exalted, while neglecting sincerity to His creation. Sincerity to others is a central principle in Islam and has been emphasised repeatedly in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Sahih Muslim, number 196, sincerity is described as a comprehensive duty owed to Allah, His Book, His Messenger, the leaders of the Muslims, and the general people. Its inclusion alongside these fundamental obligations demonstrates its weight and significance. Furthermore, in a Hadith found in Sahih Bukhari, number 57, sincerity to others is mentioned in the same breath as two of the greatest pillars of Islam: the obligatory prayers and the obligatory charity. This placement underscores that sincerity is not a secondary virtue but a defining characteristic of true faith. Sincerity manifests in many forms. It includes aiding others according to one’s means—whether through financial support, physical assistance, or emotional encouragement. It also requires refraining from causing harm, whether verbal or physical, to others or to their possessions. Indeed, this is the very definition of a Muslim and a believer, as clarified in the Hadith found in Sunan An Nasai, number 4998. One of the simplest yet most profound ways to cultivate sincerity is to treat others in the manner one wishes to be treated. This principle, rooted in both reason and revelation, ensures fairness, compassion, and empathy in all interactions. When a person embodies sincerity in this way, they not only fulfil a duty to others but also strengthen their own faith, for sincerity to creation is inseparable from sincerity to the Creator.

Chapter 23 Al Mu'minun, verse 118:

“And say, “My Lord, forgive and have mercy, and You are the best of the merciful.””

This verse also teaches that mercy and forgiveness shown to others is a direct means of attaining the mercy and forgiveness of Allah, the Exalted. Islam, in its essence, is a simple and practical way of life, and one of its fundamental principles is that the way a person treats others is the way they will be treated by Allah, the Exalted. Those who learn to pardon and overlook the faults of others will themselves be pardoned and forgiven. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

However, it is important to distinguish between forgiveness and blind trust. Islam encourages people to forgive others for the sake of Allah, the Exalted, but it does not require them to place themselves in situations where they are repeatedly harmed. A person should take the necessary steps to protect

themselves from being wronged again, while still maintaining mercy, forgiveness, and good conduct in line with Islamic teachings.

The traditions of the Holy Prophet Muhammad, peace and blessings be upon him, further emphasise the importance of obtaining divine mercy through showing mercy to others. In a Hadith found in Sunan Abu Dawud, number 4893, it is advised that those who support others in beneficial worldly or religious matters—whether through financial, emotional, or physical aid—will themselves be supported by Allah, the Exalted, in both worlds. The same Hadith also teaches that those who conceal the faults of others will have their own faults concealed by Allah, the Exalted.

The matter can be summarised simply: if a person treats others with kindness, respect, and sincerity, according to the teachings of Islam, they will be treated in the same way by Allah, the Exalted. Conversely, those who mistreat others will face a similar treatment from Allah, the Exalted, even if they outwardly fulfil their obligatory duties such as prayer. This is because true success requires fulfilling both sets of obligations: the duties owed to Allah, the Exalted, and the duties owed to His creation. One of the easiest ways to attain divine mercy is to treat others in the manner one wishes to be treated. This principle is universal—it applies to all people regardless of their faith, and even extends to all creatures.

Finally, it must be remembered that kindness and mercy only carry weight with Allah, the Exalted, if they are done sincerely for His sake. If they are performed for worldly recognition, personal gain, or any motive other than seeking His pleasure, then the reward is forfeited. The foundation of all

deeds, and indeed of Islam itself, is intention. This is confirmed in the famous Hadith found in Sahih Bukhari, number 1. In this way, mercy, forgiveness, and sincerity towards others become not only social virtues but also acts of worship that draw a person closer to Allah, the Exalted, and secure His mercy in both worlds.

Chapter 23 Al Mu'minun, verses 117-118:

"And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. And say, "My Lord, forgive and have mercy, and You are the best of the merciful.""

To conclude, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings appear to contradict their personal desires. The wise person resembles a patient who, though prescribed bitter medicine and a strict diet, accepts the doctor's advice knowing it is ultimately for their well-being. Just as this patient eventually attains good health, so too will the one who embraces and lives by the guidance of Allah, the Exalted, attain balance, peace, and success in both worlds. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves a sound mental and physical state, and that everything and everyone in their life is placed in its proper position. Human knowledge, despite centuries of research and advancement, remains limited. It cannot resolve every difficulty a person may face, nor can it shield them from all forms of stress, nor can it provide the wisdom to correctly prioritise every aspect of life. Human advice is

restricted by experience, foresight, and bias. By contrast, Allah, the Exalted, is free of all limitations, and He has granted mankind perfect guidance in the form of 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 the blessings they have been granted in accordance with Islamic teachings and those who do not. The former attain inner stability and peace, while the latter often experience imbalance and turmoil, even if they outwardly enjoy worldly luxuries. Unlike patients who often trust their doctors without understanding the science behind their prescriptions, Allah, the Exalted, does not call people to blind faith. Rather, He invites them to reflect upon the teachings of Islam, to recognise their truthfulness through clear proofs, and to witness their positive effects in their own lives. But this requires approaching Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, peace of mind itself is not something that can be manufactured by human effort alone. It is a gift that rests in the control of Allah, the Exalted, who alone governs the spiritual hearts of people—the abode of peace of mind. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants true peace of mind only to those who use the blessings He has bestowed in the manner outlined by Islamic teachings. Such individuals not only achieve balance and serenity in this world but also prepare themselves for eternal success in the Hereafter. Chapter 16 An Nahl, verse 97:

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

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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