

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 19 Maryam
to Chapter 25 Al Furqan**

PodQuran



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 19 Maryam to Chapter 25 Al Furqan**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 19 Maryam to Chapter 25 Al Furqan

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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 19 Maryam to Chapter 25 Al Furqan 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 19 – Maryam, Verses 1-98 of 98

كَهَيَّعَ ١

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ٣

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَايِكَ رَبِّ شَقِيًّا ٤

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ
لِي مِنْ لَدُنْكَ وَلِيًّا ٥

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ٦

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ
سَمِيًّا ٧

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ
بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ
تَكُنْ شَيْئًا ﴿٩﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً
وَعَشِيًّا ﴿١١﴾

يَسْحَبِي خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

وَبَرًّا بَوْلَدِهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا
بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ١٨

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ١٩

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ٢٠

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْئٍ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ٢١

❖ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ٢٢

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا
وَكُنْتُ نَسِيًّا مَنْسِيًّا ٢٣

فَنَادَتْهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ٢٥

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ٢٦

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ٢٧

يَتَأَخَتِ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ٢٨

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا
دُمْتُ حَيًّا ﴿٣١﴾

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٣٥﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ
عَظِيمٍ ﴿٣٧﴾

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَأْتِبِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

يَأْتِبِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

يَأْتِبِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

يَأْتِبِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

وَأَعِزِّلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
وَكَلاَّ جَعَلْنَا نَبِيًّا ﴿٤٩﴾

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ

نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ

آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

﴿٥٩﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ

يَلْقَوْنَ غِيًّا ﴿٥٩﴾

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
شَيْئًا ﴿٦٠﴾

جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ، بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا ﴿٦٢﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٣﴾

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ، مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ
ذَلِكَ، وَمَا كَانَ رَبُّكَ نَسِيًا ﴿٦٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ، هَلْ تَعْلَمُ
لَهُ، سَمِيًّا ﴿٦٥﴾

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ
جِثِيًّا ﴿٦٨﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿٦٩﴾

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْثَا وَرِيًّا ﴿٧٤﴾

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

أَفَرَأَيْتَ الَّذِي كَفَرَ بِءَايَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

أَطْلَعَ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

وَنَرِثُهُ، مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ
هَذَا ﴿٩٠﴾

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٣﴾

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَكُلُّهُمْ عِندَهُ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ
وُدًّا ﴿٩٦﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ
قَوْمًا لُدًّا ﴿٩٧﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ
لَهُمْ رِكْزًا ﴿٩٨﴾

“Kaf, Ha, Ya, 'Ayn, Sad.

[This is] a mention of the mercy of your Lord to His servant Zechariah

When he called to his Lord a private supplication.

He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

*And indeed, I fear the successors after me, and my wife has been barren,
so give me from Yourself an heir*

*Who will inherit me and inherit from the family of Jacob. And make him, my
Lord, pleasing [to You]."*

*[He was told], "O Zechariah, indeed We give you good tidings of a boy
whose name will be John. We have not assigned to any before [this]
name."*

*He said, "My Lord, how will I have a boy when my wife has been barren
and I have reached extreme old age?"*

*[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I
created you before, while you were nothing.' "*

*[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that
you will not speak to the people for three nights, [being] sound."*

*So he came out to his people from the prayer chamber and signaled to
them to exalt [Allah] in the morning and afternoon.*

*[Allah] said, "O John, take the Scripture with determination." And We gave
him judgement [while yet] a boy*

And affection from Us and purity, and he was fearing of Allah

And dutiful to his parents, and he was not a disobedient tyrant.

*And peace be upon him the day he was born and the day he dies and the
day he is raised alive.*

*And mention, in the Book [the story of] Mary, when she withdrew from her
family to a place toward the east.*

*And she took, in seclusion from them, a screen. Then We sent to her Our
Angel, and he represented himself to her as a well-proportioned man.*

*She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave
me], if you should be fearing of Allah ."*

He said, "I am only the messenger of your Lord to give you [news of] a pure boy."

She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

So she conceived him, and she withdrew with him to a remote place.

And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

[Jesus] said, "Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet.

And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive

And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

And peace is on me the day I was born and the day I will die and the day I am raised alive."

That is Jesus, the son of Mary - the word of truth about which they are in dispute.

It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

[Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day.

How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

And warn them, of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."

And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.

And We gave them of Our mercy, and we made for them a reputation of high honor.

And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.

And We called him from the side of the mount at [his] right and brought him near, confiding [to him].

And We gave him out of Our mercy his brother Aaron as a prophet.

And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

And We raised him to a high station.

Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -

Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

[Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.

They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon.

That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah .

[Gabriel said], "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful -

Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

And the disbeliever says, "When I have died, am I going to be brought forth alive?"

Does man not remember that We created him before, while he was nothing?

So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.

Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

Then, surely it is We who are most knowing of those most worthy of burning therein.

*And there is none of you except he will come to it. This is upon your Lord
an inevitability decreed.*

*Then We will save those who feared Allah and leave the wrongdoers within
it, on their knees.*

*And when Our verses are recited to them as clear evidences, those who
disbelieve say to those who believe, "Which of [our] two parties is best in
position and best in association?"*

*And how many a generation have We destroyed before them who were
better in possessions and [outward] appearance?*

*Say, "Whoever is in error - let the Most Merciful extend for him an
extension [in wealth and time] until, when they see that which they were
promised - either punishment [in this world] or the Hour [of resurrection] -
they will come to know who is worst in position and weaker in soldiers."*

*And Allah increases those who were guided, in guidance, and the enduring
good deeds are better to your Lord for reward and better for recourse.*

*Then, have you seen he who disbelieved in Our verses and said, "I will
surely be given wealth and children [in the next life]?"*

*Has he looked into the unseen, or has he taken from the Most Merciful a
promise?*

*No! We will record what he says and extend for him from the punishment
extensively.*

*And We will inherit him [in] what he mentions, and he will come to Us
alone.*

*And they have taken besides Allah [false] deities that they would be for
them [a source of] honor.*

*No! Those "gods" will deny their worship of them and will be against them
opponents [on the Day of Judgement].*

Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?

So be not impatient over them. We only count out to them a [limited] number.

On the Day We will gather the righteous to the Most Merciful as a delegation

And will drive the criminals to Hell in thirst

None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

And they say, "The Most Merciful has taken [for Himself] a son."

You have done an atrocious thing.

The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

That they attribute to the Most Merciful a son.

And it is not appropriate for the Most Merciful that He should take a son.

There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

He has enumerated them and counted them a [full] counting.

And all of them are coming to Him on the Day of Resurrection alone.

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

So, We have only made Qur'an easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?"

Discussion on Verses 1-98 of 98

The exact interpretation of the first verse is unknown. Chapter 19 Maryam, verse 1:

“Kaf, Ha, Ya, 'Ayn, Sad.”

Nonetheless, this may indicate that the Holy Quran is composed of Arabic letters and words familiar to the Arabs, its primary audience. This verse therefore implies that they had no valid grounds to dispute its authenticity, since they clearly recognized its miraculous language—expressions they could neither replicate in meaning, elegance, nor practical application, despite their mastery of Arabic and their reputation as the most eloquent speakers. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

Even if someone were to compose an eloquent and rhythmic sentence in Arabic, it would still fall far short of the Holy Quran. Unlike human speech,

the Holy Quran penetrates the essence of human nature, psyche, and disposition with unmatched insight. It presents its guidance with such clarity that even those without formal education can understand and implement its teachings in their lives. Moreover, it conveys profound and abstract truths in simple terms that are accessible and actionable for all. The Holy Quran addresses the reality of human nature and provides timeless guidance suitable for every individual, community, and era. No verse can, nor ever will, equal it in this regard—further affirming its divine origin.

The expressions within the Holy Quran are unmatched, and its meanings are conveyed with extraordinary precision. Its verses and words display a level of eloquence that surpasses every other literary work. Unlike other scriptures and teachings from various religions and lifestyles, the Holy Quran is free from contradictions. It provides a complete account of the histories of previous nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, had no formal study of history. The Holy Quran commands all that is beneficial and forbids all that is harmful, addressing both individual and societal consequences. In doing so, it establishes justice, security, and peace within households and communities. It avoids exaggeration, falsehood, and deceit, in stark contrast to poetry, stories, and fables. Every verse contains benefit and can be practically applied in life. Even when recounting the same story, the Holy Quran highlights fresh lessons, ensuring it never becomes monotonous upon repetition. It sets forth promises and warnings, always supported by undeniable and clear evidence. Even when addressing concepts that may seem abstract, such as patience, the Holy Quran offers simple, practical methods for implementation in daily life. It reminds people of their true purpose: to sincerely obey Allah, the Exalted, by using His blessings in ways that please Him. This obedience ensures peace, success in both this life and the Hereafter through a balanced state of mind and body and the proper ordering of everything and everyone within one's life. The Holy Quran makes the straight path clear and appealing to all who seek genuine peace and success in both worlds. It

addresses the core of human nature, making its guidance timeless and relevant to every person, place, and era. When understood and applied correctly, it becomes the solution to emotional, financial, and physical challenges, offering answers to every difficulty faced by individuals or societies. History itself bears witness that communities who truly lived by the teachings of the Holy Quran reaped the blessings of its eternal wisdom. Most remarkably, not a single letter of the Holy Quran has been altered across the centuries, as Allah, the Exalted, has promised to preserve it. No other text in human history possesses this unique and extraordinary distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the primary challenges faced by communities and provided effective solutions for each. By resolving these fundamental issues, countless secondary problems are also prevented or alleviated. This demonstrates how the Holy Quran offers comprehensive guidance on every essential matter required for individuals and societies to prosper in this life and in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This represents the greatest and everlasting miracle that Allah, the Exalted, granted to His final Holy Prophet, Muhammad, peace and blessings be upon him. Yet, its benefit is reserved for those who sincerely seek and commit themselves to the truth. As for those who allow their desires to govern them and selectively accept only parts of it, they will ultimately face loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 19 Maryam, verse 1:

“Kaf, Ha, Ya, 'Ayn, Sad.”

This chapter of the Holy Quran, like many others, begins with letters whose meanings remain unknown to people. This serves as a reminder to approach the Holy Quran with humility, recognizing the limits of human understanding. Such humility allows one to gain deeper insights from its guidance. Conversely, those who approach it with arrogance—believing their knowledge makes them superior—are more likely to question and reject it when faced with wisdom they cannot fully grasp. Just as a dedicated student benefits by showing humility to their teacher, only those who humble themselves before the Holy Quran will truly benefit from its teachings. This attitude leads to peace of mind in both worlds, by cultivating a balanced

mental and physical state and by correctly placing everything and everyone in their proper place within one's life.

Chapter 19 Maryam, verse 1:

“Kaf, Ha, Ya, 'Ayn, Sad.”

The fundamental building blocks of knowledge are letters. This verse may therefore also symbolize the importance of knowledge. It is the duty of every Muslim to seek and apply both beneficial worldly and religious knowledge, as emphasized in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sin and misguidance, for without knowledge one cannot avoid disobedience, nor attain true guidance. However, knowledge alone is insufficient unless it is acted upon. Just as a map is of no benefit unless it is used to reach the destination, knowledge that is not put into practice will not bring success. Chapter 62 Al Jumu'ah, verse 5:

“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”

The greatest knowledge granted to humanity is the Holy Quran. To truly benefit from it, one must act on in accordance with the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. This includes reciting the Holy Quran with accuracy and consistency, striving to understand its meanings, and most importantly, applying its teachings in daily life. Merely reciting it in a language one does not understand is insufficient, for the Holy Quran is not only a text for recitation but a divine source of guidance. Just as a map only leads a traveller to their destination when it is used, the Holy Quran guides only those who actively implement its principles. It must also not be misused for materialistic purposes—such as repeatedly reciting certain verses solely to obtain worldly possessions like wealth, children, or a spouse—as the Holy Quran was not revealed to fulfil earthly desires. Worldly needs are to be sought through the lawful means established for them. Instead, those who sincerely live by the teachings of the Holy Quran will use their blessings rightly, achieving balance in both mind and body, while properly managing all aspects of their lives in preparation for their accountability on the Day of Judgement. Such individuals will be granted peace and success in both this world and the Hereafter.

In more than one place in the Holy Quran, before speaking about the miraculous birth of the Holy Prophet Eesa, peace be upon him, without a biological father, Allah, the Exalted, discusses the miraculous birth of the Holy Prophet Yahyah, peace be upon him, who was born to very old and barren parents. This method makes it clear that just like the miraculous birth of the Holy Prophet Yahyah, peace be upon him, was not an indication of him being divine, neither was the miraculous birth of the Holy Prophet Eesa, peace be upon him, indicate that he was divine. Allah, the Exalted, begins the discussion on the Holy Prophet Yahyah, peace be upon him, by describing him as a mercy on his parents, particularly his father, the Holy Prophet Zakariya, peace be upon him, who desired a Holy Prophet, peace be upon them, to continue his mission. Chapter 19 Maryam, verse 2:

“A mention of the mercy of your Lord to His servant Zechariah.”

Every child is a mercy from Allah, the Exalted, to people but whether they become sources of mercy is influenced by their parents and family. As the Holy Prophet Zakariya, peace be upon him, correctly raised his son, he became a source of mercy for him and the wider society. The best way to achieve this is by leading by example. To lead by example is to acquire and embody the teachings of Islam in such a manner that their truth becomes evident through one's conduct and speech. Only through this embodiment can individuals effectively transmit the message of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the succeeding generation, enabling them to comprehend the veracity of Islam through reasoned evidence rather than mere imitation. Such an approach fosters lifelong adherence to Islamic principles. It is regrettable that many parents exhibit great enthusiasm in imparting worldly knowledge that facilitates material advancement, yet frequently neglect the religious instruction of their children. This responsibility is often delegated to external institutions, despite the fact that it is a parental obligation to personally instill the foundational tenets of Islam. While encouraging the pursuit of worldly knowledge is praiseworthy, it must not come at the expense of religious education. Merely enrolling children in Mosques to learn Holy Quranic recitation without understanding is insufficient. Adolescents must be guided to embrace Islam through evidence and conviction; otherwise, they risk perceiving it as a cultural inheritance devoid of enduring significance, and may eventually abandon it. When Islam is accepted on the basis of clear evidence, it is recognized as a holistic way of life—one that governs every situation and informs the use of every divine blessing. Such recognition is attainable only when elders within the family, particularly parents, furnish their children with lucid proofs of Islam's truth. This, in turn, is only possible when those elders themselves engage in the study and practice of Islamic teachings, thereby exemplifying the faith they seek to transmit. As the Holy Prophet Zakariya led by example, his son, the Holy Prophet Yahyah, peace

be upon them, became a source of mercy for him and others. Chapter 19 Maryam, verse 2:

“A mention of the mercy of your Lord to His servant Zechariah.”

It is imperative to acknowledge that this verse underscores the highest station a human being can attain: that of a sincere servant of Allah, the Exalted. Had there existed a rank superior to servanthood, Allah, the Exalted, would have conferred it upon the Holy Prophet Zakariya, peace be upon him, in His address. This understanding is affirmed by numerous Hadiths, including the narration found in Sahih Muslim, number 851, wherein the Holy Prophet Muhammad, peace and blessings be upon him, identified himself foremost as the servant of Allah, the Exalted, prior to declaring his role as a Messenger. This declaration serves as a profound directive to all people: that true success and the loftiest ranks in both this world and the Hereafter are attainable only through genuine servanthood to Allah, the Exalted. Such a state can be realized solely by emulating the most perfect servant of Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him. There exists no alternative path to attaining authentic servanthood. Chapter 3 Alee Imran, verse 31:

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

From the life of the Holy Prophet Muhammad, peace and blessings be upon him, it becomes evident that the one who truly accepts servanthood to Allah, the Exalted, does not pursue personal gratification in this world, nor the approval of others, nor the fleeting allure of worldly trends such as social media, fashion, or popular culture. Rather, such a person continually seeks the pleasure of their Master, Allah, the Exalted. This devotion is manifested in the correct use of the blessings granted to them, in accordance with the guidance of Islamic teachings, rather than in accordance with personal whims and desires. Moreover, the servant of Allah, the Exalted, does not seek to have others please them; instead, they desire that people strive to please Allah, the Exalted. Finally, the true servant acknowledges that all they possess—including their very life—was created and bestowed upon them by Allah, the Exalted. Consequently, they recognize the obligation to use these blessings in the manner prescribed by Islamic teachings, for these blessings are not their own property, but a trust from Allah, the Exalted.

Allah, the Exalted, indicates the sincerity of the Holy Prophet Zakariya, peace be upon him, by mentioning his private and intimate supplication to Him. Chapter 19 Maryam, verse 3:

“When he called to his Lord a private supplication.”

Doing good acts in private is a positive sign of one’s sincerity to please Allah, the Exalted, as no other is aware of their actions. It is sad how many muslims fail to understand this truth and instead adopt insincerity by posting their supplications on social media platforms, as they wish for others to witness their good action. One must remember that an individual who performs good

deeds for any reason other than to please Allah, the Exalted, will not receive reward from Him in this life or the next. This has been cautioned in a Hadith found in Jami At Tirmidhi, number 3154. However, a person who is steadfast in their sincerity and wishes to motivate others to act similarly, thus receiving the same reward as those who follow their good example, which is confirmed in a Hadith found in Jami At Tirmidhi, number 2674, can properly and publicly utilize the blessings they have been granted, such as their wealth.

The Holy Prophet Zakariya, peace be upon him, initiated his private supplication with humility by mentioning his weakness while acknowledging every good thing he had received and experienced was due to the mercy of Allah, the Exalted. Chapter 19 Maryam, verse 4:

“He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.””

It is important to note that this does not necessarily mean that Allah, the Exalted, fulfilled every request and desire of the Holy Prophet Zakariya, peace be upon him. Rather, it means that he was always pleased with whatever Allah, the Exalted, decided for him, whether these decisions aligned with his supplications and desires or not. It is therefore important to adopt the correct attitude when supplicating to Allah, the Exalted, for things. One is allowed to supplicate for lawful worldly things but they must be satisfied with the outcome: whether Allah, the Exalted, fulfils their supplication in the way they desired or not. This attitude is best achieved when one appreciates and accepts their lack of foresight and knowledge and

appreciates the infinite knowledge and wisdom of Allah, the Exalted. This realization will ensure they accept that whatever Allah, the Exalted, chooses is best for them, even if the wisdoms behind His choices are hidden. Chapter 2 Al Baqarah, verse 216:

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

Generally speaking, it is regrettable to observe that some Muslims engage in religious rituals—particularly spiritual exercises recommended by individuals, yet neither prescribed in the Holy Quran nor by the Holy Prophet Muhammad, peace and blessings be upon him—with the primary aim of attaining worldly benefits, such as securing a spouse, a child, or a visa. While seeking worldly provisions is not prohibited in Islam, when the intention behind performing acts of worship is solely, or predominantly, directed towards material gain—rather than the pursuit of religious blessings, such as tranquility of heart in both worlds—it results in loss in both worlds. This is especially true in the Hereafter, for such individuals have failed to prioritize the Hereafter in their intention. Chapter 2 Al Baqarah, verse 200:

“...And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, as indicated by this verse, when a person petitions for worldly matters, they do so without possessing certain knowledge or foresight to determine whether such matters are truly beneficial for them. Owing to this limitation, the very thing they request may, in reality, prove detrimental to them in this world and become a cause of hardship in the Hereafter. Chapter 2 Al Baqarah, verse 216:

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

It is therefore essential for Muslims to cultivate humility before Allah, the Exalted, and to acknowledge their own ignorance and limited foresight regarding the future, rather than conducting themselves as though they possess full knowledge of what is best for them.

Chapter 2 Al Baqarah, verse 200:

“...And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Moreover, adopting a worldly outlook towards Islam is blameworthy, for one should instead strive to perform acts of worship with the sole intention of

pleasing Allah, the Exalted, and attaining tranquillity of heart in both this world and the Hereafter. This was the noble disposition of the Holy Prophet Muhammad, peace and blessings be upon him, and his esteemed Companions, may Allah be pleased with them. A believer should remain content with whatever Allah, the Exalted, decrees for them in this worldly life, with the conviction that it is what is best for them, even if its wisdom is not immediately apparent. They must remain steadfast in utilising such provisions in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach alone leads to genuine peace of mind and true success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and is therefore far superior to demanding specific worldly gains while remaining ignorant of their ultimate outcome. Chapter 2 Al Baqarah, verse 201:

“But among them is he who says, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.””

It is indeed remarkable that a Muslim will readily accept medication prescribed by a physician—without having specifically requested it—trusting that the doctor has provided what is most beneficial for their mental and physical well-being, yet will not place an equivalent level of trust in Allah, the Exalted. Instead, they may demand specific outcomes from Him, presuming to know what is best for themselves, rather than submitting to His perfect wisdom and decree. A Muslim must therefore acknowledge their own ignorance and limited foresight, and instead supplicate for general good in this world and the Hereafter, leaving the specifics to Allah, the Exalted, who

alone knows what is truly best for each individual. This is why the “good” mentioned in verse 201 is expressed in general terms rather than in specific requests. The “good” referred to in this verse encompasses anything that is utilised in ways pleasing to Allah, the Exalted, as prescribed in Islamic teachings, for only such use brings benefit in both worlds. Conversely, anything misused in vain or sinful pursuits can never be truly good for a person; rather, it will lead them to an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 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.""

It is evident from the Holy Quran that the supplication of the Holy Prophet Zakariya, peace be upon him, was not for an ordinary child. Rather, he prayed for a Holy Prophet, peace be upon them, who would continue his mission and uphold divine guidance. Thus, his request was not for a worldly possession but for a sacred blessing from Allah, the Exalted. Chapter 19 Maryam, verses 4-6:

"He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir. Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].""

The inheritance referred to in this supplication pertains to the religious mission, not to worldly possessions, as the Holy Prophets, peace be upon them, do not leave material wealth as inheritance. Instead, they leave behind knowledge, as confirmed in a Hadith found in Sunan Ibn Majah, number 223.

This supplication also teaches people to correct their intentions. The things they desire should be connected to the Hereafter rather than solely to worldly gains. For example, a married couple should desire a child to increase the number of obedient servants of Allah, the Exalted, on Earth, rather than for purely worldly reasons. This can only be achieved when children are raised according to the teachings of Islam, which in turn requires parents to learn and act upon Islamic knowledge so they can serve as practical role models for their children. Moreover, a person who desires religious blessings does so solely to please Allah, the Exalted. If Allah, the Exalted, chooses not to grant that blessing, such as a child, they should accept His decision with patience, for this is what pleases Allah, the Exalted. Chapter 19 Maryam, verse 6:

"Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

In addition, even though it is commonly believed that the Holy Prophet Zakariya, peace be upon him, supplicated for a son who would continue the chain of Prophethood, it is also possible, when studying this event, that perhaps he was not asking for a son but rather was asking for a child who would inherit Prophethood from him, even if the child was born from someone else within the community. This is supported by his acknowledgement that he and his wife were too old to conceive a child and the latter was barren also. Chapter 19 Maryam, verses 4-5:

"He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife has been barren..."

This is further supported by his surprise reaction when he was informed that he and his barren wife would give birth to a son. If he had supplicated for this, then he should not have been surprised, as he knew and understood the infinite power of Allah, the Exalted, better than most people. Chapter 19 Maryam, verses 7-8:

"[He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name." He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?""

Therefore, this further supports the point discussed earlier, that one should avoid using this event as an excuse to supplicate for worldly things, such as a child.

Chapter 19 Maryam, verse 5:

“And indeed, I fear the successors after me...”

Generally speaking, this also indicates the importance of caring for one's society. One should avoid adopting the behaviour whereby they believe that as long as they obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they are not concerned about the right guidance of the wider society. Just as a good apple will inevitably be affected when placed among rotten apples, so too will a person who neglects the duty of enjoining good eventually be influenced by the harmful conduct of others, whether that influence is subtle or overt. Even when the wider society becomes heedless, one must never abandon the responsibility of advising their dependents—particularly their family—for not only will the negative conduct of those closest to them have a greater impact, but this obligation is also firmly established upon all Muslims, as affirmed in a Hadith recorded in Sunan Abu Dawud, number 2928. Even if one's counsel is disregarded, the duty must still be fulfilled through persistent, gentle admonition, grounded in sound evidence and authentic knowledge. Conversely, attempting to command good and forbid evil while ignorant or

displaying poor manners will only alienate people from the truth and right guidance, thereby harming the entire community. It is only when this duty is discharged correctly—combining knowledge, wisdom, and proper etiquette—that one will be safeguarded from the corrupting effects of society and granted pardon on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

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

However, if a person concerns themselves solely with their own affairs while disregarding the conduct of others, it is to be feared that the harmful influence of such individuals may, in time, contribute to their own misguidance.

Allah, the Exalted, then indicates His infinite power of granting a miraculous birth to a barren couple thereby indicating that the Holy Prophet Yahyah, peace be upon him, cannot be considered divine, in the same way the Holy Prophet Eesa, peace be upon him, cannot be considered divine, as the infinite power of Allah, the Exalted, was behind his miraculous birth without a father. Chapter 19 Maryam, verses 8-9:

"He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?" [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"

As Allah, the Exalted, created each person from nothing, Him creating a child through a barren couple or creating a child without the intervention of a father does not indicate divinity. Rather, it indicates the boundless power of Allah, the Exalted.

Chapter 19 Maryam, verses 10-11:

"[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound." So he came out to his people from the prayer chamber..."

It is important to note that this supplication is combined with an act of obedience—namely, the prayer. Similarly, every supplication mentioned in the Holy Quran and in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is connected to acts of obedience. Moreover, every supplication in the Holy Quran was made by individuals who were devoted to living righteously. They strove throughout their lives to use the blessings they had been granted in ways pleasing to Allah, the Exalted. This demonstrates that supplications are only truly effective when accompanied by acts of obedience. Sadly, many people have

adopted a lazy attitude, excelling in supplication while neglecting practical obedience to Allah, the Exalted. Supplicating requires minimal energy, time, or resources, such as wealth, which makes it easier for some to rely on prayer alone. However, the teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, clearly show that supplications are meant to be supported by acts of obedience in order to achieve their full effect. Every step in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and in the lives of his Companions, may Allah be pleased with them, illustrates how they physically obeyed Allah, the Exalted, by using the blessings they had been granted correctly, as outlined in Islamic teachings. They never relied solely on supplications for relief or success while neglecting to act in ways pleasing to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3499, indicates that the two special times when a supplication is most likely to be answered by Allah, the Exalted, are both connected to acts of obedience. The first is directly after the obligatory prayers, and the second is in the last part of the night, when one is performing the voluntary night prayer. Furthermore, the Holy Quran itself emphasizes that supplications must be supported by acts of obedience in order to be complete and effective. Chapter 35 Fatir, verse 10:

“...To Him ascends good speech, and righteous work raises it...”

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the state of people does not improve. Positive change requires aligning one's intentions, speech, and actions in accordance with Allah's guidance. Chapter 13 Ar Ra'd, verse 11:

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

In addition, one must actively utilize the resources available to them, such as their energy and abilities, to create positive changes in their lives rather than relying solely on supplications. For instance, a person facing marital issues must take practical steps to address and resolve the problems while also supplicating to Allah, the Exalted, for guidance and assistance. They cannot adopt a lazy approach by avoiding practical efforts and expecting supplications alone to resolve their difficulties. As previously explained, this passive attitude contradicts the teachings of Islam.

Chapter 19 Maryam, verses 10-11:

“[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound." So he came out to his people from the prayer chamber and signaled to them to glorify in the morning and afternoon.”

These verses make clear that whenever a blessing is bestowed—such as the birth of a child—it is incumbent upon a person to express gratitude to Allah, the Exalted, for it. Sadly, many supplicate for worldly things, yet when such requests are granted, they often become heedless of Allah, the Exalted,

thereby neglecting to render due thanks to Him. Chapter 10 Yunus, verse 12:

“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.”

One must shun such an attitude and instead cultivate gratitude in times of ease and patience in times of hardship, thereby attaining blessings, reward, and tranquility of heart in every circumstance. Gratitude in one's intention entails acting solely for the pleasure of Allah, the Exalted. Gratitude in one's speech consists of uttering only that which is good or remaining silent. Gratitude in one's actions is demonstrated by employing the blessings one has been granted in ways that are pleasing to 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. This, in turn, will result in increased blessings, inner tranquility, and success in both worlds, achieved through the attainment of a balanced mental and physical state and by rightly placing everything and everyone in their proper position within one's life. Chapter 14 Ibrahim, verse 7:

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

Chapter 19 Maryam, verse 11:

“So he came out to his people from the prayer chamber and signaled to them to glorify in the morning and afternoon.”

As everything in the universe occurs by the will of Allah, the Exalted, including the difficulties faced by individuals, it is imperative for them to glorify Allah, the Exalted, by avoiding the attribution of negative occurrences to Him. Rather, they ought to acknowledge that all that He decrees for them is ultimately in their best interest, even if this is not readily apparent to them. Chapter 2 Al Baqarah, verse 216:

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

Refraining from attributing any negativity to Allah, the Exalted, which is fundamental to glorifying Him, inspires individuals to cultivate a positive mindset. It is essential for people to foster this optimistic perspective, as it aids them in overcoming obstacles while remaining dutiful to Allah, the Exalted. This duty entails the proper utilization of the blessings He has bestowed, as delineated in Islamic teachings, and results in tranquility in both worlds by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives. When confronted with hardships, individuals ought to remind themselves that their

circumstances could be significantly worse. If the difficulty pertains to worldly affairs, they should express gratitude that it does not compromise their faith. Rather than fixating on the immediate discomfort associated with the challenge, they should focus on the ultimate reward that awaits those who exercise patience for the sake of Allah, the Exalted. When one experiences the loss of certain blessings, they should reflect on the multitude of blessings they continue to enjoy. In every trial, one should remember the verse from the Holy Quran that emphasizes the concealed wisdoms within challenges and tests that may not be readily apparent. Consequently, the current circumstances they are facing may actually prove to be more advantageous than what they initially sought. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, it is essential to contemplate these facts and others in order to cultivate a positive mindset, which is vital for appropriately glorifying Allah, the Exalted, by avoiding the attribution of negative things to Him. Keep in mind, the cup is not half empty; it is genuinely half full. Chapter 19 Maryam, verse 11:

“...and signaled to them to glorify [Allah] in the morning and afternoon.”

As the Holy Prophet Zakariya raised the Holy Prophet Yahyah, peace be upon them, in the obedience of Allah, the Exalted, through leading by example, the Holy Prophet Yahyah, peace be upon him, held firmly to the law of the Torah and was granted wisdom by Allah, the Exalted. Chapter 19 Maryam, verse 12:

“[Allah] said, “O John, take the book with determination.” And We gave him wisdom [while yet] a boy.”

The book refers to the law which contains the divinely ordained code of conduct by which people must live, ensuring the correct use of the blessings they have been granted. Through adherence to this law, they attain peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and fulfil the rights owed to Allah, the Exalted, and to fellow human beings. In this way, the law serves as a foundation for the spread of peace and justice within society. Wisdom is likewise essential, for it enables individuals to apply their knowledge—such as the law—in a manner that brings benefit to themselves and to others in both this world and the Hereafter. Law and wisdom are therefore both indispensable for the establishment of a just and harmonious society. The law, when devoid of wisdom, is susceptible to misinterpretation, as people may exploit loopholes to wrong others. Conversely, wisdom without the law leads individuals to adopt a code of conduct based on their own subjective definitions of what is right and just. All man-made codes of conduct are inherently deficient, for they are shaped by limited knowledge, insufficient experience, lack of foresight, and the presence of bias—whether deliberate or unintentional. Thus, wisdom without the law will likewise deprive a person of true peace of mind and hinder the spread of peace and justice within society, as it will inevitably result in the neglect of the rights of

others. This outcome occurred amongst the children of Israel as many of their scholars adopted an extreme attitude whereby they concentrated on legal issues while ignoring and removing the wisdom taught in the Torah. As a result, they often failed to apply the law correctly as they did not apply it with wisdom. As a result, they caused injustice and corruption to spread within their society.

Chapter 19 Maryam, verse 12:

“...And We gave him wisdom [while yet] a boy.”

The word used for wisdom can also mean good judgement. This means that when one obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they will be granted the ability to make good judgements in every situation they encounter, whether worldly or religious, so that they obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 8 Al Anfal, verse 29:

“O you who have believed, if you fear Allah, He will grant you a criterion...”

No matter how advanced a society may become, and regardless of the breadth of knowledge it acquires across various disciplines—including the mental and physical dimensions of human beings—it remains beyond human capacity to devise a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. Such an undertaking is inherently impossible, for humanity continues to discover new aspects of its own existence, such as the functions of different regions of the brain, and is therefore far from possessing the comprehensive understanding required to formulate an impeccable code of conduct that ensures tranquillity and justice at both the individual and societal levels. Only Allah, the Exalted, possesses the ability to accomplish this, for He is the Creator of all things, and His knowledge is without limit, encompassing the entirety of the past, present, and future. He alone is thus rightly positioned to provide humanity with a code of conduct—a definitive standard that clearly distinguishes good from evil, benefit from harm—and that enables the attainment of peace of mind in place of a life burdened with stress. History bears witness that whenever this divine code of conduct was faithfully implemented in the lives of individuals, it led to the widespread establishment of tranquillity, justice, and peace within society. It is therefore incumbent upon individuals to embrace the divine code of conduct granted to them, recognising it as the most beneficial for their well-being, even when certain aspects may conflict with their personal inclinations. They should emulate the wisdom of a patient who accepts and follows the medical advice of their physician, understanding that it serves their ultimate benefit, even when it entails the use of unpleasant remedies or the observance of a strict regimen.

When the law and wisdom granted by Allah, the Exalted, in divine teachings are correctly applied it will naturally give rise to positive characteristics which in turn leads to peace of mind, as adopting positive characteristics leads to peace of mind and body. Chapter 19 Maryam, verses 12-13:

"[Allah] said, "O John, take the book with determination." And We gave him wisdom [while yet] a boy. And affection from Us..."

Affection reflects the gentle and compassionate nature he displayed towards others. Broadly speaking, Islam is a religion of clarity and simplicity. Among its fundamental principles is the teaching that the manner in which a person treats others will be the manner in which Allah, the Exalted, will treat them. For instance, those who cultivate the habit of overlooking and pardoning the faults of others will, in turn, be granted forgiveness by Allah, the Exalted. Chapter 24 An Nur, verse 22:

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

Those who assist others in matters that are beneficial—whether worldly or religious—such as offering emotional support or financial aid, will be granted the support of Allah, the Exalted, in both this world and the Hereafter. This principle is affirmed in a Hadith recorded in Sunan Abu Dawud, number 4893, which also states that whoever conceals the faults of others will have their own faults concealed by Allah, the Exalted.

In essence, when a person treats others with kindness and respect in accordance with the teachings of Islam, they will be treated in like manner by Allah, the Exalted. Conversely, those who mistreat others will be treated accordingly by Allah, the Exalted—even if they fulfil the obligatory acts of worship that pertain directly to Him, such as the obligatory prayers. This is because true success requires the fulfilment of both categories of duty: the rights owed to Allah, the Exalted, and the rights owed to His creation.

A simple yet profound means of attaining divine mercy is to treat others in the manner one wishes to be treated by them. This principle applies to all people, regardless of faith, and indeed extends to all living creatures.

It must be noted, however, that one will only be treated kindly by Allah, the Exalted, if their kindness towards others is offered sincerely for His sake. Should it be motivated by any other intention, the reward promised in these teachings will undoubtedly be forfeited. The foundation of all deeds—and of Islam itself—is one’s intention, as confirmed in the Hadith found in Sahih Bukhari, number 1.

Chapter 19 Maryam, verse 13:

“And affection from Us and purity...”

Spiritual purity is achieved when one adopts the good characteristics discussed in Islamic teachings, such as patience, gratitude and generosity and avoids the negative characteristics discussed therein, such as pride, greed and envy. This in turn leads to peace of mind as adopting positive characteristics leads to peace of mind. In addition, the one who purifies their spiritual heart will adopt piety whereby they correctly use the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Chapter 19 Maryam, verse 13:

“...and purity, and he was pious.”

This approach will enable individuals to achieve a balanced mental and physical state, allowing them to appropriately prioritize aspects of their lives and prepare for their accountability on the Day of Judgement. Such conduct will, therefore, result in peace of mind in both this life and the hereafter.

As Islam, the religion of all the Holy Prophets, peace be upon them, is a complete code of conduct it affects every situation one faces, whether worldly or religious, every blessing they interact with and includes fulfilling the rights of Allah, the Exalted, and people. The optimal fulfilment of this principle is realized when one treats others in the manner they themselves would wish to be treated. It is a grave misconception to believe that success lies solely in the observance of the rights of Allah, the Exalted. Islam unequivocally affirms that justice shall be established on the Day of Judgement, even if it appears to have been eluded in this world. Those who

have wronged others—despite having fulfilled the rights of Allah, the Exalted—will be required to relinquish their good deeds to those they have harmed. Should their good deeds be exhausted, they will then bear the burden of their victims' sins until justice is fully rendered. Such an outcome may result in their descent into Hell on the Day of Judgement. This warning is explicitly conveyed in a Hadith recorded in Sahih Muslim, no. 6579.

As Islam is a complete code of conduct, the Holy Prophet Yahyah, peace be upon him, fulfilled the rights of Allah, the Exalted, and people, the foremost out of the people being his parents. Chapter 19 Maryam, verse 14:

“And dutiful to his parents...”

One can appreciate the immense importance of treating one's parents with the utmost care, as their rights are consistently placed second only to the worship of Allah, the Exalted, in numerous verses of the Holy Quran, for example, chapter 2 Al Baqarah, verse 83:

“...Do not worship except Allah; and to parents do good...”

One must therefore ensure that they treat their parents with respect and good behaviour, in accordance with the teachings of Islam. This obligation applies

even if a parent is a non-Muslim, as emphasized in a Hadith found in Sahih Muslim, number 2325. Similarly, verse 83 of the Holy Quran highlights that kindness toward parents is not limited to those who are Muslim. This can be best achieved by treating one's parents as one would desire to be treated by their own children.

It is important to understand that the Holy Quran does not command total obedience to one's parents in every circumstance, as parents may at times instruct actions that contradict the commands of Allah, the Exalted. Absolute obedience is reserved solely for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, who only commands obedience to Allah, the Exalted. Therefore, parents must not misinterpret Islamic teachings by insisting that their children show unconditional obedience in every matter. Sadly, some Muslim parents have adopted cultural practices from other traditions that equate complete parental obedience with the obedience due to God. Children are permitted to respectfully disagree with their parents, even in matters that are lawful in Islam, provided they maintain respect in both speech and action.

Finally, a person must strive to be a good child according to the standard set by Allah, the Exalted—not the standards of parents, relatives, or society. Human standards for defining a “good child” are often flawed. A person should neither be preoccupied with societal labels nor be swayed by those who deem them a “bad child.” Instead, they should adhere to Islamic teachings regarding parental treatment and seek the reward and approval of Allah, the Exalted, alone. Relying on human validation, even that of one's parents, risks insincerity toward Allah, the Exalted, and may lead one to disobey Him in order to gain approval from others. Chapter 29 Al Ankabut, verse 8:

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them...”

The one who fails to understand that Islam is a complete code of conduct which involves the rights of Allah, the Exalted, and people, will inevitably misuse the blessings they have been granted. In this worldly life, such an attitude will deprive a person of attaining a state of mental and physical equilibrium and cause them to misplace the value of everything and everyone within their existence. Consequently, all aspects of their life—be it family, friends, career, or wealth—will become sources of distress. Should they persist in disobeying Allah, the Exalted, they will misdirect blame towards the wrong causes and individuals, including those who are a genuine source of good in their lives, such as a righteous spouse. By severing ties with such people, they will only deepen their affliction, increasing their susceptibility to mental disorders until they descend into depression, substance abuse, and even suicidal inclinations. This reality is readily observable in those who continually misuse the blessings granted to them—such as the affluent and renowned—despite their access to worldly comforts. Moreover, as their attitude prevents them from preparing for their ultimate accountability before Allah, the Exalted, on the Day of Judgement, the punishment awaiting them in the Hereafter will be far more severe. In addition, as they fail to fulfil the rights of people, they will also cause the spread of injustice and corruption within society. As the Holy Prophet Yahyah, peace be upon him, fulfilled the rights of Allah, the Exalted, and people, he avoided these negative things discussed. Chapter 19 Maryam, verse 14:

“...and he was not a disobedient tyrant.”

As a result of him fulfilling the rights of Allah, the Exalted, and people, he obtained peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life in this world. Chapter 19 Maryam, verse 15:

“And peace be upon him the day he was born...”

And as indicated in a Hadith found in Sahih Muslim, number 7232, the one who lives as an obedient muslim will die and be resurrected as an obedient muslim. Chapter 19 Maryam, verse 15:

“...and the day he dies and the day he is raised alive.”

Consequently, a person should not live carelessly, believing that a verbal declaration of faith in Islam alone guarantees a favourable resurrection on Judgement Day. If they persist in disobeying Allah, the Exalted, and pass away without sincere repentance, they will be raised in a state of disgrace. It does not require a scholar to comprehend the fate of such an individual on

Judgement Day. Therefore, one should not misuse the blessings bestowed upon them by disobeying Allah, the Exalted, thereby choosing the path to Hell while under the illusion that they will be resurrected in a good state and join the righteous in Paradise. 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.""

Indeed, an individual who fails to support their verbal declaration of faith in Allah, the Exalted, with good actions may die without their faith. It is crucial to recognize that faith is like a plant that needs nourishment from acts of obedience to thrive and endure. Just as a plant will perish without necessary sustenance like sunlight, an individual's faith can also die if it is not sustained by acts of obedience. This would be the most significant loss.

After making it clear that the miraculous birth of the Holy Prophet Yahyah, peace be upon him, does not indicate his divinity and instead demonstrates the power of Allah, the Exalted, the miraculous birth of the Holy Prophet Eesa, peace be upon him, is then discussed thereby indicating that he too is not divine. Chapter 19 Maryam, verse 16:

“And remember in the Book [the story of] Mary...”

Generally speaking, the main reason for remembering the story of the righteous servants of Allah, the Exalted, is so one can emulate their behaviour towards Allah, the Exalted, and people. Remembering their story also strengthens one's resolve in obeying Allah, the Exalted, as each story highlights how they were granted peace of mind in both worlds a result of their obedience of Allah, the Exalted, despite the difficulties they faced. One must therefore approach the stories of the righteous bearing these points in mind in order to benefit from them. The one who fails to this will remember the stories of the righteous for the sake of entertainment and as a result, they will not increase their obedience to Allah, the Exalted. Rather, they will persist on misusing the blessings they have been granted. Consequently, they will have an unbalanced mental and physical state, misplace everything and everyone in their life, and fail to prepare adequately for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both this life and the next, even if they experience some worldly luxuries.

In addition, remembering the righteous servants of Allah, the Exalted, by studying their lives and teachings directly from the Holy Quran has been indicated, as their lives and teachings discussed in the previous divine scriptures have been edited and misinterpreted. In this respect, this indicates the importance of reflecting on the Holy Quran. Islam consistently calls upon all people, irrespective of their level of knowledge or understanding, to engage in reflection upon the Holy Quran. This divine invitation encompasses every individual, encouraging contemplation of its meanings, lessons, and guidance so that they may draw closer to Allah, the Exalted, and align their lives with His commands. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The notion that contemplation of the Holy Quran is reserved exclusively for scholars is misguided and stands in clear contradiction to the essence of Islamic teachings. It must, however, be understood that this does not grant licence to those without scholarly training to interpret verses or derive legal rulings independently, as such attempts may lead to misguidance. Rather, individuals should direct their reflections towards matters that do not pertain to Islamic jurisprudence, focusing on clear and accessible themes—such as the virtuous qualities believers are commanded to adopt and the harmful traits they are instructed to avoid, as outlined in the Holy Quran—so that they may 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. This level of reflection is within reach of all people.

More intricate subjects should be approached with the aid of reliable translations and authoritative commentaries to ensure sound understanding. When laypersons engage with the Holy Quran through such translations and explanations, it nurtures a profound love and reverence for Allah, the Exalted, and strengthens their faith by enabling them to comprehend the clear proofs and evidences contained within it. This, in turn, cultivates a sincere desire to obey Him, ensuring that they prepare practically for their accountability on the Day of Judgement by using the blessings He has granted in accordance with Islamic teachings.

The most effective means of attaining depth of understanding is through learning under the guidance of a qualified scholar. It is essential that whatever is acquired in this setting be personally reflected upon, so that the teachings of the Holy Quran may be applied consistently in daily life. If direct study under a scholar is not possible, one should turn to authentic interpretations of the Holy Quran and seek clarification from scholars whenever uncertainty arises on any matter.

Chapter 19 Maryam, verses 16-17:

“And remember in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen...”

Generally speaking, this indicates the importance of regularly spending time away from people for the sake of worshipping Allah, the Exalted, and reflecting on their worldly and religious matters. In fact, in a Hadith found in Jami At Tirmidhi, number 2406, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a means to salvation is when one avoids leaving their home unnecessarily. Unnecessary socialising invariably results in the squandering of time and often leads to both verbal and physical sins. Upon sincere reflection, a person will come to realise that many of their sins and the difficulties they have faced stem from engaging in social interaction without necessity. This is not to suggest that others are always to blame; rather, it indicates that by refraining from leaving one's home without genuine need, a person would commit fewer sins and encounter fewer problems. Such restraint would also preserve valuable time for the pursuit and application of beneficial knowledge—foremost Islamic knowledge—which enriches every aspect of life. Time is a unique blessing that, once lost, can never be regained. Those who squander it on vain or sinful pursuits will experience anxiety and hardship in this world, and profound regret on the Day of Judgement, particularly when they witness the immense reward granted to those who utilised their time wisely. Moreover, unnecessary socialising impedes the fulfilment of one's obligations towards Allah, the Exalted, and towards people. It also deprives a person of the vital practice of self-reflection, which is essential for assessing whether one is progressing correctly in life and discharging their responsibilities. The absence of such reflection leads to an aimless existence, devoid of firm direction in both worldly and religious matters.

Excessive social interaction further fosters dependency and emotional attachment to people, causing one's happiness and sorrow to revolve entirely around human relationships. This inevitably gives rise to emotional, mental, and social problems. Protection from these harms lies in limiting social interaction to occasions of genuine necessity. Chapter 19 Maryam, verses 16-17:

“And remember in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen...”

In light of the pervasive influence of social media in modern life, and the ease with which individuals may engage in constant interaction, it is essential for a person to recognise a vital dimension of beneficial self-reflection. Self-reflection is indispensable for accurately assessing a situation in order to arrive at a sound and well-considered course of action, whether in worldly or moral matters. Such reflection is only possible when one turns inward and temporarily withdraws from external communication, including conversation with others. This is because no other individual—regardless of the closeness of the relationship—can fully comprehend the reality of another’s experience. Every circumstance evokes unique emotions and responses that cannot be identically shared, even by those who have faced similar situations, for each person’s nature, perception, and reaction differ from others. For this reason, seeking counsel from too many people often results in confusion and poor decision-making.

While consulting experts is indeed advisable in both personal and professional affairs, one must nevertheless engage in personal reflection to determine the most appropriate decision in light of one’s own needs, temperament, and capacity.

Furthermore, self-reflection cannot be undertaken alongside competing distractions, just as a student cannot study effectively while simultaneously engaging with social media. The one who is perpetually immersed in social interaction—whether through listening, watching, conversing, or messaging—will inevitably fail to reach sound judgements regarding the matters they face, for they have neglected the inward contemplation required. The situation has deteriorated to the extent that many cannot even walk to a bus stop without engaging in some form of social interaction.

This discipline of self-reflection is indispensable not only for significant decisions but also for seemingly minor matters, such as workplace issues, and is equally vital for maintaining a clear sense of purpose and direction in life. The individual who overindulges in socialising, thereby neglecting regular periods of introspection, will drift into a life devoid of aim or meaningful pursuit, failing to strive towards noble aspirations and goals.

A person, therefore, must consciously set aside time for self-reflection, regularly questioning their purpose, the path they are upon, and whether they are progressing in the correct direction. Through this practice, one is able to evaluate both worldly and moral circumstances with clarity, respond to them appropriately, and ensure that their life's course leads to peace and success 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.

After Maryam, may Allah be pleased with her, was in seclusion, Allah, the Exalted, dispatched the Archangel Jibrael, peace be upon him, to deliver

the news of the miraculous birth of the Holy Prophet Eesa, peace be upon him. Chapter 19 Maryam, verses 17-18:

“...Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.”

As Maryam, may Allah be pleased with her, was a modest and chaste woman, she would not interact with men and as a result she warned the stranger to fear Allah, the Exalted. Generally speaking, this highlights the importance of good companionship. As mentioned in a Hadith found in Sunan Abu Dawud, number 4833, a person adopts the way of life of their friend. This means that one inevitably absorbs the qualities—whether good or bad—of those they keep in close company, often without realizing it. For this reason, it is essential to choose companions who, through their words and actions, encourage and support obedience to Allah, the Exalted.

Jibraeel, peace be upon him, informed Maryam, may Allah be pleased with her, of his mission and described the Holy Prophet Eesa, peace be upon him, in the same way the Holy Prophet Yahyah, peace be upon him, was described earlier, further indicating they were both humans and not divine beings. Chapter 19 Maryam, verse 19:

"He said, 'I am only the messenger of your Lord to give you [news of] a pure boy.'"

Generally speaking, spiritual purity is achieved by adopting positive characteristics from Islamic teachings, such as patience, gratitude, and generosity, while avoiding negative ones discussed therein, such as pride, greed, and envy. This practice, in turn, leads to peace of mind, as adopting positive characteristics leads to peace of mind.

Despite the shock of the miraculous nature of giving birth without the intervention of a father, it was made clear to Maryam, may Allah be pleased with her, that this was a sign of the power of Allah, the Exalted. Chapter 19 Maryam, verses 20-21:

"She said, 'How can I have a boy while no man has touched me and I have not been unchaste?' He said, 'Thus [it will be]; your Lord says, 'It is easy for Me...'"

The purpose of this miraculous birth was that the people who witnessed the Holy Prophet Eesa, peace be upon him, would be convinced of the infinite power of Allah, the Exalted. Chapter 19 Maryam, verse 21:

“...and We will make him a sign to the people...”

In addition, like all Holy Prophets, the Holy Prophet Eesa, peace be upon them, was a mercy upon the people as he would be granted divine revelation which would aid people to obey Allah, the Exalted, by correctly using the blessings He has granted them, so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 19 Maryam, verse 21:

“...and a mercy from Us. And it is a matter [already] decreed.”

Generally speaking, regardless of how advanced a civilisation may become, and irrespective of the breadth of knowledge it attains across various disciplines—including the mental and physical dimensions of human beings—it remains beyond human capacity to devise a code of conduct perfectly harmonious with human nature and fully adaptable to every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This is an impossibility, for humanity is still uncovering new realities about its own nature, such as the intricate functions of different regions of the brain, let alone acquiring the comprehensive insight necessary to establish a flawless system that secures tranquillity and justice at both the individual and societal levels. Only Allah, the Exalted, possesses the ability to accomplish this, for He is the Creator of all things, and His knowledge is infinite, encompassing the entirety of the past, present, and future. It is therefore He alone who is fully qualified to

provide humanity with a code of conduct—a definitive standard that clearly distinguishes between good and evil, benefit and harm—and that enables the attainment of peace of mind in place of a life burdened with anxiety and unrest. History bears decisive testimony that whenever this divine code of conduct was faithfully implemented in the lives of individuals, it brought about the spread of tranquillity, justice, and harmony within society. Accordingly, it is incumbent upon individuals to accept the divine code bestowed upon them, recognising it as the most beneficial for their well-being, even when certain aspects may conflict with their personal inclinations. They should emulate the conduct of a wise patient who acknowledges and follows the medical advice of a skilled physician, understanding that such counsel serves their ultimate good, even if it entails the use of unpleasant remedies or the observance of a strict regimen.

As Maryam, may Allah be pleased with her, knew her people would not believe the miraculous birth of her son and instead accuse of her of having an unlawful relationship, she expressed her stress and the great difficulty she was inevitably going to face. Chapter 19 Maryam, verses 22-23:

“So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, “Oh, I wish I had died before this and was in oblivion, forgotten.””

Despite voicing her concerns, she did not disobey Allah, the Exalted, through her words and actions and remained obedient to Him as she possessed strong faith. A strong faith is essential for remaining steadfast in obeying Allah, the Exalted, in every circumstance—whether in times of ease or

hardship. Such deep faith is cultivated by learning, understanding, and acting upon the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings emphasize that true obedience to Allah, the Exalted, is the source of peace in both this world and the Hereafter. By contrast, those who lack knowledge of Islamic principles inevitably develop weak faith, making them more vulnerable to straying from obedience—particularly when their personal desires conflict with divine guidance. This lack of understanding blinds them to the reality that true peace lies in surrendering their desires in favour of the commands of Allah, the Exalted. For this reason, it is vital for every individual to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they remain consistent in their obedience to Allah, the Exalted, and correctly utilize the blessings they have been granted. This ensures a balanced mental and physical state and allows them to rightly prioritize every aspect of their lives in preparation for their accountability in the Hereafter.

It seems that after giving birth to him, the Holy Prophet Eesa, peace be upon him, comforted his mother in her time of distress. Chapter 19 Maryam, verses 24-25:

“But he called her from below her, “Do not grieve...””

Generally speaking, in a Hadith found in Sunan Ibn Majah, number 1601, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever consoles a grief-stricken person will be clothed with a garment of honour on the Day of Judgement. As facing trials is inevitable for all, this is

an exceptionally easy means of attaining a great reward, requiring little time, effort, or wealth. This includes striving to assist the family of the afflicted according to one's capacity, whether through emotional, financial, or physical support. People should gently encourage those enduring hardship to remain patient throughout the ordeal, reminding them of the verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which highlight the virtue and immense reward of patience. They should speak with positivity, assuring them that all matters occur for a wise and beneficial reason, even if that wisdom is not immediately understood. In reality, one does not need to be a scholar to perform this righteous deed; in most cases, a few sincere words of comfort are sufficient to ease the burden of one facing difficulty, and in some situations, mere physical presence is enough to provide reassurance, even without words. This attitude is easily cultivated when one treats others in the manner they themselves would wish to be treated.

Finally, it is essential that people purify their intention when performing this righteous act—doing so solely for the sake of Allah, the Exalted—and not to display virtue before others, such as relatives, nor out of fear of criticism should they fail to act. Those who act for the sake of people will be told on the Day of Judgement to seek their reward from those for whom they acted, yet such a reward will not be attainable. This warning is found in a Hadith recorded in Jami At Tirmidhi, number 3154.

In addition, Allah, the Exalted, provided drink and food for Maryam, may Allah be pleased with her, to further ease her stressful situation. Chapter 19 Maryam, verses 24-26:

“...your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented...”

In addition, this highlights the two essential elements of trusting in Allah, the Exalted. The first is to utilise the resources and means that Allah, the Exalted, has granted a person, such as their physical strength, wealth, or knowledge. The second is to accept with contentment that Allah, the Exalted, will determine the best outcome for them, even if the wisdom behind His decision 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.”

For example, a sick person is required to take the lawful medicines available to them, while simultaneously submitting to the decree of Allah, the Exalted, regarding whether their health improves or not. Thus, true trust in Allah, the Exalted, does not involve neglecting or abandoning the resources one has been provided, nor does it involve believing that these resources alone will determine the outcome of a situation. Rather, it is the combination of employing the means with sincerity and recognising that the final result rests solely with Allah, the Exalted, that constitutes genuine reliance upon Him.

Chapter 19 Maryam, verses 24-26:

“...your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented...”

Generally speaking, this also indicates that as long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in divine teachings, they will obtain divine protection, aid and peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 65 At Talaq, verse 2:

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

It is essential to acknowledge that divine assistance does not necessarily correspond with individual inclinations. Instead, it unfailingly manifests according to the boundless knowledge and perfect wisdom of Allah, the Exalted. Accordingly, such assistance is bestowed at the most opportune moments and in the most advantageous forms for each person, even when its underlying wisdom remains concealed from immediate perception. Chapter 2 Al Baqarah, verse 216:

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

As Maryam, may Allah be pleased with her, would have eventually returned to her people and faced their criticism and accusations, she was commanded to remain silent and instead allow the Holy Prophet Eesa, peace be upon him, to defend her and demonstrate a miracle, by speaking as a baby, in order to support his claim to Prophethood. Chapter 19 Maryam, verses 26-29:

“...And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] human.' Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"”

Generally speaking, the first thing to note is that when one is dealing with people who have already made their minds up and refuse to listen to any reasonable excuses which are supported by evidence, one should adopt silence in the face of their criticism, as talking with them will only increase their stress and difficulties. One should defend themselves from accusations and criticism but selectively whereby they only discuss these issues with people who have adopted an open and unbiased mind and are willing to listen to evidence and reason. They should remember that the false

accusations and criticisms of people will not change the truth nor alter their actual status in the eyes of Allah, the Exalted, just like the criticism and accusations against Maryam, may Allah be pleased with her, did not alter her high status with Allah, the Exalted.

Another point is that unlike the society of Maryam, may Allah be pleased with her, one should not rush to judgements and instead give others the benefit of the doubt, especially, those who are known as upright and good people. Chapter 19 Maryam, verses 27-28:

“...They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.”

In fact, in a Hadith found in Sunan Abu Dawud, number 4993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking well of others is part of worshipping Allah, the Exalted. In other words, maintaining a good opinion of people is an aspect of obeying Allah, the Exalted.

Negative assumptions, on the other hand, often lead to sins such as backbiting, slander, and the breakdown of trust. One should, where possible, interpret situations in a positive light and give others the benefit of the doubt. Sadly, when people adopt a negative mindset, the effects can be felt from

the smallest unit—the family—up to the level of entire nations. For instance, many wars have been initiated on the basis of suspicion and assumption. Similarly, scandals in the media are frequently built upon assumptions, and even certain laws have been framed that encourage suspicion. Such attitudes fracture relationships, as those who think negatively often misinterpret advice as mockery, resist correction, or avoid giving sincere advice for fear it will spark conflict. Over time, this breeds bitterness and resentment.

Islam teaches that even if one suspects another of having ill intentions, they should still accept advice if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Rejecting the truth simply because of assumed motives is harmful to one's own spiritual growth.

Persistently interpreting matters negatively can also lead to serious psychological consequences, including paranoia—a condition where one constantly suspects others of evil intentions. This mindset is especially destructive in personal relationships such as marriages, where trust and goodwill are essential.

Therefore, a believer should strive to interpret matters positively wherever possible, as this nurtures a healthy mentality. A positive mindset fosters unity, strengthens relationships, and encourages compassion, while constant negativity only fuels suspicion, hostility, and the neglect of people's rights—rights which Allah, the Exalted, has commanded people to uphold. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

And chapter 19 Maryam, verses 27-28:

“...They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.””

As Maryam, may Allah be pleased with her, was the descendant of the Holy Prophet Harun, peace be upon him, and mirrored his behaviour, she was known as his sister, out of honour of her righteousness. In fact, addressing people in this way is very common in all societies, such as a person being called the son of Adam, peace be upon him, even though he is not directly his son.

In order to eliminate divinity being attributed to himself due to his miraculous birth and speaking as a baby, the very first words spoken by the Holy Prophet Eesa, peace be upon him, declared his servanthood to Allah, the Exalted, even before he declared his Prophethood. Chapter 19 Maryam, verses 29-30:

“So she pointed to him. They said, “How can we speak to one who is in the cradle a child?” [Jesus] said, “Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.””

Generally speaking, this underscores the preeminent status of being a sincere servant of Allah, the Exalted. Had a higher position existed, Allah, the Exalted, would have conferred it upon the Holy Prophet Eesa, peace and blessings be upon him. This is substantiated by numerous Hadiths, including one in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, first identified himself as the servant of Allah, the Exalted, before declaring his role as a Messenger. This illustrates that ultimate success and the highest spiritual ranks are achieved through genuine servitude to Allah, the Exalted. Such servitude is attained by emulating the example of the Holy Prophet Muhammad, peace and blessings be upon him, the quintessential servant of Allah, the Exalted, as there is no other path to this elevated state. Chapter 3 Alee Imran, verse 31:

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

In the life of the Holy Prophet Muhammad, peace and blessings be upon him, it is evident that a true servant of Allah, the Exalted, seeks neither personal gratification nor the approval of others. Instead, their constant pursuit is the pleasure of their Master, Allah, the Exalted. This is demonstrated by correctly

using the blessings bestowed upon them in accordance with Islamic teachings, rather than for personal desires. A servant of Allah, the Exalted, desires that people please Allah, the Exalted, not them. Ultimately, they recognize that everything they possess, including their very life, is a gift from Allah, the Exalted, and must therefore be used properly according to Islamic teachings, as these blessings are not their own.

The Holy Prophet Eesa, peace be upon him, was taught the original unedited version of the Torah, and the Bible so that he could correct the innovations introduced by the scholars from the children of Israel so that he could guide them back onto the correct path of obeying Allah, the Exalted, by correctly using the blessings He had granted them. Chapter 3 Alee Imran, verse 48:

“And He will teach him writing and wisdom and the Torah and the Gospel.”

Chapter 19 Maryam, verse 30:

“[Jesus] said, “Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.”

Generally speaking, even though the Holy Quran cannot be edited, like the Torah and the Bible have been, none the less, it can still be intentionally

misinterpreted for the sake of worldly gain, such as leadership, and one can pick and choose which teachings to act upon and which ones to ignore according to their desires. This insincerity towards the Holy Quran must be avoided as it will only cause one to misuse the blessings they have been granted. In this world, such individuals—due to their misguided attitude—will be hindered from attaining a harmonious balance between mental and physical well-being and cause them to misplace the value and role of everything and everyone within their lives. Consequently, elements that ought to be sources of comfort and stability—such as family, friends, career, and wealth—will instead become causes of persistent distress. Should they persist in disobeying Allah, the Exalted, they will inevitably misattribute their suffering to the wrong sources, often blaming innocent parties such as their spouse. In severing ties with these virtuous individuals, they will only exacerbate their psychological afflictions, descending further into disorders that may culminate in depression, substance abuse, and even suicidal inclinations. This outcome is readily observable in those who continuously misuse the divine blessings bestowed upon them—particularly among the affluent and renowned—despite their apparent enjoyment of worldly luxuries. Moreover, as their attitude obstructs them from preparing for the ultimate accountability on the Day of Judgement, the punishment awaiting them in the Hereafter will be far more severe.

Chapter 19 Maryam, verse 30:

“[Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.’”

Generally speaking, irrespective of a society's advancement or its accumulation of knowledge across various disciplines, particularly concerning the mental and physical aspects of humanity, it remains incapable of formulating a comprehensive code of conduct. This is because such a code would need to be perfectly aligned with human nature and accommodate all conceivable circumstances and scenarios individuals or societies may face. This is a fundamentally impossible task because humanity's understanding of itself is continuously evolving. New insights are constantly being uncovered, such as the functions of different brain regions, which demonstrates that we have not yet amassed the complete knowledge required to establish an impeccable code of conduct that ensures tranquillity and justice. Only Allah, the Exalted, possesses the capability to accomplish this, as He is the Creator of all things and His knowledge is infinite, encompassing all of time. He alone is rightly positioned to provide humanity with a code of conduct—a clear standard that distinguishes good from evil and beneficial from detrimental, thereby facilitating inner peace. Historical evidence confirms that the effective implementation of this divine code of conduct has consistently led to the proliferation of tranquillity and justice within societies. Consequently, individuals must embrace this divine code as being in their ultimate best interest, even if certain elements may conflict with personal desires. This is akin to a wise patient who adheres to a physician's medical advice, acknowledging that it is for their long-term well-being, despite the prescription of unpleasant medications or a restrictive diet.

As the Holy Prophet Eesa, peace be upon him, understood this reality, he sincerely obeyed Allah, the Exalted, by correctly using the blessings He had granted him and as a result, he obtained peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 19 Maryam, verse 31:

“And He has made me blessed wherever I am...”

The two central pillars of all actions are then mentioned without which the obedience of Allah, the Exalted, is not possible. Chapter 19 Maryam, verse 31:

“...and has enjoined upon me prayer and zakah...”

To properly establish the obligatory prayers, one must fulfil all the necessary conditions and etiquettes, including performing them at their appointed times. The Holy Quran repeatedly highlights the importance of these prayers, as they serve as the most significant practical expression of one's faith in Allah, the Exalted. Since the prayers are distributed throughout the day, they act as a continuous reminder of the Day of Judgement, preparing the believer for their ultimate accountability. Thus, prayer is not only the pillar of faith but also the essential foundation upon which all virtuous actions rest, guiding the believer to live with mindfulness of their Lord and readiness for the Hereafter. In fact, every segment of the prayer carries a symbolic connection to that Day. For instance, when a person stands upright in prayer, it represents the way they will one day stand before Allah, the Exalted, for judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When they bow, it serves as a reminder of the countless people who will face criticism on the Day of Judgement for neglecting to bow before Allah, the Exalted, during their time on Earth. This act of humility in prayer symbolizes the submission that was expected of them in worldly life but which they failed to fulfill. Chapter 77 Al Mursalat, verse 48:

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

When a person prostrates in prayer, it serves as a reminder of the Day when all will be summoned to prostrate before Allah, the Exalted. Yet, those who neglected to prostrate to Him during their earthly lives—signifying their refusal to obey Him completely—will find themselves unable to do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

When a person kneels in prayer, it serves as a reminder of how they will kneel before Allah, the Exalted, on the Day of Judgement, gripped with apprehension as they await the outcome of their final reckoning. 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.””

Someone who performs their prayers while reflecting on these reminders will establish their prayers correctly. This reflection helps ensure that they truly obey Allah, the Exalted, not only during the prayer itself but also in the times between the prayers. Chapter 29 Al Ankabut, verse 45:

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

As indicated by the next thing mentioned in verse 31, this obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 19 Maryam, verse 31:

“...and has enjoined upon me prayer and zakah...”

The obligatory prayers are connected to one's behaviour towards Allah, the Exalted, while the obligatory charity represents one's behaviour towards other people. The obligatory charity constitutes only a small fraction of an individual's total wealth and is required solely when one possesses a prescribed minimum amount. Among its purposes is to remind the believer that the wealth in their possession is not truly theirs to dispose of at will; rather, it is a trust created and bestowed by none other than Allah, the Exalted, and must therefore be employed in accordance with His pleasure. Indeed, every blessing granted to a person is but a loan that must ultimately be returned to its rightful Owner, Allah, the Exalted. This repayment is fulfilled when such blessings are utilised in ways that accord with the guidance set forth in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to grasp this reality, and instead act as though the blessings they have been given—such as wealth—are their personal property, thereby withholding the obligatory charity, will incur a penalty akin to that faced by one who neglects to repay a worldly debt. As an illustration, a Hadith recorded in Sahih Bukhari, number 1403, warns that the one who withholds their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake which will repeatedly bite them. Chapter 3 Alee Imran, verse 180:

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

In this world, as this person will persist on misusing the blessings they have been granted, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. 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 order to further highlight the fact that the Holy Prophet Eesa, peace be upon him, is not divine, he clearly announced that he was mortal, just like all other humans. Chapter 19 Maryam, verse 31:

"...and has enjoined upon me prayer and zakah as long as I remain alive."

The Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified and died presents a theological contradiction. The very essence of a divine being is its immortality and transcendence of physical death. For an entity to be capable of death, it cannot, by definition, be divine. Therefore, the assertion of his death by crucifixion inherently undermines the claim of

his divinity. This incongruity within the Christian doctrine itself challenges the foundational belief of his divine nature.

In addition, the Holy Prophet Eesa, peace be upon him, made it clear that he did not have a father, otherwise he would have mentioned him when declaring his good treatment of his mother, Maryam, may Allah be pleased with her. Chapter 19 Maryam, verse 32:

“And [made me] dutiful to my mother...”

The immense importance of treating one's parents with the utmost care is evident in Islamic teachings. Their rights are consistently placed second only to the worship of Allah, the Exalted, in numerous verses of the Holy Quran. This hierarchical emphasis underscores the profound duty and high status accorded to parents within the Islamic ethical framework, for example, chapter 2 Al Baqarah, verse 83:

“...Do not worship except Allah; and to parents do good...”

The Islamic obligation to treat parents with the utmost respect and kindness, in accordance with Islamic teachings, is a cornerstone of the faith. This duty is so significant that it applies even when parents are non-Muslim, a principle

affirmed in a Hadith from Sahih Muslim, number 2325, and verse 83 of the Holy Quran, which was quoted earlier. The ideal approach to fulfilling this obligation is to treat one's parents with the same care and consideration one would hope to receive from their own children. However, this does not equate to absolute obedience in all matters. Islamic teachings do not command total submission to parents when their instructions contradict the commands of Allah, the Exalted. Absolute obedience is reserved exclusively for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, as the latter only commands the obedience of Allah, the Exalted. It is a misconception, sometimes adopted from non-Islamic cultural practices, for parents to demand the same unconditional obedience from their children that is due to God. In Islam, a child is permitted to respectfully disagree with their parents, even on matters that are permissible within Islamic law, provided that respect is maintained in both their words and actions. An individual's ultimate goal should be to meet the standard of a "good child" as defined by Allah, the Exalted, rather than by human standards. Societal, familial, and parental definitions of a "good child" are often flawed and can lead to seeking human validation over divine approval. A person should not be swayed by labels from others but instead focus on following Islamic teachings regarding parental treatment. By seeking the reward and approval of Allah, the Exalted, alone, one avoids the risk of insincerity and the temptation to disobey Him for the sake of gaining approval from others, including their own parents. Chapter 29 Al Ankabut, verse 8:

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them...”

Those who fail to recognize Islam as a complete code of conduct—governing both the relationship with Allah, the Exalted, and interactions with others—are at risk of misusing the blessings entrusted to them. As a result, they will fall into a state of mental and physical imbalance, and misplace the true value of everything and everyone in their lives. This will bring about hardship, distress, and difficulties in this world, even if they continue to enjoy certain worldly luxuries. Moreover, this attitude prevents proper preparation for ultimate accountability before Allah, the Exalted, on the Day of Judgment, where the consequences will be far more severe. By neglecting the rights of others, they also contribute to the spread of injustice and corruption within society. In contrast, the life of the Holy Prophet Eesa, peace be upon him, illustrates the profound benefits of living in alignment with Islamic principles. By fulfilling the rights owed to both Allah, the Exalted, and to people, he safeguarded himself from these destructive outcomes, exemplifying the balance and harmony achieved on an individual and societal level through adherence to divine guidance. Chapter 19 Maryam, verse 32:

“...and He has not made me a wretched tyrant.”

By fulfilling the rights of both Allah, the Exalted, and other people, an individual can attain peace of mind. This is achieved by cultivating a balanced mental and physical state and by correctly valuing every aspect and every person in their life. Chapter 19 Maryam, verse 33:

“And peace is on me the day I was born...”

As a person lives, so shall they die, and as a person dies, so shall they be resurrected. This principle is highlighted in a Hadith from Sahih Muslim, number 7232, which indicates that a person who lives and dies as an obedient Muslim will be resurrected as one. Chapter 19 Maryam, verse 33:

"...and the day I will die and the day I am raised alive."

A person should not therefore live carelessly, assuming that a verbal declaration of faith in Islam alone guarantees a favorable resurrection on the Day of Judgement. If they persist in disobeying Allah, the Exalted, and die without sincere repentance, they will be resurrected in a state of disgrace. It does not take a scholar to understand the fate of such an individual on Judgement Day. Therefore, one should not misuse the blessings bestowed upon them by disobeying Allah, the Exalted, and choose the path to Hell while under the illusion that they will be resurrected in a good state and join the righteous in Paradise. 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.""

One's verbal declaration of faith in Allah, the Exalted, is insufficient if not supported by actions. Faith, much like a plant, requires consistent nourishment from acts of obedience to thrive and endure. Just as a plant withers and dies without essential sustenance like sunlight, an individual's faith can similarly perish if it is not sustained by obedience. This would be the most profound and significant loss an individual could experience.

Chapter 19 Maryam, verse 33:

"And peace is on me the day I was born and the day I will die and the day I am raised alive."

As mentioned earlier, as the Holy Prophet Eesa, peace be upon him, was created, will experience death and will be resurrected, just like all other humans, divinity cannot be attributed to him. Chapter 19 Maryam, verses 34-37:

"That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is. [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path." Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day."

The spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, stemmed from several factors: his miraculous birth, the miracles he performed, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and explicitly presents his fatherless birth as a sign of the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

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

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This reality in no way implies that they possess divinity. Chapter 3 Alee Imran, verse 59:

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

It is indeed peculiar that Christians regard the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, merely because he was born without a father. Yet, they do not apply this same reasoning to the Holy Prophet Adam, peace be upon him, who was created without either a father or a mother. By their own logic, the Holy Prophet Adam, peace be upon him, would have a greater claim to being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not make such a claim. This inconsistency highlights how they apply reason and common sense in the case of the Holy Prophet Adam, peace be upon him, but neglect to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran. However, it is made absolutely clear that he performed these miracles only by the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were truly divine, he would not require the will or 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...”

Furthermore, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him. Yet, they do not ascribe divinity to them on account of their miracles. It is therefore inconsistent to attribute divinity to the Holy Prophet Eesa, peace be upon him, solely because of his miraculous acts.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further demonstrates the supreme power of Allah, the Exalted. It was Allah, the Exalted, who raised him up and took him on this extraordinary journey. If the Holy Prophet Eesa, peace be upon him, were truly divine, he would have ascended by his own innate power, without needing the intervention of Allah, the Exalted. 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, contrary to their belief, was not crucified. The individual who appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but someone made to resemble him. By this time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, up to the Heavens. Chapter 4 An Nisa, verses 156-158:

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

The incorrect Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified and killed is inherently flawed, as a truly divine being is beyond the experience of death. If an entity can die, it cannot be divine. Therefore, their mistaken belief about his crucifixion actually contradicts their claim of his divinity.

By nature, a divine being is self-sustaining, meaning they do not rely on anyone else for their existence or sustenance. Since both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, relied on Allah, the Exalted, for nourishment and sustenance, they cannot be considered divine. They were completely dependent on Allah, the Exalted, which affirms their human 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.”

Furthermore, no one can claim that Angels are divine simply because they do not eat. In reality, they too are sustained by Allah, the Exalted, in a manner appropriate to their creation. They are not self-sustaining, and the fact that they have been created and will ultimately experience death, like all other beings, is sufficient to negate any claim of divinity.

A biological child will share certain traits with their parents, but the Holy Prophet Eesa, peace be upon him, shares no qualities with Allah, the Exalted. All of his attributes are human in nature: he was created, sustained by food and water, experienced life, will die, and will be resurrected, just like all other humans. These characteristics alone are enough to negate any claim of divinity. Moreover, none of the reasons that might motivate a person to have a child—such as protection in old age, inheritance, or companionship—apply to Allah, the Exalted. 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 adopted Christianity introduced the belief in the divinity of the Holy Prophet Eesa, peace be upon him, into their faith, incorporating concepts from their former pagan practices. They took a noble and blessed Holy Prophet, peace be upon him, and associated him with myths and fables, such as Zeus, Hercules, and Odin. It requires only a basic application of common sense to understand that a being who is created, sustained by another, and subject to death can never be divine, as these qualities contradict the very nature of divinity.

Despite the overwhelming evidence that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, many Christians continue to cling to these mistaken beliefs. A primary reason for this is blind imitation of previous generations. Blind imitation prevents individuals from critically assessing knowledge and evidence and discourages them from questioning the beliefs and assumptions with which they were raised. This contradicts both common sense and the teachings of Islam, as humans were created to think and reason, not to follow unquestioningly.

Therefore, one must always avoid blind imitation, as it is a key cause of misguidance. Instead, individuals should use their reasoning, evaluate knowledge and evidence in every situation—whether worldly or religious—and make informed decisions. Even within Islam, blind imitation is criticized, as Allah, the Exalted, commands people to study, understand, and act upon Islamic teachings based on comprehension, not merely copying the practices of others without understanding. Chapter 12 Yusuf, verse 108:

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

Another major reason why many Christians continue to cling to their beliefs regarding the Holy Prophet Eesa, peace be upon him, despite overwhelming evidence of his true status as a Messenger of Allah, the Exalted, is their desire to satisfy worldly inclinations. Certain Christian doctrines promote the

idea that salvation in both worlds is guaranteed solely for those who believe in Christianity, regardless of their actions. This belief allows individuals to pursue worldly pleasures freely while expecting assured salvation. Consequently, they maintain these beliefs because their primary focus is on fulfilling worldly desires rather than adhering to a higher moral and spiritual code, which encourages the proper use of the blessings granted to them by Allah, the Exalted. Chapter 19 Maryam, verses 36-38:

“[Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path." Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.”

Islam instructs humanity that in every circumstance, the sole Being to whom absolute obedience is due is their Creator and Sustainer, Allah, the Exalted. Chapter 19 Maryam, verse 36:

“[Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.””

In truth, whomever an individual obeys and upon whom they model their life is, in effect, the object of their worship—even if they profess disbelief in any deity. Human nature has been fashioned in such a way that one must

inevitably obey and follow something, whether that be other people, social media, prevailing fashions, cultural norms, or even 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?...”

Whoever or whatever an individual obeys and emulates becomes, in essence, the object of their worship. Accordingly, muslims are required to reinforce their verbal declaration of faith through consistent action, by sincerely obeying Allah, the Exalted, in all circumstances and above all other influences. This obedience entails employing the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever conducts themselves in this manner will be granted tranquility of mind and true success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Whereas the one who denies the Oneness of Allah, the Exalted, and instead directs their obedience and devotion towards other entities will be deprived of the mercy essential for attaining peace of mind and success in both worlds. Instead, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, such individuals will fall into an unbalanced mental and physical state, misplacing everything and everyone within their lives. Their failure to align themselves with divine guidance will prevent them from adequately preparing for their accountability on the Day of Judgement. Consequently, they will be burdened with stress,

hardship, and difficulty in both worlds—even if they outwardly appear to enjoy certain worldly luxuries. For without obedience to Allah, the Exalted, and the correct use of His blessings, no material possession or fleeting pleasure can provide true peace or lasting fulfilment. Chapter 20 Taha, verses 124-126:

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

Chapter 19 Maryam, verse 36:

"[Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.""

When one reflects upon the creation of the Heavens and the Earth, along with the innumerable perfectly balanced systems within them, it becomes evident that there is but One who has brought the universe into existence and continues to sustain it. Among the many signs of this truth is the precise distance of the Sun from the Earth; for if the Sun were even slightly nearer or farther, the planet would be rendered uninhabitable. Likewise, the Earth

has been fashioned in such a manner that it maintains a pure and balanced atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

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

The precise regulation of the days and nights, along with their varying lengths throughout the year, enables humanity to derive the greatest possible benefit from them. Were the days to be longer, people would suffer fatigue from extended hours of activity. Were the nights to be longer, insufficient time would remain for earning a livelihood or engaging in other beneficial pursuits, such as acquiring knowledge. Conversely, if the nights were shorter, individuals would be deprived of adequate rest, thereby impairing their health. Alterations to the established lengths of day and night would also disrupt agricultural cycles, adversely affecting the sustenance of both people and animals. The fact that the days, nights, and other finely balanced systems within the universe function in perfect harmony is a manifest sign of the Oneness of Allah, the Exalted; for if there were multiple gods, each would will differently, resulting in disorder and 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...”

Chapter 2 Al Baqarah, verse 164:

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

When one contemplates the perfectly balanced water cycle, it becomes an unmistakable indication of a Creator. Water from the seas evaporates, ascends, and condenses to form acidic rain, which descends upon the mountains. These mountains act as natural filters, neutralising the acidity so that the water becomes suitable for human and animal use. Any alteration to this finely tuned system would result in catastrophic consequences for life on Earth.

The salt content of the seas serves a vital purpose: it prevents the decay of dead marine creatures from contaminating the waters. Were the oceans to become polluted in this way, marine life would cease to exist, and the resulting impurities would spread to the land, devastating terrestrial life as well. Furthermore, the composition of ocean water has been divinely set so that marine life can flourish within it, while heavy ships can remain buoyant upon its surface. A slight change in this composition would create an imbalance, allowing either marine life to thrive or ships to sail—but not both simultaneously. Even in the modern age, sea transport remains the most widely used method for moving goods across the globe, underscoring the necessity of this perfect balance for sustaining life on Earth.

Similarly, when one examines the vast array of species, it becomes evident that they have been created in precise harmony with their environments. Evolution, being a process of mutation, is inherently imperfect; yet the natural world displays countless examples of flawless adaptation. The camel, for instance, has been designed to endure extreme heat and survive for extended periods without water, making it ideally suited for desert life. Such perfection in design is a clear sign of intentional creation. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been created in such a flawless manner that the impurities within its body are completely separated from the milk it produces. Were these impurities to mix with the milk, it would render it undrinkable. This precise separation is yet another sign of the perfect design and wisdom of Allah, the Exalted. 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.”

Each species has been endowed with a specific lifespan that serves to maintain balance within the natural order, preventing any one species from overwhelming the rest. For instance, flies possess a very short lifespan of

merely three to four weeks, yet are capable of laying up to five hundred eggs. Were their lifespan extended, their population would grow disproportionately, ultimately overpowering other species in this world. Conversely, creatures blessed with a long lifespan are generally limited to producing only a small number of offspring, thereby ensuring that their population remains moderated. Such precise regulation across the spectrum of living beings cannot be attributed to mere chance, nor can it be adequately explained by the imperfect and random processes of evolution. Rather, it is a clear sign of intentional design and perfect wisdom. Chapter 2 Al Baqarah, verse 164:

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

The winds play a vital role in sustaining life, being essential for wind pollination, which enables crops, plants, and trees to reproduce. In earlier times, they were indispensable for sea travel—a function that remains significant today, as maritime transport continues to be the primary means of moving goods across the globe. Winds also serve to carry rainclouds to designated regions, ensuring the provision of water, without which creation cannot survive. The Earth exhibits a perfectly balanced wind system; an absence of winds would plunge creation into disorder, while excessive winds would likewise result in chaos. In a similar manner, rainfall is precisely regulated: insufficient rain brings drought and famine, whereas excessive rain causes widespread flooding. This delicate equilibrium in both wind and rain is a clear sign of the perfect wisdom and design of Allah, the Exalted. 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.”

Whoever contemplates these perfectly balanced systems cannot, with sound reason, deny the existence of a single Creator who possesses absolute power over all things. Such harmony and precision throughout creation testify to the unrivalled authority and wisdom of Allah, the Exalted. Chapter 19 Maryam, verse 36:

“[Jesus said], “And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.””

In reality, any being that is subject to death and dependent upon something or someone else for sustenance cannot be a deity. This truth alone negates divinity for every entity within the Heavens and the Earth, save Allah, the Exalted. As He alone is the Creator of life and death and the Sustainer of all creation, He alone is deserving of absolute obedience.

Furthermore, it is recognised that a person who provides for certain aspects of another’s needs—such as shelter—merits gratitude. Therefore, it is only just and proper that people express gratitude to Allah, the Exalted, who has bestowed upon them every blessing within the universe. Gratitude in one’s intention entails acting solely to please Allah, the Exalted; those who act for other motives will receive no reward from Him. This principle is emphasised

in a Hadith recorded in Jami At Tirmidhi, number 3154, which warns against insincere intentions. A clear sign of a righteous intention is that one neither expects nor desires appreciation or recompense from people. Gratitude expressed through the tongue consists of speaking only what is good or remaining silent. Gratitude through action involves utilising the blessings granted by Allah, the Exalted, in ways that accord with His pleasure, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such comprehensive gratitude leads to an increase in blessings and ultimately results in peace of mind in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

It is universally accepted that when a person owns an object, it is both correct and natural for them to utilise it in whatever manner they choose. In the same way, as Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists within the universe—including human beings—He alone determines what should occur within it and what should not. It is therefore entirely just that a person should obey Allah, the Exalted, for He alone possesses absolute ownership over the entire universe, including themselves.

Likewise, when an individual lends something they own to another, fairness dictates that the borrower should use the item in accordance with the wishes of its owner. In this regard, every blessing bestowed upon a person by Allah, the Exalted, is in reality a loan, not a gift. As with any worldly loan, it must be

repaid; and the only means of repayment is to employ these blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are granted as a gift, and thus those who receive them will be free to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

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

A person must, therefore, take care not to conflate the worldly blessings—granted as a loan and entrusted for responsible use—with the gifts of Paradise, which are bestowed freely for unrestricted enjoyment.

As discussed earlier, one of the main reasons some persist on believing in the divinity of the Holy Prophet Eesa, peace be upon him, is so that can continue pursuing their worldly desires while obtaining salvation in the hereafter. But those who fail to accept the real status of the Holy Prophet Eesa, peace be upon him, will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. In this world, such an attitude prevents a person from achieving a balanced mental and physical state and causes them to misplace everything and everyone in their life. Consequently, elements of their life—such as family, friends, career, and wealth—become sources of stress. If they persist in disobeying Allah, the Exalted, they may blame the wrong people or circumstances, such as their spouse, for their difficulties. Cutting good people out of their lives only intensifies mental strain, potentially leading to depression, substance abuse, and even suicidal tendencies. This pattern is evident in those who misuse the blessings they have been granted, including the rich and famous, even if

they enjoy worldly luxuries. Moreover, because this attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far more severe. Chapter 19 Maryam, verses 37-38:

“Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.”

Allah, the Exalted, then encourages mankind to practically prepare for their accountability on the Day of Judgement in order to avoid catastrophic regrets. Chapter 19 Maryam, verse 39:

“And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness...”

In order to highlight the closeness of the Day of Judgement, no proposition has been used in the Arabic text, as a further encouragement to avoid delaying preparing for one's accountability on the Day of Judgement. Generally speaking, harbouring false hopes of a long life is a highly blameworthy trait, as it often leads a person to prioritise the accumulation of worldly possessions over preparation for the Hereafter. A simple reflection on one's average twenty-four-hour day—comparing the time devoted to

worldly pursuits with the time dedicated to the Hereafter—reveals the truth of this matter. Indeed, false hope for a prolonged life is among the most potent weapons employed by the Devil to mislead people. When one assumes they will live long, they postpone preparing for the Hereafter, deceiving themselves into thinking they will do so in the near future. In most cases, that “near future” never arrives, and death overtakes them before they have adequately prepared.

Moreover, false hope for a long life delays sincere repentance and the effort to reform one’s character, as a person imagines they have ample time to make such changes. It fosters the hoarding of worldly possessions, such as wealth, under the illusion that these will be needed throughout a lengthy life on Earth. The Devil instils fear of destitution in old age, suggesting that without hoarded wealth, one will find no support when physical strength wanes and work becomes impossible. Such thinking neglects the reality that the same Allah, the Exalted, who provided for them in youth will also provide in old age. In fact, the provision for all creation was decreed fifty thousand years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is remarkable that a person may devote forty years to saving for retirement—a period that rarely exceeds twenty years—yet fail to prepare with equal diligence for the eternal Hereafter.

Islam does not prohibit preparing for worldly needs; there is no harm in saving for the near future, provided that the Hereafter remains the foremost priority. Yet, despite acknowledging that death may come at any moment, some live as though they will remain in this world forever. Indeed, even if they were promised eternal life on Earth, they could not strive harder to amass worldly possessions than they already do, constrained as they are by

the natural limits of day and night. How many have died earlier than expected? And how many have truly taken heed and altered their conduct?

In truth, one of the greatest pains a person will experience at the time of death—or at any stage of the Hereafter—is the deep regret of having delayed their preparation for the eternal life to come. 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 considered foolish if they devoted greater time and wealth to a dwelling they would inhabit only briefly, while neglecting the home in which they intended to reside for a far longer period. This serves as a clear analogy for prioritising the transient world over the eternal Hereafter.

People should strive for success in both worldly life and the Hereafter, yet they must remain mindful that death arrives at an unknown time, in an unforeseen circumstance, and at no fixed age—yet its coming is certain. Therefore, preparation for death and all that follows it must take precedence

over preparing for a future in this world, which itself is uncertain and may never materialise. Chapter 19 Maryam, verse 39:

“And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.”

People should also recognise that regrets fall into two distinct categories. The first pertains to worldly matters, such as not marrying or not having children. The second concerns the regrets one will experience in the grave and on the Day of Judgement, such as failing to utilise their resources and blessings in ways that please Allah, the Exalted.

Worldly regrets, regardless of their nature, are never permanent. They will cease either when a person fulfils their desire, changes their perspective, or departs from this life. By their very nature, they are temporary, for the longest they can endure is until death. Moreover, they are comparatively insignificant, as they may cause sorrow but do not result in severe punishment or torment. These regrets will also vanish entirely if a person, through the mercy of Allah, the Exalted, attains entry into Paradise.

In contrast, the regrets of the Hereafter are enduring. The duration of one's time in the grave and on the Day of Judgement will far exceed the span of earthly life, and such regrets will not cease until one enters Paradise—an outcome that may never occur, or may be delayed for an exceedingly long

period. Indeed, a single day in the Hereafter is equivalent to a thousand years in this world. Chapter 22 Al Hajj, verse 47:

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

Finally, these regrets are of great significance, as they may lead to severe punishment and torment in the Hereafter.

Therefore, a person should reflect deeply upon this reality and show kindness to themselves by striving first to eliminate the potential regrets they may face in the grave and on the Day of Judgement, before attempting to address the regrets of this worldly life. 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 19 Maryam, verse 39:

“And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.”

The final part of this verse also warns that if a muslim fails to support their verbal declaration of faith in Allah, the Exalted, and the Day of Judgement, with good deeds, then they are in great danger of leaving this world without their faith. It is vital to understand that faith is like a plant that must be nourished with acts of obedience to flourish and survive. Just as a plant will die without essential sustenance like sunlight, a person's faith may also perish if they fail to nourish it with acts of obedience. This would be the most profound and significant loss.

Allah, the Exalted, then indicates that the main reason why people do not practically prepare for their accountability on the Day of Judgement, by correctly using the blessings He has granted them as outlined in Islamic teachings, is because this would contradict their worldly desires and aspirations. In order to discourage them from this wrong attitude, He reminds them that worldly desires and aspirations are all temporary and they will not aid them in obtaining peace of mind in this world or in the next. Chapter 19 Maryam, verse 40:

“Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.”

In fact, in a Hadith found in Sahih Muslim, number 7420, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the only assets a person truly possesses is connected to three things. The first is what a person spends of their wealth on obtaining and consuming food. One should spend reasonably on food, avoiding excess, waste, or extravagance, as such behaviour can be considered sinful. Chapter 7 Al A'raf, verse 31:

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

It is vital for a person to only consume what is lawful, as a supplication is rejected if they consume the unlawful, according to a Hadith found in Sahih Muslim, number 2346. If one's supplication is rejected, how can the rest of their actions possibly be accepted by Allah, the Exalted? In fact, a Hadith found in Sahih Muslim, number 2342, indicates that any good deed rooted in the unlawful is rejected. Just as the inward foundation of Islam is one's intention, similarly, the outward foundation is obtaining and utilizing what is lawful.

Furthermore, a person should adopt the mindset of eating simple food so that they eat in order to live, rather than living in order to eat, avoiding constant distraction by the stomach from more important responsibilities and duties.

The next area where one spends their assets is on clothing. Again, one should avoid extravagance and waste, as such behaviour has been described as akin to following the path of the Devil. Chapter 17 Al Isra, verse 27:

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

A person should be pleased with nice, clean, and simple clothing, as this is considered an aspect of faith according to a Hadith found in Sunan Ibn Majah, number 4118. Islam does not oppose appearing presentable, but it is important to understand that this can be achieved without spending excessive wealth or time. Dedication to looking nice must never interfere with one's duties and responsibilities. In reality, the more one indulges in their appearance, the more likely they are to adopt extravagance in other areas of life, such as their car, home, and food. This hinders the proper use of the blessings they have been granted in ways pleasing to Allah, the Exalted. As a result, they will fall into a state of mental and physical imbalance, losing proper regard for everything and everyone in their lives, while neglecting to prepare for their accountability on the Day of Judgement. This will inevitably lead to stress, hardship, and difficulties in both worlds, even if they appear to enjoy certain worldly luxuries.

The final portion of a person's true assets is what they send ahead to the Hereafter by using it in ways that are pleasing to Allah, the Exalted. This includes providing for one's own needs as well as the needs of their

dependents, always following the teachings of Islam and avoiding waste, excess, or extravagance. This principle applies not only to wealth but to all the blessings a person has been granted. The more a person utilizes these blessings in ways that please Allah, the Exalted, the greater the peace and success they will attain in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 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."

To conclude, a person should remember that the first two aspects of wealth—food and clothing—have already been guaranteed by Allah, the Exalted, as part of their provision, which was predetermined over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. Therefore, one should seek these necessities in moderation and instead place greater focus on the third aspect: sending assets ahead for the Hereafter. All other forms of acquiring and using assets ultimately do not belong to a person and will be left behind for others, even though they will be held accountable for it on the Day of Judgement. Chapter 19 Maryam, verse 40:

"Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned."

In order to appreciate the importance of correctly using the blessings one has been granted as outlined in Islamic teachings, they must understand the difference between temporary moments of enjoyment and lasting peace of mind. When one pursues the lawful luxuries of the material world, they will notice how quickly the sweetness they feel disappears. For example, after returning from a holiday, the pleasant feelings quickly fade, prompting a person to plan the next one to recapture that sweetness. Similarly, the enjoyment from watching a film or TV show is fleeting, driving the desire to watch something else to re-experience that feeling. This constant pursuit of fleeting pleasure is a key driver of the entertainment industry and applies to all vain or sinful activities.

In contrast, the sweetness derived from actions that please Allah, the Exalted, is something that endures in one's heart. For example, a person who sincerely performs the Holy Pilgrimage continues to feel its sweetness for decades. A person who sincerely completes a charity project, such as building a Mosque or sponsoring an orphan, will continue to feel the sweetness of that act for years to come. Because of this reality, a person who desires continuous inner sweetness should seek it in things that please Allah, the Exalted, and not in vain or sinful pursuits.

This reality also serves as a powerful sign of what truly holds value in this world. Anything that endures has real value, while things that quickly fade are merely fickle and have no lasting worth. Chapter 16 An Nahl, verse 96:

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

A person's worth is defined by what they pursue. If they seek what is enduring and valuable, their peace and actions will likewise have lasting value. Conversely, if they chase what is fickle and valueless, their sense of enjoyment will quickly vanish, rendering their life without genuine worth and they will face their accountability on the Day of Judgement bereft of all good. Chapter 19 Maryam, verses 39-40:

"And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned."

After warning people to adopt the correct behaviour through correctly using the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, Allah, the Exalted, then gives some examples of people who adopted the right behaviour and their outcome so that people remain firm on the right path. Chapter 19 Maryam, verse 41:

"And remember in the Book [the story of] Abraham..."

Generally speaking, the primary purpose of recalling the accounts of the righteous servants of Allah, the Exalted, is to inspire one to emulate their conduct towards both Allah, the Exalted, and fellow human beings. Reflecting upon their lives also serves to strengthen one's determination to obey Allah, the Exalted, as each narrative demonstrates how they attained peace of mind in both worlds through steadfast obedience, despite the trials they endured. It is therefore essential to approach these stories with the intention of deriving guidance and benefit. Those who fail to do so, and instead remember the righteous merely for entertainment, will not increase in obedience to Allah, the Exalted. Rather, they will continue to misuse the blessings granted to them, resulting in an unstable mental and physical state, a misplacement of priorities and relationships, and a neglect of proper preparation for their accountability on the Day of Judgement. Such negligence will inevitably lead to stress, hardship, and difficulty in both this life and the next, even if they enjoy certain worldly luxuries.

In addition, remembering the righteous servants of Allah, the Exalted, by studying their lives and teachings directly from the Holy Quran has been indicated, as their lives and teachings discussed in the previous divine scriptures have been edited and misinterpreted. Chapter 19 Maryam, verse 41:

“And remember in the Book [the story of] Abraham...”

Furthermore, this underscores the importance of reflecting on the Holy Quran. Islam consistently invites all people, regardless of their level of knowledge or understanding, to contemplate the Holy Quran. This divine invitation encourages every individual to reflect upon its meanings, lessons, and guidance so that they may draw closer to Allah, the Exalted, and align their lives with His commands. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The notion that contemplation of the Holy Quran is reserved solely for scholars is misguided and contradicts the essence of Islamic teachings. However, this does not grant permission for those without scholarly training to independently interpret verses or derive legal rulings, as such attempts may lead to misguidance. Instead, individuals should focus their reflections on matters that are clear and accessible, such as the virtuous qualities believers are commanded to adopt and the harmful traits they are instructed

to avoid, as outlined in the Holy Quran. Engaging with these themes allows all people to attain peace of mind in both worlds.

More intricate subjects should be approached with the guidance of reliable translations and authoritative commentaries to ensure accurate understanding. When laypersons study the Holy Quran using such resources, it nurtures profound love and reverence for Allah, the Exalted, strengthens faith, and enables comprehension of the clear proofs and evidences contained within it. This understanding fosters a sincere desire to obey Allah, the Exalted, ensuring practical preparation for accountability on the Day of Judgement by utilizing the blessings He has granted in accordance with Islamic teachings. 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.

The most effective way to achieve this depth of understanding is through learning under the guidance of a qualified scholar. Whatever knowledge is acquired in this setting should be personally reflected upon and consistently applied in daily life. If direct study under a scholar is not possible, one should consult authentic interpretations of the Holy Quran and seek clarification from scholars whenever uncertainty arises.

Chapter 19 Maryam, verse 41:

“And remember in the Book [the story of] Abraham...”

Allah, the Exalted, urges people to adopt the characteristics of the righteous, such as the Holy Prophet Ibrahim, peace be upon him, by mentioning his good characteristic, which can be emulated by others, before mentioning his Prophethood, which cannot be achieved by others now. Chapter 19 Maryam, verse 41:

“...Indeed, he was a man of truth and a prophet.”

In a Hadith recorded in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of truthfulness and the necessity of avoiding all forms of falsehood. The initial portion of the narration highlights that truthfulness leads to righteousness, which subsequently leads to Paradise. An individual who consistently practices truthfulness is inscribed by Allah, the Exalted, as a truthful person.

It is essential to recognize that truthfulness comprises three distinct levels. The first pertains to sincerity of intention. This denotes that one acts solely for the sake of Allah, the Exalted, without seeking personal gain or recognition, such as fame. This principle constitutes the foundation of Islam, as every deed is evaluated based on intention. This concept is affirmed in a Hadith found in Sahih Bukhari, number 1. A clear indication of sincerity is the absence of desire for gratitude or acknowledgment from others.

The second level involves truthfulness in speech. This entails abstaining not only from lies but from all forms of verbal transgression. One who engages in sinful speech cannot be deemed genuinely truthful. A practical approach to attaining this level is found in a Hadith recorded in Jami At Tirmidhi, number 2317, which advises that a person perfects their Islam by refraining from matters that do not concern them. A significant proportion of verbal sins arise when one engages in discussions irrelevant to them. This also includes avoiding vain speech, which often leads to sinful discourse and constitutes a misuse of valuable time—something that will be a source of regret on Judgement Day. This level of truthfulness may be upheld by speaking only that which is good or remaining silent.

The third and final level is truthfulness in action. This is realized through the sincere observance of the commands of Allah, the Exalted, the avoidance of His prohibitions, and patience with divine decree, all in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This must be done without selectively interpreting or modifying Islamic teachings to suit personal desires. Individuals must adhere to the divine hierarchy and prioritization established by Allah, the Exalted, in all actions. One who conducts themselves in this manner will utilize every blessing granted to them in ways that are pleasing to Allah, the Exalted. 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.

The consequences of failing to uphold these levels of truthfulness—namely, engaging in falsehood—are severe. According to the Hadith quoted earlier, lying leads to disobedience, which ultimately leads to the fire of Hell. A person who persists in this behaviour will be recorded by Allah, the Exalted, as a great liar. In relation to the three levels previously outlined, lying in intention involves insincerity towards Allah, the Exalted, and performing righteous acts for the sake of people. Lying in speech encompasses all forms of sinful and vain speech. Lying in action includes misusing the blessings one has been granted, thereby violating the rights of Allah, the Exalted, and fellow human beings. An individual who embodies all these dimensions of falsehood is classified as a great liar, and it does not require scholarly insight to anticipate the fate of one who is recorded as such by Allah, the Exalted, on Judgement Day.

Chapter 19 Maryam, verse 41:

“...Abraham. Indeed, he was a man of truth and a prophet.”

All people desire to unite with the Holy Prophets, peace be upon them, in the hereafter. But Islam makes it clear that this is only possible when they practically follow their footsteps in this world, as the purpose of a Holy Prophet, peace be upon them, is to be emulated by others in their speech and behaviour, not only loved and respected through words. In addition, just as the previous nations who claimed to love their Holy Prophets, peace be upon them, will not be joined with them in the Hereafter due to their failure to practically follow their teachings, likewise the Muslims who neglect to practically follow the Holy Prophet Muhammad, peace and blessings be

upon him, will not be joined with him in the Hereafter. Instead, each person will be gathered with those whom they practically imitated in this world. This principle is clearly indicated in a Hadith found in Sunan Abu Dawud, number 4031, which warns that true companionship is determined not by mere claims of love, but by sincere imitation and adherence in action. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

The Holy Prophet Ibrahim, peace be upon him, discouraged his father and his society from worshipping lifeless entities which do not have the power to guide one to peace of mind in both worlds. Chapter 19 Maryam, verse 42:

“When he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"”

In essence, individuals who abandon the Islamic code of conduct in favour of man-made systems typically do so to fulfil their worldly desires, as such systems are inherently shaped by human desires and aspirations. It is evident that when one engages in the worship of inanimate entities, such as idols, these objects are incapable of providing a comprehensive moral

framework. Consequently, adherents are left to formulate their own ethical systems, which are often grounded in personal desires, all while maintaining an outward appearance of devout worship. This tendency is particularly pronounced among the affluent and influential, who perceive that embracing the truth of Islam necessitates submission to a divinely ordained moral structure—one that inherently restricts the pursuit of self-serving desires. As a result, they frequently promote their own way of life to others, aiming to safeguard their social dominance and authority. Historically, this pattern explains why such individuals were among the earliest to reject and oppose the Holy Prophets, peace be upon them. Their resistance was not rooted in a rational evaluation of Islam's veracity based on clear evidence, but rather stemmed from a desire to protect their vested interests and pursue their worldly desires. But the one who behaves in this manner will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. In order to avoid this outcome one must accept and act on divine guidance as this alone can guide 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. Chapter 19 Maryam, verse 43:

“O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.”

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when such teachings contradict their personal desires.

They must emulate the conduct of a wise patient who accepts and follows the medical advice of a skilled doctor, knowing it to be in their best interest, even when prescribed bitter medicines or a strict regimen. Just as this patient ultimately attains good mental and physical health, so too does the individual who accepts and acts upon Islamic teachings attain balance and well-being in both mind and body. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a sound mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. Human knowledge of these matters, despite extensive research, remains limited. It cannot resolve every challenge a person may face, nor can it shield them from all forms of stress, nor provide the foresight to correctly order their priorities in life. Human advice is inevitably constrained by limited knowledge, experience, and bias. By contrast, Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who employ their blessings in accordance with Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed, they nonetheless trust their doctors. Allah, the Exalted, however, does not call people to blind trust. Rather, He invites them to reflect upon the teachings of Islam, so that they may recognise their truthfulness through clear proofs and appreciate their positive effects in their lives. He does not expect blind adherence, but instead calls for recognition of truth through reflection, sincerity, and an open mind free from prejudice. Chapter 12 Yusuf, verse 108:

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

But as obeying Allah, the Exalted, often criticises the worldly desires of people, many of them will persist on obeying the Devil, whose aim is to prevent people from obtaining peace of mind in both worlds. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been granted. Chapter 19 Maryam, verse 44:

“O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.”

Just like the Devil lives in misery, he desires mankind to also experience misery and suffering in both worlds. Therefore, the one who obeys Him by misusing the blessings they have been granted, will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Consequently, all aspects of their life—including family, friendships, career, and wealth—may become sources of stress and psychological strain. Individuals who persist in disobedience to Allah, the Exalted, often misattribute the causes of their distress, blaming inappropriate targets such as spouses or close associates. The removal or alienation of these supportive relationships further exacerbates mental health challenges, potentially leading to depression, substance dependency, and in severe cases, suicidal ideation. This pattern is particularly evident among those who misuse the blessings they have been granted, such as celebrities, despite enjoying worldly comforts. Furthermore, because such attitudes hinder preparation for accountability on the Day of Judgement, the consequences in the hereafter will be significantly more severe. Chapter 19 Maryam, verses 44-45:

“O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion.”

Interestingly enough, the father of the Holy Prophet Ibrahim, peace be upon him, and his people did not worship the Devil yet they were accused of doing so as obeying the Devil in the disobedience of Allah, the Exalted, is equal to worshipping him. Chapter 36 Yaseen, verse 60:

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

Although the majority of individuals have not directly engaged in the worship of the Devil, they are considered to do so when their obedience is directed toward him in defiance of Allah, the Exalted. Consequently, it is imperative to refrain from obeying any entity that contradicts the commands of Allah, the Exalted, as such submission constitutes a form of worship. Persistent disobedience to Allah, the Exalted, inevitably results in subservience to other influences, including people, social media, cultural trends, fashion, and employers. Attempting to satisfy multiple, often conflicting authorities generates significant stress, as their unpredictable demands cannot all be met. Analogous to an employee attempting to fulfill the expectations of multiple supervisors, those who abandon servitude to Allah, the Exalted, experience a compounding burden, ultimately undermining their peace of mind. Over time, this may manifest in emotional distress, social isolation, depression, and even suicidal ideation, as attempts to appease these worldly masters fail to produce the desired fulfillment. This phenomenon is

observable in certain high-profile individuals, such as celebrities. Importantly, yielding to other entities in disobedience to Allah, the Exalted, offers no benefit in the Hereafter, as these influences cannot provide assistance when it is most needed. To avert such outcomes, individuals must relinquish obedience to anything that leads to the disobedience of Allah, the Exalted, and instead dedicate themselves to Him, employing the blessings they have been granted in accordance with Islamic teachings. This alone 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.

In general, when an individual adopts a path that diverges from the prevailing norms of their peers—especially one grounded in adherence to the commandments of Allah, the Exalted—it may inadvertently evoke a sense of discomfort or inadequacy in others, particularly if their own choices are driven by personal desires. This internal dissonance can manifest as criticism or opposition, often originating from close circles such as family members. Such reactions are not necessarily rooted in the validity of the individual's faith, but rather in the perceived challenge it poses to the lifestyle and values of those around them. Consequently, steadfast commitment to religious principles may be met with resistance, despite its moral and spiritual integrity. Chapter 19 Maryam, verse 46:

"[His father] said, 'Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.'"

Furthermore, contemporary societal influences—such as social media, dominant fashion trends, and prevailing cultural norms—exert considerable pressure on individuals who strive to uphold Islamic values. The practice and advocacy of Islam are frequently perceived as impediments to the pursuit of material success, social status, and public recognition. Institutions and industries subject to Islamic critique often resist the incorporation of Islamic principles and actively discourage Muslims from adhering to their faith. This resistance contributes significantly to the proliferation of anti-Islamic sentiment across various platforms, particularly within digital and social media spaces.

Moreover, those committed to Islamic teachings—which promote moderation in personal desires and the correct use of the blessings bestowed by Allah, the Exalted—frequently encounter opposition from individuals who act without restraint, indulging in impulses that Islam characterizes as animalistic. Such individuals often seek to dissuade others from embracing Islam and attempt to divert practicing Muslims from their religious commitments, encouraging a lifestyle governed by unregulated desire. These critics frequently target specific aspects of Islamic practice, such as the prescribed dress code for women, in efforts to diminish its appeal. However, discerning observers can readily identify the superficial nature of these objections, which are rooted in a broader discomfort with Islam's emphasis on self-discipline. For instance, while critics may challenge Islamic attire, they seldom apply the same scrutiny to uniforms worn in professions such as law enforcement, the military, healthcare, education, or corporate sectors. This selective criticism reveals the inconsistency and lack of substantive reasoning in their arguments. Ultimately, it is the foundational principles of Islam and the disciplined conduct of its adherents that provoke such opposition, leading detractors to disparage the faith through various means. Chapter 19 Maryam, verse 46:

"[His father] said, 'Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.'"

In such circumstances, one's response to criticism should be gracious as harshness only discourages others from accepting the truth. Chapter 19 Maryam, verse 47:

"[Abraham] said, 'Peace be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.'"

While severing ties with a relative for religious reasons may be permissible under certain circumstances, Islamic teachings generally encourage the preservation of familial bonds. Maintaining the relationship—particularly through acts of kindness, support in virtuous deeds, and gentle admonition against wrongdoing—can serve as a means of positive influence. Such engagement may inspire sincere repentance and spiritual reform, aligning the individual more closely with the commandments of Allah, the Exalted. This approach reflects the broader Islamic principle of promoting righteousness while upholding compassion and social harmony.

In addition, when confronted with criticism, it is imperative that one remains resolute in their obedience to Allah, the Exalted. Such steadfastness nurtures a deep and enduring sense of inner tranquility and acts as a

safeguard against harmful external influences, even if this protection is not immediately discernible. Through unwavering commitment to divine commands, individuals are guided to utilize the blessings they have been granted in a manner that promotes balance in both mental and physical health. This alignment with divine guidance enables them to structure their lives purposefully, with a clear orientation toward their ultimate accountability on the Day of Judgement. Chapter 19 Maryam, verse 48:

“And I will leave you and those you invoke other than Allah and will invoke my Lord...”

Consequently, such devotion fosters a profound sense of peace of mind in both worlds. Individuals who remain steadfast in their faith are therefore divinely guided through all circumstances—be they of comfort or adversity. This unwavering commitment not only deepens their inner serenity but also ensures the attainment of boundless spiritual rewards, affirming the enduring value of obedience to Allah, the Exalted, in every phase of existence. Chapter 19 Maryam, verse 48:

“...I expect that I will not be in invocation to my Lord unhappy.”

Whereas choosing to disregard the commands of Allah, the Exalted, in favour of seeking the approval of others results in the removal of inner peace. Such conduct promotes the misapplication of one's blessings, leading to psychological and physical disorder. It causes individuals to misplace

priorities, relationships, and responsibilities within their lives, thereby hindering their preparation for accountability on the Day of Judgement. This inevitably brings about distress and adversity in both the worldly life and the hereafter, irrespective of any material comforts they may possess.

To preserve a steadfast disposition, it is imperative to cultivate robust faith, exemplified by the unwavering conviction of the Holy Prophet Ibrahim, peace be upon him. Such faith is indispensable for maintaining devotion to Allah, the Exalted, across all circumstances, and is nurtured through the comprehension and implementation of the unequivocal teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources affirm that genuine obedience yields tranquillity in both the temporal and eternal worlds. Those deficient in knowledge of Islamic principles possess a fragile faith, rendering them susceptible to deviation—particularly when personal desires conflict with divine injunctions. This deficiency may obscure the essential truth that surrendering one's desires in favour of obedience to Allah, the Exalted, is fundamental to attaining peace. Accordingly, it is imperative to fortify one's faith through the diligent acquisition and application of Islamic knowledge, thereby ensuring consistent obedience to Allah, the Exalted. This entails utilizing one's blessings in accordance with divine guidance, which ultimately cultivates mental and physical equilibrium and ensures the rightful placement of all aspects of one's life. This leads to peace of mind in both worlds. Chapter 19 Maryam, verses 49-50:

“So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet. And We gave them of Our mercy, and we made for them a reputation of high honor.”

It is important to recognize that the Holy Prophet Ibrahim, peace be upon him, was only granted righteous offspring after making significant sacrifices for the sake of Allah, the Exalted. He remained unwavering in his obedience despite the opposition he faced from his people. This exemplifies a foundational principle: mercy and peace of mind in both this world and the Hereafter are proportionate to one's efforts. It is perplexing that many individuals seek the assistance of Allah, the Exalted, yet fail to fulfil their obligations by obeying Him and utilizing the blessings He has bestowed in accordance with divine teachings. A common justification offered is the lack of time to perform righteous deeds. They desire divine support but do not allocate time for actions that earn His pleasure. Such reasoning is evidently flawed. Those who neglect obligatory duties and still expect divine intervention during times of hardship demonstrate a lack of understanding. Even those who fulfil the obligatory acts but refrain from exceeding them will find that the support they receive is limited. The principle is clear: one is treated in accordance with their conduct. The more time and energy one dedicates to Allah, the Exalted, by correctly using the blessings He has granted them, the greater the divine assistance and peace of mind they will receive, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. It is, in truth, a straightforward truth.

A person must understand that the majority of obligatory acts—such as the five daily prayers—require only a small portion of time each day. It is unreasonable to expect continuous divine support while dedicating merely an hour to obligatory worship and neglecting Allah, the Exalted, for the remainder of the day. Such behaviour would be deemed unacceptable even in human relationships; how then can one treat the Lord of the worlds in such a manner?

There are those who devote additional time to pleasing Allah, the Exalted, only when confronted with worldly difficulties, and then demand resolution as though they have conferred a favour upon Him by performing voluntary deeds. This mentality is fundamentally incompatible with the concept of servanthood to Allah, the Exalted. It is remarkable how such individuals find ample time for leisure—social gatherings, entertainment, and familial engagements—yet claim to have no time for acts that earn divine pleasure. They neglect the recitation and internalization of the Holy Quran, and fail to study and implement the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They possess wealth for indulgent luxuries, yet cannot seem to allocate resources for voluntary charity.

It must be understood that a person is treated in accordance with their behaviour. If one dedicates additional time and effort to pleasing Allah, the Exalted, they will be granted the support necessary to navigate life's challenges with safety and serenity. Conversely, if one fails to fulfil obligatory duties, or performs them without further devotion, they will receive a response reflective of their limited commitment. Simply put, the more one gives, the more one shall receive. Those who offer little should not expect much in return. This truth was well understood by the Holy Prophet Ibrahim and his family, peace be upon them, and as a result, they dedicated themselves to obeying Allah, the Exalted, at all times by correctly using the blessings He had granted them as outlined in divine teachings. As a result, they obtained peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as they fulfilled the rights of people, they caused the spread of justice and peace within their society thereby obtaining love, mercy and an honorable station in both worlds. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you...”

And chapter 19 Maryam, verse 50:

“And We gave them of Our mercy, and we made for them a reputation of high honor.”

After discussing the example of the Holy Prophet Ibrahim, peace be upon him, in order to encourage people to adopt the right behaviour in this world, Allah, the Exalted, then discusses the Holy Prophet Musa, peace be upon him. Chapter 19 Maryam, verse 51:

“And remember in the Book, Moses...”

Generally, the primary purpose of remembering the stories of the righteous servants of Allah, the Exalted, is to emulate their conduct towards both Allah, the Exalted, and people. Reflecting on their stories also strengthens one's determination to remain steadfast in obedience to Allah, the Exalted, as each narrative demonstrates that, despite enduring significant trials, they were ultimately granted peace of mind in both worlds through their unwavering

obedience, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Thus, one should approach these accounts with the intention of drawing practical lessons, so as to derive genuine benefit. Those who fail to adopt this perspective risk treating the stories of the righteous merely as a source of entertainment, without allowing them to inspire greater obedience to Allah, the Exalted. In such cases, individuals may persist in misusing the blessings granted to them, resulting in an unbalanced mental and physical state, misplaced priorities, and inadequate preparation for their accountability on the Day of Judgement. This inevitably leads to stress, hardship, and difficulty in both this world and the next, even if they appear to enjoy certain worldly luxuries.

Furthermore, it is essential to remember the righteous servants of Allah, the Exalted, through studying their lives and teachings as presented directly in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, since the accounts of their lives in earlier divine scriptures have undergone alteration and misinterpretation. Chapter 19 Maryam, verse 51:

“And remember in the Book, Moses...”

Furthermore, this highlights the central importance of reflecting upon the Holy Quran itself. Islam consistently extends an open invitation to all people, irrespective of their knowledge or level of understanding, to engage in contemplation of the Holy Quran. This divine call urges every individual to reflect upon its meanings, lessons, and guidance so that they may draw

nearer to Allah, the Exalted, and bring their lives into alignment with His commands. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The belief that contemplation of the Holy Quran is reserved exclusively for scholars is both misguided and inconsistent with the essence of Islamic teachings. At the same time, this does not grant license to those without scholarly training to engage in independent interpretation of its verses or the derivation of legal rulings, as such endeavours often lead to misguidance. Rather, individuals are encouraged to focus their reflections on matters that are clear and universally accessible, such as the virtuous qualities believers are commanded to cultivate and the harmful traits they are instructed to avoid, as outlined in the Holy Quran. Reflection on these themes lies within the reach of all people and serves as a means of attaining peace of mind in both this world and the Hereafter, through obtaining a balanced mental and

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

More intricate matters, however, should be approached with the support of reliable translations and authoritative commentaries to ensure sound understanding. When laypersons engage with the Holy Quran in this manner, it nurtures a profound love and reverence for Allah, the Exalted, strengthens faith, and deepens awareness of the clear proofs and evidences it contains. Such engagement instils a sincere desire to obey Allah, the Exalted, while also fostering practical preparation for accountability on the Day of Judgment through the proper use of His blessings in accordance with Islamic teachings.

The most effective path to attaining this depth of understanding is through study under the guidance of a qualified scholar. Knowledge acquired in this setting should then be personally reflected upon and consistently applied in daily life. Where direct study with a scholar is not possible, individuals are advised to rely upon authentic interpretations of the Holy Quran and to seek clarification from scholars whenever uncertainty arises.

Allah, the Exalted, encourages people to adopt the qualities of the righteous—such as the Holy Prophet Musa, peace be upon him—by first highlighting one of his virtuous characteristics, which is attainable and can be emulated by others, before mentioning his Prophethood, which is unique and cannot be attained by others in this age. Chapter 19 Maryam, verse 51:

“...Indeed, he was sincere, and he was a messenger and a prophet.”

In a Hadith recorded in Sahih Muslim, number 196, the Holy Prophet Muhammad, peace and blessings be upon him, defined Islam as sincerity towards five key entities: Allah, the Exalted; His Book, namely the Holy Quran; the Holy Prophet Muhammad, peace and blessings be upon him; the leaders of society; and the general public. Chapter 98 Al Bayyinah, verse 5:

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

If an individual exhibits negligence in fulfilling their obligations towards Allah, the Exalted, it serves as a clear indication of deficient sincerity. In such cases, sincere repentance is imperative, followed by a determined effort to uphold all prescribed duties. It is essential to remember that Allah, the Exalted, does not impose responsibilities beyond a person's capacity. Every command and prohibition is divinely calibrated to be within human ability, affirming both divine justice and mercy. Chapter 2 Al Baqarah, verse 286:

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

Being sincere towards Allah, the Exalted, necessitates that a person consistently prioritizes His pleasure over their own desires and the approval of others. Actions undertaken should be motivated by the pursuit of divine satisfaction rather than personal or social gain. A person must love others and simultaneously disapprove of their sinful conduct solely for the sake of Allah, the Exalted, rather than from personal bias or emotional impulse. When offering assistance or abstaining from sinful behaviour, the intention must be rooted in obedience to Allah, the Exalted. The individual who internalizes and consistently acts upon this mindset is considered to have perfected their faith. This principle is affirmed in a Hadith found in Sunan Abu Dawud, number 4681.

A further dimension of sincerity towards Allah, the Exalted, is the unwavering trust in the wisdom of His decrees. One must believe that His choices are ultimately in the best interest of those affected, even when the rationale behind such decisions remains concealed. This trust reflects a deep recognition of divine wisdom and affirms the believer's submission to the will of Allah, the Exalted. Chapter 2 Al Baqarah, verse 216:

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

To express contentment only with divine decrees that align with personal desires, while exhibiting displeasure towards those that conflict with such inclinations, is a clear manifestation of insincerity towards Allah, the Exalted. True sincerity is embodied by the individual who consistently maintains obedience to Allah, the Exalted, through the fulfilment of His commands, the

avoidance of His prohibitions, and the patient acceptance of destiny in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, across all circumstances and states.

Chapter 19 Maryam, verse 51:

“...Indeed, he was sincere...”

Sincerity towards the Holy Quran entails profound reverence and love for the words of Allah, the Exalted. This sincerity is substantiated through the fulfilment of three essential aspects. The first is the correct and regular recitation of the Holy Quran. The second is the pursuit of understanding its teachings through a reliable source and qualified instructor. The third is the implementation of its guidance with the sole intention of pleasing Allah, the Exalted. A sincere person prioritizes adherence to the teachings of the Holy Quran over the pursuit of desires that contradict its message. To model one's character upon the Holy Quran is a definitive sign of sincerity towards the Book of Allah, the Exalted. This was the practice of the Holy Prophet Muhammad, peace and blessings be upon him, as affirmed in a Hadith recorded in Sunan Abu Dawud, number 1342.

An integral aspect of sincerity towards the Holy Quran is approaching it with the genuine intention to comprehend and act upon its entirety, regardless of whether its guidance aligns with one's personal inclinations. Selectively

adhering to certain commands, prohibitions, or counsel based on subjective preference constitutes insincerity towards the Holy Quran. Such an approach deprives the individual of the full benefit of its divine guidance. Chapter 17 Al Isra, verse 82:

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

Finally, it is essential to understand that although the Holy Quran serves as a cure for worldly afflictions, a person should not approach it solely for this purpose. That is, one must not recite it merely as a means of resolving temporal difficulties, thereby treating the Holy Quran as a utilitarian tool—retrieved in times of hardship and then set aside once relief is attained. The primary function of the Holy Quran is to guide individuals safely to the Hereafter. To neglect this central purpose and use it exclusively for worldly benefit contradicts the conduct of one who is truly sincere. Such behaviour resembles the individual who purchases a vehicle adorned with numerous accessories, yet lacking an engine—rendering it incapable of fulfilling its essential function. This approach reflects a clear insincerity towards the Book of Allah, the Exalted.

Chapter 19 Maryam, verse 51:

“...Indeed, he was sincere...”

The subsequent point mentioned in the Hadith quoted earlier pertains to sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This sincerity is demonstrated through the earnest pursuit of knowledge with the intention of implementing his traditions. These traditions encompass both acts of worship directed towards Allah, the Exalted, and the noble character he exemplified in his interactions with creation. True sincerity requires emulating both dimensions of his legacy—devotion to the Creator and compassion towards the creation. Chapter 68 Al Qalam, verse 4:

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

It further includes the unconditional acceptance of the commands and prohibitions of the Holy Prophet Muhammad, peace and blessings be upon him, at all times. This obligation has been divinely mandated by Allah, the Exalted. True adherence requires that one does not selectively follow his guidance based on personal preference, but rather submits wholeheartedly to his teachings as a reflection of obedience to Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

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

Sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him, necessitates giving precedence to his traditions over the practices and opinions of all others. This is rooted in the fundamental Islamic truth that all paths to Allah, the Exalted, are sealed except through the path established by the Holy Prophet Muhammad, peace and blessings be upon him. True sincerity demands unwavering commitment to his guidance, recognizing that divine proximity is attained solely through adherence to his teachings, both in worship and conduct. Any deviation from this path reflects a deficiency in sincerity and undermines the very foundation of faith. Chapter 3 Alee Imran, verse 31:

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

An essential aspect of sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him, is the love and reverence shown to all who supported him during his lifetime and after his passing—whether they are from his blessed Family or his noble Companions, may Allah be pleased with them all. Supporting those who continue to walk upon his path and disseminate his traditions is a duty incumbent upon anyone who seeks to be sincere in their devotion to him. Sincerity also entails loving those who love him and disapproving of those who disparage him, regardless of one's personal relationship with such individuals. This principle is encapsulated in a Hadith found in Sahih Bukhari, number 16, which states that a person cannot attain true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entirety of creation. This love must be manifested through action, not merely expressed in words. To be sincere to him requires respect, affection, and practical

adherence to his teachings. However, such adherence is unattainable without acquiring knowledge of his blessed life and guidance. It is illogical to claim love and respect for someone whom one does not know. Therefore, the individual who professes love for the Holy Prophet Muhammad, peace and blessings be upon him, yet fails to follow his example in practice, reveals a deficiency in sincerity.

Chapter 19 Maryam, verse 51:

"...Indeed, he was sincere..."

The Hadith quoted earlier further mentions sincerity towards the leaders of the community, which includes religious scholars and teachers. This sincerity involves offering them sound counsel with kindness and supporting their righteous decisions through any appropriate means, whether financial or physical. According to a Hadith recorded in Imam Malik's Muwatta, book number 56, Hadith number 20, fulfilling this responsibility is a source of divine pleasure and reflects one's commitment to the collective well-being of the community. Chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This clearly establishes that obedience to societal leaders is a religious duty. However, it is essential to recognize that such obedience is conditional: it remains obligatory only insofar as it does not entail disobedience to Allah, the Exalted. There is no obedience to the creation when it results in disobedience to the Creator. In such cases, rebellion against leadership should be avoided, as it often leads to the suffering of innocent individuals. Instead, leaders should be advised with gentleness—enjoining good and forbidding evil—in accordance with the teachings of Islam. Others should be encouraged to adopt this approach, and supplications should be made for leaders to remain upon the path of righteousness. When leadership is upright, the general public is more likely to follow suit.

Deceitfulness towards leaders is a hallmark of hypocrisy and must be avoided at all times. Sincerity in this context includes striving to obey leaders in matters that promote societal unity upon goodness, while actively warning against anything that causes division or disorder. Islam does not endorse blind loyalty to leadership; rather, it mandates obedience only in matters that are pleasing to Allah, the Exalted.

Chapter 19 Maryam, verse 51:

“...Indeed, he was sincere...”

The final component mentioned in the Hadith quoted earlier is sincerity towards the general public. This encompasses a continuous desire for their well-being, expressed through both speech and action. It includes encouraging others towards righteousness, discouraging them from wrongdoing, and consistently demonstrating mercy and kindness. This principle is succinctly captured in a Hadith found in Sahih Muslim, number 170, which states that one cannot attain true faith until they love for others what they desire for themselves. The importance of sincerity towards people is further underscored in a Hadith recorded in Sahih Bukhari, number 57, wherein the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty alongside the establishment of obligatory prayer and the giving of obligatory charity. The placement of this responsibility alongside two foundational pillars of Islam highlights its profound significance.

An expression of sincerity towards others includes sharing in their joy and sorrow, provided these emotional responses do not conflict with Islamic teachings. A higher level of sincerity is demonstrated when one willingly endures personal hardship to improve the lives of others—for instance, by forgoing personal luxuries in order to donate wealth to those in need. The aspiration to unite people upon goodness is a hallmark of sincerity, whereas sowing division is a trait attributed to the Devil. Chapter 17 Al Isra, verse 53:

“...Satan certainly seeks to sow discord among them...”

One effective means of fostering unity among people is to conceal the faults of others and offer private counsel regarding sinful behaviour. The individual who adopts this approach will, in turn, have their own faults concealed by

Allah, the Exalted. This principle is affirmed in a Hadith recorded in Jami At Tirmidhi, number 1426. Whenever possible, one should strive to educate others in both religious and worldly matters, thereby contributing to the improvement of their spiritual and temporal well-being.

A clear indication of sincerity towards others is the willingness to defend them in their absence, particularly against slander and unjust criticism. To disregard the welfare of others and focus solely on oneself is contrary to the ethical standards expected of a person of faith. Indeed, such self-centred behaviour resembles that of animals, which act purely on instinct without regard for communal responsibility.

Even if one is unable to effect change on a societal scale, they can still demonstrate sincerity by supporting those within their immediate sphere—such as family members and close companions. The foundational ethic remains: one should treat others in the manner they wish to be treated themselves. This principle, rooted in both reason and revelation, serves as a cornerstone for sincere interpersonal conduct. Chapter 28 Al Qasas, verse 77:

“...And do good as Allah has done good to you...”

An essential aspect of sincerity towards others is to assist them solely for the sake of pleasing Allah, the Exalted. This intention must remain free from the

desire for recognition or gratitude from people, as seeking such acknowledgment undermines the purity of one's actions. It nullifies the spiritual reward and reveals a lack of sincerity both towards Allah, the Exalted, and towards those being helped. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. True sincerity is marked by service performed without expectation, and rooted in the awareness that only Allah, the Exalted, can bestow lasting reward and acceptance.

Chapter 19 Maryam, verse 51:

“...Moses. Indeed, he was sincere, and he was a messenger and a prophet.”

It is a universal aspiration among people to be united with the Holy Prophets, peace be upon them, in the Hereafter. However, Islamic teachings unequivocally affirm that such a union is contingent upon sincere and practical adherence to their example in this worldly life. The role of a Holy Prophet, peace be upon them, is not merely to be admired in speech, but to be followed in conduct and character. Mere verbal expressions of love are insufficient.

Furthermore, just as previous communities who professed love for their respective Holy Prophets, peace be upon them, will be denied companionship with them in the Hereafter due to their failure to emulate them in practice, so too will Muslims who neglect to follow the example of the Holy

Prophet Muhammad, peace and blessings be upon him, be deprived of his company in the next life. Rather, each individual shall be gathered with those whom they truly imitated in action during their earthly existence. This principle is affirmed in a Hadith recorded in Sunan Abu Dawud, number 4031. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

The Holy Prophet Musa, peace be upon him, was granted the honour of speaking to Allah, the Exalted, directly. Chapter 19 Maryam, verse 52:

“And We called him from the side of the mount at [his] right and brought him near, confiding [to him].”

It is important to note that Allah, the Exalted, has granted a similar honour to all people, by granting them His words in the Holy Quran. A miraculous aspect of the Holy Quran is that it not only speaks to entire communities on how to establish peace and justice within their societies but it also addresses people on an individual level, guiding them on how to overcome the unique and individual challenges they face in this world so that they achieve peace of mind through obtaining a balanced mental and physical state and through

correctly placing everything and everyone within their life, just like Allah, the Exalted, directly addressed the Holy Prophet Musa, peace be upon him. Chapter 21 Al Anbiya, verse 10:

“We have certainly sent down to you a Book in which is your mention. Then will you not reason?”

But one will only take advantage of this direct address to them when they approach the words of Allah, the Exalted, with an open and unbiased mind, ready to make the necessary sacrifices to achieve peace of mind in both worlds.

The sincerity of the Holy Prophet Musa, peace be upon him, is again highlighted when he requested for his brother, the Holy Prophet Harun, peace be upon him, to be granted a share in his divine mission. Chapter 20 Taha, verses 29-32:

“And appoint for me a minister from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

And chapter 19 Maryam, verse 53:

“And We gifted him out of Our mercy his brother Aaron as a prophet.”

The Holy Prophet Musa, peace be upon him, avoided selfishness by requesting the aid of his brother in his mission and was not afraid of sharing the honour he was granted by Allah, the Exalted.

Sadly, many individuals fail to support one another in acts of goodness due to a misplaced fear that such support may elevate others above themselves in prominence. This condition has even affected scholars and educational institutions, where assistance is withheld under the pretext of lacking personal ties or concern that their own platforms may be overshadowed. Such reasoning is fundamentally flawed, as a brief reflection on history reveals the opposite to be true. When one's intention is to seek the pleasure of Allah, the Exalted, supporting others in righteousness invariably leads to increased honour and respect. Allah, the Exalted, turns the hearts of people towards those who act sincerely, even when their support benefits another individual, organisation, or institution. A profound example of this principle is found in the conduct of Umar Ibn Khattab, may Allah be pleased with him, following the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Despite possessing the stature and support necessary to claim leadership, Umar, may Allah be pleased with him, recognized the correctness of nominating Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph of Islam. He did not concern himself with the possibility of being forgotten by society; rather, he upheld the divine command to support what is right. This act of sincerity and submission is confirmed in the Hadiths recorded in Sahih Bukhari, numbers 3667 and 3668. Far from diminishing

his status, this decision only elevated the honour and esteem of Umar, may Allah be pleased with him, in the eyes of the community—a truth evident to those acquainted with Islamic history. People must reflect deeply upon this reality, reform their attitudes, and commit to supporting others in good, regardless of who initiates the effort. Fear of being forgotten must never deter one from fulfilling this duty. Those who obey Allah, the Exalted, will never be forsaken in either this world or the next. On the contrary, their dignity and recognition will only increase in both this world and the Hereafter. Chapter 19 Maryam, verse 53:

“And We gifted him out of Our mercy his brother Aaron as a prophet.”

After discussing the example of the Holy Prophet Musa, peace be upon him, in order to encourage people to adopt the right behaviour in this world, Allah, the Exalted, then discusses the Holy Prophet Ismaeel, peace be upon him. Chapter 19 Maryam, verse 54:

“And remember in the Book, Ishmael...”

The fundamental objective in recalling the narratives of the righteous servants of Allah, the Exalted, is to facilitate the emulation of their conduct in their relationship with Allah, the Exalted, and with humankind. Contemplating these accounts also serves to reinforce one's resolve to maintain steadfastness in obedience to Allah, the Exalted. Each narrative consistently

illustrates that despite enduring profound tribulations, the righteous ultimately achieved tranquillity in both this world and the hereafter through their unwavering adherence to divine commands, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Therefore, these historical accounts should be approached with the deliberate intention of extracting practical lessons to derive genuine spiritual benefit. A failure to adopt this perspective risks reducing the stories of the righteous to mere entertainment, devoid of any capacity to inspire heightened devotion and obedience to Allah, the Exalted. Such an oversight may lead individuals to persist in mismanaging the blessings bestowed upon them, resulting in a state of imbalance—mentally and physically—along with misplaced priorities and insufficient preparation for the Day of Judgement's accountability. This leads to stress, hardship, and difficulty in both this life and the next, even in the presence of apparent worldly comforts. Furthermore, it is imperative that the remembrance of the righteous servants of Allah, the Exalted, be conducted through the direct study of their lives and teachings as presented in the Holy Quran. This methodological necessity arises because the accounts of their lives in earlier divine scriptures are understood to have been subjected to alteration and misinterpretation. Chapter 19 Maryam, verse 54:

“And remember in the Book, Ishmael...”

In addition, this underscores the central importance of reflecting upon the Holy Quran itself. Islam consistently extends an open invitation to all people, regardless of their scholarly background or comprehension level, to engage in contemplation of the Holy Quran. This divine call urges every individual to reflect upon its meanings, lessons, and guidance to draw nearer to Allah, the

Exalted, and effectively align their lives with His commands. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The presumption that contemplation of the Holy Quran is the exclusive domain of scholars is incompatible with the core tenets of Islamic teaching. While individuals are encouraged to engage with the text, this encouragement does not sanction those without specialized training to attempt independent interpretation of verses or the derivation of legal rulings, as such efforts are often prone to error. Instead, people are advised to direct their reflections toward the text's clear and accessible themes, such as the virtuous qualities they are commanded to embody and the harmful traits they are instructed to avoid. Reflection on these accessible matters is within the reach of all people and facilitates the attainment of peace in both this world and the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

More intricate theological and jurisprudential matters should be approached with the aid of reliable translations and authoritative commentaries to ensure an accurate and sound understanding. When laypersons engage with the Holy Quran in this manner, it fosters a profound love and reverence for Allah, strengthens their faith, and deepens their awareness of the clear proofs and evidences the Scripture contains. Such engagement cultivates a sincere desire to obey the Divine commands and ensures practical preparation for accountability on the Day of Judgement by utilizing divine blessings in accordance with Islamic teachings.

The most effective means of attaining this depth of understanding is through learning under the guidance of a qualified scholar. The knowledge acquired in this setting should then be personally reflected upon and consistently applied in daily life. Where direct study with a scholar is not possible, individuals are advised to rely on authentic interpretations of the Holy Quran and to seek clarification from scholars whenever uncertainty arises.

Finally, Allah, the Exalted, encourages people to adopt the qualities of the righteous, such as the Holy Prophet Ismaeel, peace be upon him, by first highlighting one of his virtuous characteristics, which is attainable and can be emulated by others, before mentioning his Prophethood, which is unique and cannot be attained by others in this age. Chapter 19 Maryam, verse 54:

“...Indeed, he was constantly true to his promise, and he was a messenger and a prophet.”

In a Hadith recorded in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the act of breaking promises is a sign of hypocrisy. The most significant promise a person has made is with Allah, the Exalted—a covenant affirmed upon accepting Him as Lord and Sovereign. This promise entails the fulfilment of divine commands, the avoidance of prohibitions, and the patient acceptance of destiny, all in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition to this foundational covenant, all other promises made between individuals must also be honoured, unless a valid excuse exists. This is especially critical in the context of promises made by parents to their children. Failing to uphold such commitments instils poor character and fosters the belief that deceitfulness is an acceptable trait. A Hadith found in Sahih Bukhari, number 2227, further emphasizes the gravity of this matter: Allah, the Exalted, declares that He will be against the one who invokes His name in a promise and then breaks it without just cause. The question then arises—how can one possibly hope to succeed on the Day of Judgement if Allah, the Exalted, stands against them?

Given the seriousness of this issue, it is generally safer to refrain from making promises unless necessary. However, when a promise is made, one must exert sincere effort to fulfil it, recognizing that integrity in such matters is a reflection of true faith and sincerity. Chapter 17 Al Isra, verse 34:

“...And fulfill [every] promise. Indeed, the promise is ever [that about which one will be] questioned.”

Chapter 19 Maryam, verse 54:

“...Indeed, he was constantly true to his promise, and he was a messenger and a prophet.”

A widespread aspiration among believers is to achieve union with the Holy Prophets, peace be upon them, in the Hereafter. However, Islamic teachings explicitly establish that attaining this union is contingent upon the practical emulation of their example in this worldly life. The essential role of a Holy Prophet, peace be upon them, is to serve as a divinely guided model whose life is meant for imitation in conduct and character, not merely for symbolic admiration in speech. Islam emphasizes that just as previous communities professed love for their Holy Prophets, peace be upon them, but will be denied union with them in the hereafter due to a failure to follow their practice, the same principle applies to those who claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet neglect to emulate his teachings. A person will ultimately be resurrected alongside those whom they truly followed in action, not merely those whom they held in sentiment. This principle is substantiated by a Hadith recorded in Sunan Abu Dawud, number 4031, which affirms that an individual will be with those whom they imitated in this life. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

As Islam, the way of life of all the Holy Prophets, peace be upon them, is a complete code of conduct it includes commanding good and warning others against evil. Chapter 19 Maryam, verse 55:

“And he used to enjoin on his people prayer and zakah...”

It is incumbent upon people to persistently command good and forbid evil in accordance with sound knowledge and with gentleness. The belief that one's personal virtue insulates one from the negative influence of others is mistaken. Analogous to a sound apple eventually being affected when placed among rotten ones, a person who neglects this communal duty risks being negatively impacted by the pervasive, subtle, or apparent misbehaviour of others.

Even when wider society is heedless, a person must not abandon advising their dependents, such as family members. This duty is especially critical as

the negative behaviour of one's close relations has a more pronounced effect, and it constitutes a direct obligation upon every person, as substantiated by tradition, such as the one recorded in Sunan Abu Dawud, number 2928. Even if one is initially ignored, the duty is discharged through persistent and gentle counsel, which must be supported by strong evidence and knowledge. Conversely, commanding good and forbidding evil without proper knowledge or with harsh manners is counterproductive, as it risks alienating people from the truth and right guidance, ultimately damaging the entire community. It is only when this duty is discharged correctly—with knowledge, evidence, and gentleness—that one can hope for protection from the negative effects of society and for ultimate pardon. Chapter 7 Al A'raf, verse 164:

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

Conversely, if a person focuses solely on self-interest and disregards the conduct of others, there is a considerable risk that the negative societal effects will ultimately lead to their misguidance.

By encouraging others to the two deeds that are the central pillars to all good actions, the Holy Prophet Ismaeel, peace be upon him, encouraged others towards all that is good in this world. Chapter 19 Maryam, verse 55:

“And he used to enjoin on his people prayer and zakah...”

To properly establish the obligatory prayers, it is essential to fulfil all their requisite conditions and etiquettes, foremost among them being the performance of prayer within its prescribed times. The Holy Quran repeatedly underscores the significance of prayer, as it serves as the foremost practical expression of a believer's faith in Allah, the Exalted. By being distributed throughout the day, the prayers act as continual reminders of the Day of Judgment, thereby preparing the believer for ultimate accountability. Prayer thus stands not only as the pillar of faith but also as the indispensable foundation upon which all virtuous deeds are built. It directs the believer to live with mindfulness of their Lord and with readiness for the Hereafter. Indeed, every component of the prayer symbolically reflects aspects of that Day. For instance, standing upright in prayer mirrors the posture in which all people will one day stand before Allah, the Exalted, for judgment. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When the believer bows in prayer, it serves as a reminder of the countless people who will face reproach on the Day of Judgement for having neglected to bow before Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This critique underscores the failure to submit fully to the obedience of Allah, the Exalted, in every dimension of life. When an individual prostrates in prayer, it serves as a reminder of the Day when all people will be summoned to prostrate before Allah, the Exalted. However, those who neglected to prostrate to Him during their earthly lives—thereby demonstrating their refusal to obey Him completely—will find themselves unable to do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

When a person kneels in prayer, it serves as a reminder of the manner in which they will kneel before Allah, the Exalted, on the Day of Judgement, overwhelmed with apprehension as they await the verdict of their final reckoning. 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.””

Someone who performs their prayers while reflecting on these reminders will establish their prayers in the correct manner. Such reflection ensures that their obedience to Allah, the Exalted, extends beyond the prayer itself, guiding their conduct and actions in the times between the prayers. Chapter 29 Al Ankabut, verse 45:

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

As indicated by the subsequent point mentioned in verse 55, this obedience entails utilizing 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. Chapter 19 Maryam, verse 55:

“And he used to enjoin on his people prayer and zakah...”

The obligatory prayers primarily regulate one's relationship with Allah, the Exalted, whereas the obligatory charity governs one's relationship with other people. The obligatory charity, constituting only a small fraction of an individual's wealth, becomes due only when one possesses a prescribed minimum amount. Its underlying purpose is to remind the believer that wealth

is not an unrestricted personal possession, but rather a trust created and bestowed by Allah, the Exalted, to be employed in ways that accord with His pleasure. In truth, every blessing granted to a person is but a loan that must ultimately be returned to its rightful Owner, Allah, the Exalted. Repayment of this trust is fulfilled when such blessings are utilised in accordance with the guidance contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

On the individual level, charity purifies the wealth of the giver, removing the traces of greed and miserliness that corrupt the heart. It also cultivates gratitude by reminding the believer that their provision ultimately stems from Allah, the Exalted, and not merely from their own effort. Moreover, it nurtures humility by shifting one's perspective from being a possessor of wealth to being a trustee of divine resources, thereby reinforcing a mindset of servitude to Allah, the Exalted.

On the societal level, obligatory charity alleviates the hardships of the poor and mitigates economic inequality, thus safeguarding the fabric of the community from resentment, division, and social unrest. It ensures that the circulation of wealth benefits not only the affluent but also the vulnerable, thereby promoting justice and harmony. When wealth is shared in this divinely mandated way, social cohesion strengthens, and the rights of all members of society are better secured.

Those who fail to recognise this reality, and instead act as though their blessings—such as wealth—are exclusively their own, thereby withholding the obligatory charity, will face consequences comparable to one who

neglects to repay a worldly debt. As an illustration, a Hadith recorded in Sahih Bukhari, number 1403 warns that the one who withholds their obligatory charity will, on the Day of Judgement, be confronted by a large poisonous snake which will repeatedly bite them. Chapter 3 Alea Imran, verse 180:

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

In this context, the very wealth from which individuals withhold the obligatory charity becomes a source of their own distress and affliction, as they inevitably misuse the blessings they have been granted. This results in an unbalanced mental and physical state, causes them to misplace priorities regarding everything and everyone within their lives and prevents them from adequately preparing for their accountability on the Day of Judgement. This ultimately leads to stress, trouble, and difficulties in both this world and the hereafter, even if they momentarily enjoy certain worldly luxuries. Chapter 20 Taha, verses 124-126:

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

Chapter 19 Maryam, verse 55:

“And he used to enjoin on his people prayer and zakah...”

When one fulfils the two central pillars of all good actions, they will correctly use the blessings they have been granted as outlined in Islamic teachings. This approach ensures the individual achieves a balanced mental and physical state and correctly prioritizes all aspects of their life, while simultaneously preparing them for their accountability on the Day of Judgement. In addition, as this attitude ensures the rights of people are fulfilled, it will cause the spread of justice and peace within the society. Consequently, this behaviour leads to peace of mind on an individual and societal level. As a result, this person will be content with life in both worlds and they will be pleasing to Allah, the Exalted, as they fulfilled their role as His representative on Earth. Chapter 19 Maryam, verse 55:

“...and was to his Lord pleasing.”

In addition, it is important to note that one will only be pleasing to Allah, the Exalted, when they firstly become pleased with Him and His choices regarding them and their loved ones. Therefore, one must accept that

everything Allah, the Exalted, chooses for them is best, even if they fail to observe the wisdom behind His choices, as this will ensure they remain pleased with His choices and in turn receive His pleasure in both worlds. Chapter 2 Al Baqarah, verse 216:

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

And chapter 89 Al Fajr, verses 27-30:

“[To the righteous it will be said], "O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise.””

Following the discussion of the exemplary conduct of the Holy Prophet Ismaeel, peace be upon him, as a means of encouraging people to adopt the right behaviour in this world, Allah, the Exalted, then turns to the example of the Holy Prophet Idrees, peace be upon him. Chapter 19 Maryam, verse 56:

“And remember in the Book, Idrees...”

The core purpose in recounting the narratives of the righteous servants of Allah, the Exalted, is to enable the emulation of their conduct in their relationships with both Allah, the Exalted, and with people. Reflecting on these accounts also serves to strengthen one's resolve to maintain unwavering obedience to Allah, the Exalted. Consistently, these stories illustrate that despite enduring profound tribulations, the righteous ultimately attained tranquillity in both this world and the hereafter through their steadfast adherence to divine commands, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Therefore, these historical accounts must be approached with the deliberate intention of extracting practical lessons to yield genuine spiritual benefit. Failing to adopt this perspective risks reducing the stories of the righteous to mere entertainment, removing them of their capacity to inspire greater devotion and obedience to Allah, the Exalted. This oversight can lead individuals to persist in mismanaging the blessings bestowed upon them, resulting in a state of mental and physical imbalance, along with misplaced priorities and insufficient preparation for Day of Judgement accountability. This leads to stress, hardship, and difficulty in both this life and the next, even if they experience apparent worldly comforts.

Furthermore, it is essential that the remembrance of the righteous servants of Allah, the Exalted, be conducted through the direct study of their lives and teachings as presented in the Holy Quran. This methodological necessity arises because the accounts of their lives in earlier divine scriptures are

understood to have been subjected to alteration and misinterpretation. Chapter 19 Maryam, verse 56:

“And remember in the Book, Idrees...”

In addition, this highlights the central importance of reflecting on the Holy Quran itself. Islam consistently extends an open invitation to all individuals—irrespective of their scholarly background or level of comprehension—to contemplate the Holy Quran. This divine call encourages every person to reflect upon its meanings, lessons, and guidance, thereby drawing nearer to Allah, the Exalted, and aligning their lives with His commands. Such reflection is not reserved for the learned alone, but is a universal obligation and opportunity, designed to cultivate sincerity, obedience, and spiritual refinement in all who engage with it. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

The assumption that contemplation of the Holy Quran is reserved exclusively for scholars is both misguided and fundamentally at odds with the spirit of Islamic teachings. While reflection upon the Holy Quran is encouraged for all people, this invitation does not grant license to those without scholarly training to independently interpret verses or derive legal rulings—endeavours that often result in misjudgement and error. Rather, individuals are urged to focus their reflections on themes that are clear and universally accessible, such as the virtuous traits believers are commanded to cultivate and the harmful characteristics they are instructed to avoid. These aspects of the Quranic message are within reach of all people and serve as a means of attaining peace of mind in both the worldly life and the Hereafter.

More detailed and jurisprudential matters, however, should be approached with the support of reliable translations and authoritative commentaries to ensure sound understanding. When laypersons engage with the Holy Quran in this manner, it fosters a deep love and reverence for Allah, the Exalted, strengthens their faith, and enhances their awareness of the clear evidences contained within the divine text. Such engagement nurtures a sincere desire to obey Allah, the Exalted, and facilitates meaningful preparation for accountability on the Day of Judgement by encouraging the correct use of divine blessings in accordance with Islamic teachings. 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.

The most effective path to attaining this depth of understanding is through study under the guidance of a qualified scholar. The knowledge acquired in this setting should then be internalised and consistently applied in daily life. Where direct access to scholarly instruction is not feasible, individuals are advised to rely on authentic interpretations of the Holy Quran and to seek clarification from scholars whenever uncertainty arises.

Finally, Allah, the Exalted, encourages people to emulate the qualities of the righteous—such as those exemplified by the Holy Prophet Idrees, peace be upon him—by first highlighting one of his virtuous characteristics, which is attainable and replicable, before mentioning his Prophethood, which is divinely appointed and not attainable in this age. This ordering underscores the importance of adopting righteous conduct as a universal aspiration, accessible to all who seek nearness to Allah, the Exalted, and peace of mind in both worlds. Chapter 19 Maryam, verse 56:

“...Indeed, he was a man of truth and a prophet.”

In a Hadith recorded in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the profound importance of truthfulness and the imperative to avoid all forms of falsehood. The initial portion of the narration affirms that truthfulness leads to righteousness, and righteousness leads to Paradise. An individual who consistently upholds truthfulness is inscribed by Allah, the Exalted, as a truthful person. Chapter 19 Maryam, verses 56-57:

“And remember in the Book, Idrees. Indeed, he was a man of truth and a prophet. And We raised him to a high station.”

And chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the truthful...”

Truthfulness, as outlined in Islamic teachings, comprises three distinct levels. The first pertains to sincerity of intention. This denotes that one acts solely for the sake of Allah, the Exalted, without seeking personal benefit, recognition, or fame. This principle forms the foundation of religious practice, as every deed is judged according to its intention—a concept affirmed in a Hadith found in Sahih Bukhari, number 1. A clear indication of sincerity is the absence of any desire for gratitude or acknowledgment from others.

The second level is truthfulness in speech. This requires abstaining not only from lies but from all forms of verbal transgression. One who engages in sinful or vain speech cannot be considered genuinely truthful. A practical guideline for attaining this level is found in a Hadith recorded in Jami At Tirmidhi, number 2317, which advises that a person perfects their faith by

refraining from matters that do not concern them. A significant portion of verbal sins arises when individuals engage in discussions that are irrelevant to them. This also includes avoiding idle talk, which often leads to sinful discourse and constitutes a misuse of time—something that will be a source of regret on the Day of Judgement. This level of truthfulness is preserved by speaking only that which is good or remaining silent.

The third and final level is truthfulness in action. This is realized through the sincere observance of divine commands, the avoidance of prohibitions, and patience with divine decree, all in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This must be done without selectively interpreting or modifying religious teachings to suit personal desires. Individuals must adhere to the divine hierarchy and prioritization established by Allah, the Exalted, in all aspects of conduct. One who behaves in this manner will utilize every blessing granted to them in ways that are pleasing to Allah, the Exalted. This course of action ensures that individuals achieve a balanced mental and physical state and correctly establish the proper priorities for all people and matters in their lives, thereby allowing them to adequately prepare for their accountability on the Day of Judgement. This behavior will, consequently, lead to the attainment of peace of mind in both this world and the hereafter. Chapter 19 Maryam, verse 57:

“And We raised him to a high station.”

The consequences of failing to uphold these levels of truthfulness—namely, engaging in falsehood—are severe. According to the Hadith quoted earlier, lying leads to disobedience, which ultimately leads to the fire of Hell. A

person who persists in this behaviour will be recorded by Allah, the Exalted, as a great liar. In relation to the three levels previously outlined, lying in intention involves insincerity towards Allah, the Exalted, and performing righteous acts for the sake of people. Lying in speech encompasses all forms of sinful and vain speech. Lying in action includes misusing the blessings they have been granted, thereby violating the rights of Allah, the Exalted, and fellow human beings. An individual who embodies all these dimensions of falsehood is classified as a great liar, and it requires no scholarly insight to anticipate the fate of one who is recorded as such by Allah, the Exalted, on the Day of Judgement.

Chapter 19 Maryam, verse 56:

“...Indeed, he was a man of truth and a prophet.”

All individuals aspire to be united with the Holy Prophets, peace be upon them, in the hereafter. However, Islamic teachings clarify that such union is attainable only through practical adherence to their example in this world. The role of a Holy Prophet, peace be upon them, is to serve as a model for others in both speech and conduct, rather than being merely the object of verbal affection. Similarly, just as previous nations that professed love for their Prophets, peace be upon them, will fail to attain proximity to them in the hereafter due to their lack of practical emulation, so too will Muslims who do not actively follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, be unable to join him in the hereafter. Instead, a person will be aligned with those whom they have actually emulated in

worldly life. This principle is corroborated in a Hadith recorded in Sunan Abu Dawud, number 4031. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

After discussing some of the blessed characteristics of some of the Holy Prophets, peace be upon them, Allah, the Exalted, makes it clear that they were only favored and guided by Him because they submitted to His sincere obedience in every situation, by correctly using the blessings He had granted them as outlined in divine teachings. Chapter 19 Maryam, verse 58:

“Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.”

All people can obtain the same favor and guidance from Allah, the Exalted, so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything

and everyone within their life, by submitting to the divine guidance granted to them by Allah, the Exalted.

Regardless of a society's advancements and the extent of knowledge acquired across diverse fields, including the mental and physical aspects of humanity, it remains fundamentally impossible for people to formulate a comprehensive code of conduct. Such a code would need to be perfectly aligned with human nature and successfully accommodate every circumstance, condition, and scenario that individuals or societies encounter throughout their existence on Earth. This impossibility stems from the fact that humanity continues to uncover new insights into specific components of human existence—such as the functions of the brain—let alone possessing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on both individual and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this. As the Creator of all things, His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally demonstrates that the effective implementation of this divine code of conduct in the lives of individuals has consistently resulted in the proliferation of justice and peace within society. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen.

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. Chapter 19 Maryam, verse 59:

“But there came after them successors who neglected prayer and pursued desires...”

The obligatory prayers are mentioned as they are the central pillar of all good deeds and as they are a constant reminder of one's accountability on the Day of Judgement. The prayers, spread throughout the day, serve as a constant reminder of the Day of Judgement, helping believers prepare for their final accountability. Each element of the prayer symbolically represents facets of that Day. Therefore, prayer is not just a fundamental aspect of faith; it is also the essential base upon which all good deeds are built, guiding the believer to live with awareness of their Lord and preparedness for the Hereafter. For instance, standing upright during prayer signifies the position in which everyone will eventually stand before Allah, the Exalted, for judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When a believer bows in prayer, it reminds people of the many individuals who will be reproached on the Day of Judgement for failing to bow before

Allah, the Exalted, during their time on earth. This humble act of prayer represents the submission they were expected to show in their worldly lives but did not achieve. Chapter 77 Al Mursalat, verse 48:

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

When a person prostrates in prayer, it acts as a reminder of the Day when everyone will be called to prostrate before Allah, the Exalted. However, those who failed to prostrate to Him during their lives—by correctly using the blessings He had granted them—will discover that they cannot do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

When someone kneels in prayer, it acts as a reminder of how they will kneel before Allah, the Exalted, on the Day of Judgement, filled with anxiety as they anticipate the decision of their ultimate Judgement. Chapter 45 Al Jathiyah, verse 28:

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

A person who prays while contemplating these reminders will conduct their prayers properly. This reflection guarantees that their obedience to Allah, the Exalted, goes beyond the prayer itself, influencing their behavior and actions during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

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

But when the obligatory prayers are neglected, one will forget about their accountability on the Day of Judgement and as a result, they will not prepare for it and instead they will persist on misusing the blessings they have been granted. Chapter 19 Maryam, verse 59:

“But there came after them successors who neglected prayer and pursued desires...”

In this world, this will inevitably obstruct their ability to attain a balanced mental and physical state and cause them to misplace priorities and relationships, leading to disorder in every facet of life. Consequently,

elements that should bring comfort—such as family, friends, career, and wealth—become sources of stress and anxiety. If such individuals continue in their defiance, they often misattribute their distress to the wrong causes, blaming innocent parties such as their spouse or close companions. In severing ties with these beneficial relationships, they only exacerbate their condition, descending further into psychological instability, which may manifest as depression, substance dependence, or even suicidal ideation. This outcome is readily observable in those who persistently misuse the blessings granted to them, such as celebrities. Despite their material abundance, their serious mental health issues remain unresolved due to their neglect of divine guidance. Moreover, this attitude not only disrupts their worldly life but also impedes their preparation for the Day of Judgement. As a result, the punishment awaiting them in the Hereafter will be far more severe, reflecting the gravity of their disregard for the purpose of their existence and the blessings entrusted to them. Chapter 19 Maryam, verse 59:

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.”

In addition, this behaviour also occurs when one adopts wishful thinking whereby they persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, while false believing they will be granted the same mercy and guidance that was granted to the Holy Prophets, peace be upon them, as they verbally declare belief in them. This attitude holds no value within the framework of Islam. In contrast, genuine hope is characterized by active striving in the obedience of Allah, the Exalted. It entails the correct utilization of one's blessings in accordance with Islamic teachings, followed by sincere hope in the mercy and forgiveness of Allah,

the Exalted, in both this life and the Hereafter. The distinction between authentic hope and mere wishful thinking is clarified in a Hadith recorded in Jami At Tirmidhi, number 2459. It is therefore incumbent upon individuals to recognize and internalize this difference. Real hope is rooted in effort, sincerity, and submission, whereas wishful thinking is devoid of substance and fails to yield benefit in either worlds. One must ensure that their hope is grounded in obedience and not in complacency, for only the former leads to divine acceptance and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 19 Maryam, verse 59:

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.”

As discussed earlier, this could also be referring to the misguided attitude whereby one verbally claims belief and love for the Holy Prophets, peace be upon them, but fails to support this declaration with actions by practically following them in their behaviour. As a person is counted from those they emulate, as confirmed in a Hadith found in Sunan Abu Dawud, number 4031, one must support their verbal declaration of faith in the Holy Prophets, peace be upon them, by practically following them otherwise they will not unite with them in the hereafter. In fact, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith. It is vital to understand that faith is analogous to a plant that requires nourishment through acts of obedience to flourish and survive. Just as a plant will perish

if deprived of nourishment, such as sunlight, the faith of a person may well diminish and ultimately fail if not sustained by consistent acts of obedience. This decline represents the greatest possible loss. Chapter 19 Maryam, verse 59:

“...so they are going to meet evil.”

In order to avoid this outcome one must sincerely repent from their bad conduct, reform their behaviour and support their verbal declaration of faith with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 19 Maryam, verse 60:

“Except those who repent, believe and do righteousness...”

Sincere repentance necessitates several integral components: feeling genuine guilt or remorse for the transgression, seeking the forgiveness of Allah, the Exalted, and seeking the forgiveness of any person who has been wronged, provided that doing so will not precipitate further negative consequences. Additionally, the individual must make a sincere commitment to avoid repeating the same or similar sin and must rectify any violated rights pertaining to both Allah, the Exalted, and other people. They must subsequently continue to sincerely obey Allah, the Exalted, by properly utilizing the blessings bestowed upon them, in alignment with Islamic teachings. This approach enables an individual to attain equilibrium in both

mental and physical well-being and causes them to correctly prioritize and position every aspect of their life—be it relationships, responsibilities, or resources—in accordance with divine guidance. By doing so, they effectively prepare for their accountability on the Day of Judgement. Such behaviour fosters enduring peace of mind in both worlds, reflecting the harmony that results from sincere obedience to Allah, the Exalted. Chapter 19 Maryam, verses 60-61:

“...for those will enter Paradise and will not be wronged at all. [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen...”

Generally speaking, individuals must avoid the erroneous attitude whereby they claim they will not accept or act upon Islamic teachings until all matters—particularly those pertaining to the unseen, such as the Angels—become visible and empirically verifiable. This stance is fundamentally flawed, as the essence of faith lies in affirming certain unseen realities without perceiving them through the five senses, such as the vision of Allah, the Exalted. Yet even these unseen elements are supported by abundant signs and indicators throughout the Heavens and the Earth. For instance, the existence of a painting necessarily implies the presence of a painter; likewise, the existence of a perfectly ordered creation points unmistakably to a Creator.

Moreover, in worldly affairs, individuals routinely accept and utilize things they cannot perceive or fully comprehend. A clear example is the widespread use of medicine, despite the inability of most to perceive or understand its

internal mechanisms. While the moral and legal framework of Islam is grounded in evidence and reason, certain aspects of the religion are based on unseen realities precisely because this confers value upon faith. For this reason, the claim to faith by one who witnesses the unseen—such as the Angels—will not be accepted by Allah, the Exalted, as belief in what is already visible requires no spiritual conviction.

The true test lies in whether individuals accept reality despite its concealment from their senses, and whether, having accepted it, they sincerely obey Allah, the Exalted, even though they possess the capacity to disobey. In sending the Holy Prophets, peace be upon them, and revealing the divine scriptures, Allah, the Exalted, has always preserved a margin for testing human judgement and obedience. He has never unveiled reality to such an extent that acceptance becomes inevitable, for such compulsion would nullify the very purpose of the test and render the concepts of success and failure meaningless. Thus, the Holy Quran cautions against waiting for Allah, the Exalted, and His Angels to appear physically before one accepts the truth. Such an event would signify the end of the testing period, leaving no room for voluntary decision-making. Faith and obedience hold value only when the truth is presented in a manner that allows for its rejection. Were the unseen elements of the universe and the hereafter to be fully disclosed, even the most obstinate disbelievers and habitual sinners would be compelled to submit. Therefore, the merit of faith and obedience is contingent upon the presence of a veil over reality. The moment this veil is lifted marks the conclusion of human autonomy and the arrival of the Day of Judgement. Chapter 19 Maryam, verse 61:

“...Indeed, His promise has ever been coming.”

Generally speaking, one of the greatest promises of Allah, the Exalted, is that those who utilize the blessings they have been granted in accordance with Islamic teachings will attain peace of mind in both this world and the hereafter. This is achieved through the cultivation of a balanced mental and physical state and the correct placement of all relationships, responsibilities, and resources within their lives. Such alignment fosters harmony, clarity, and spiritual fulfilment. Conversely, those who persist in misusing the blessings bestowed upon them will inevitably fall into a state of mental and physical imbalance, losing proper regard for everything and everyone in their lives while neglecting to prepare for their accountability on the Day of Judgment. Such neglect will result in hardship, distress, and difficulty in both this world and the Hereafter, even if they appear to enjoy certain worldly luxuries.

Chapter 19 Maryam, verse 61:

“Gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.”

Denying the possibility of human resurrection on the Day of Judgement is a peculiar assertion, given the numerous examples of resurrection that occur naturally throughout days, months, and years. For instance, Allah, the Exalted, employs rain to revitalize dead, barren land and causes a lifeless seed to germinate and sprout, thereby providing sustenance for creation. Similarly, Allah, the Exalted, can and will grant life to the dead "seed" that is the human being buried in the Earth, much like the dead seed that is brought

back to life. The clear cyclical nature of the seasons also demonstrates resurrection. During winter, tree leaves perish and fall, rendering the tree seemingly lifeless. Yet, in other seasons, the leaves regrow, and the tree appears full of life once more. The process of regeneration even occurs continuously within the body, as cells, such as skin cells, constantly die and are reproduced. Furthermore, the sleep-wake cycle of all creatures offers another example of resurrection. Sleep is considered the sibling of death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then returns a person's soul if they are destined to continue living, thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

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

The existence of the Day of Judgement is a logical necessity rooted in the observation of the universe's inherent balance. Across creation, numerous examples of equilibrium are evident: the Earth's perfectly balanced distance from the Sun makes the planet habitable; the water cycle is precisely balanced to sustain life; and the ground possesses the balanced qualities of firmness to support heavy structures and softness to allow delicate shoots to penetrate. These examples clearly point not only to a Creator but also to a principle of balance.

However, a glaring imbalance exists in the actions and recompense of humankind. Oppressive and tyrannical individuals often escape punishment

in this life, while countless oppressed people and those who exhibit immense patience do not receive their full reward. Furthermore, many who sincerely obey Allah, the Exalted, face considerable worldly difficulties, whereas those who openly disobey may enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all other creations, the reward and punishment for actions must also be balanced. Since this manifest justice is demonstrably absent in the current world, it must therefore occur at another time: the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish in this world. However, one of the wisdoms behind delaying full retribution is to offer transgressors continuous opportunities for sincere repentance and behavioural correction. Likewise, the full reward is not bestowed upon the faithful in this life because this world is not Paradise. Furthermore, believing in the unseen—specifically, the full reward awaiting the believer in the next world—is an essential and distinguishing aspect of faith. Receiving full recompense in this world, which could be perceived through the five senses, would diminish the profound nature of this belief in the unseen.

In addition, cultivating a fear of full punishment and a hope in receiving full reward in the hereafter serves as a powerful encouragement for individuals to abstain from sins and perform righteous deeds.

For the Day of Recompense to commence, this material world must conclude. This is because complete punishment and reward can only be fully dispensed once the actions of every individual have terminated. The Day of Recompense, therefore, cannot take place until human actions have

concluded, which confirms that the material world must inevitably end. Reflecting upon this discussion serves to strengthen one's faith in the Day of Judgement, thereby encouraging preparation for it by correctly utilizing the blessings granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ultimately leads to the achievement of peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 19 Maryam, verse 61:

“...Indeed, His promise has ever been coming.”

In order to be positively influenced by the promises of Allah, the Exalted, one must adopt strong faith. A strong and unwavering faith is essential for maintaining consistent obedience to Allah, the Exalted, in all circumstances—whether during ease or adversity. Such depth of faith is cultivated through the understanding and implementation of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources affirm that

sincere obedience to Allah, the Exalted, is the pathway to peace in both worlds. Conversely, individuals who lack knowledge of Islamic principles possess a fragile faith, rendering them vulnerable to deviation—particularly when personal desires conflict with divine guidance. This deficiency in understanding obscures the reality that true tranquillity is attained by surrendering one's desires in favour of fulfilling the commands of Allah, the Exalted. Therefore, it is imperative that individuals strengthen their faith through the diligent pursuit of Islamic knowledge and its practical application. This ensures steadfast obedience to Allah, the Exalted, across all situations. Such obedience entails the correct utilization of the blessings one has been granted, in accordance with Islamic teachings. This alignment fosters a balanced mental and physical state and enables the proper prioritization of all aspects of life—relationships, responsibilities, and resources—thereby securing peace of mind in both worlds. Chapter 19 Maryam, verse 62:

“They will not hear therein any vain speech - only [words of] peace...”

If one desires to reach the abode where they will not hear any vain speech, then they should avoid it in this world. Generally speaking, speech can be divided into three categories. The first is evil speech, which must be rigorously avoided. The second is good speech, which should be employed at the appropriate time. The final category is vain speech. While not classified as a sin or a good deed, this type of discourse is best avoided because it often serves as a prelude to evil speech. Furthermore, vain speech will become a source of regret for an individual on the Day of Judgement when they observe the opportunities and time wasted on it. Therefore, a person must either utter what is good or maintain silence, a principle advised in a Hadith found in Sahih Muslim, number 176.

Allah, the Exalted, granted every worldly blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Therefore, the one who correctly uses the loan they were granted in this world as outlined in Islamic teachings will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and they will be granted eternal gifts in the hereafter to enjoy as they please. Chapter 19 Maryam, verses 62-63:

“...and they will have their provision therein, morning and afternoon. That is Paradise, which We give as inheritance to those of Our servants who were righteous.”

In order to adopt righteousness, thereby obtaining peace of mind in both worlds, one must possess the correct beliefs in respect to Allah, the Exalted, such as His Oneness.

Across various belief systems outside of Islam, it is not uncommon to encounter the notion that God, or a supreme being, is subject to human limitations, such as fatigue. Such a conception often parallels the model of a worldly monarch—one perceived as unable to govern all affairs independently and therefore dependent upon aides or intermediaries. Historically, this understanding led certain groups, including the non-Muslims

of Mecca, to venerate other beings, such as Angels, in the hope of securing favor with Allah, the Exalted. However, Allah, the Exalted, refutes this misconception through the words of the Archangel Jibrael, peace be upon him, the leader of the Angels. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 19:64, Page 125. Chapter 19 Maryam, verse 64:

"[Gabriel said], 'And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful.'"

A comparable tendency has, sadly, been adopted by some Muslims. They devote time, effort, and resources to venerating spiritual figures, under the assumption that such individuals possess a privileged connection with Allah, the Exalted, akin to the relationship between a governor and a king. Their aim is to win the favor of these figures in the hope that they might intercede with Allah, the Exalted, much like one would seek the approval of a governor to secure access to a monarch. In this framework, spiritual leaders function as gatekeepers—an idea that stands in direct contradiction to Islamic teachings. The Holy Prophets, peace be upon them, never positioned themselves as gatekeepers; rather, they illuminated the direct path to attaining the pleasure of Allah, the Exalted, and sought no personal benefit in doing so. Consequently, while Muslims are enjoined to acquire Islamic knowledge from qualified teachers and to extend to them due respect, they must not consider reverence or devotion to such figures a prerequisite for establishing a connection with Allah, the Exalted. Absolute authority over the universe rests with Allah, the Exalted, alone, who is fully cognizant of all affairs and requires no intermediaries between Himself and humanity. This principle is explicitly affirmed in the Holy Quran, for instance, in chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

And chapter 2 Al Baqarah, verse 255:

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

Although intercession is a real event that will take place on the Day of Judgement—subject entirely to the explicit permission of Allah, the Exalted—it is imperative that its significance not be treated with mockery or disregard. Such an attitude risks depriving an individual of this divine mercy. Mocking the concept of intercession often arises from wishful thinking, wherein a person fails to employ the blessings granted to them in accordance with Islamic principles, yet presumes salvation through the intervention of others,

such as family members or spiritual figures. In truth, one who mocks intercession in this manner may ultimately 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 to Muslims, as they alone have acknowledged and accepted the guidance of the Holy Quran. By contrast, non-Muslims, having not embraced its teachings, cannot be regarded as having abandoned them. For any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement, the outcome is both evident and severe.

Moreover, even in cases where intercession is granted, negligence may not prevent entry into Hell; it may mitigate the intensity of the punishment. It must be recognized, however, that even the briefest experience of Hell is unbearably profound. Thus, any sincere hope in intercession must be accompanied by earnest striving—namely, the active and genuine use of one’s blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then may one rightly hope for intercession on the Day of Judgement, with the clear understanding that it is a mercy granted solely by the authority of Allah, the Exalted.

As Allah, the Exalted, is free from all flaws, unlike a worldly king, He has no need for partners or helpers and therefore He alone must be obeyed and worshipped at all times. Chapter 19 Maryam, verse 65:

“Lord of the heavens and the earth and whatever is between them - so worship Him...”

Indeed, Islam unequivocally teaches that in all circumstances—whether ease or hardship, clarity or confusion—the only Being deserving of absolute obedience is the Creator and Sustainer of all, Allah, the Exalted. This foundational principle is rooted in the testimony of faith and reinforced throughout the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In reality, whomever an individual consistently obeys and upon whom they model their life becomes, in effect, the object of their worship—even if they outwardly deny belief in any deity. This is because worship, in its broader sense, encompasses not only ritual devotion but also the prioritization of values, loyalties, and behavioral patterns. Human nature has been divinely fashioned in such a way that one must inevitably obey and submit to something—be it other individuals, societal expectations, cultural norms, digital influences such as social media, or the inclinations of their own desires. Chapter 25 Al Furqan, verse 43:

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

Whoever or whatever an individual obeys becomes, in essence, the object of their worship. Accordingly, individuals are required to reinforce their verbal declaration of faith through consistent action—by sincerely obeying Allah, the Exalted, in all circumstances and above all competing influences. This obedience entails the correct utilization of the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever conducts themselves in this manner will be granted tranquillity of mind and true success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Conversely, the one who denies the Oneness of Allah, the Exalted, and instead directs their obedience and devotion towards other entities—be they people, ideologies, or personal desires—will misuse the blessings they have been granted. As a result, such individuals will fall into an unbalanced mental and physical state, misplacing everything and everyone within their lives. Their failure to align themselves with divine guidance will prevent them from adequately preparing for their accountability on the Day of Judgement. Consequently, they will be burdened with stress, hardship, and difficulty in both worlds—even if they outwardly appear to enjoy certain worldly luxuries. For without obedience to Allah, the Exalted, and the correct use of His blessings, no material possession or fleeting pleasure can provide true peace or lasting fulfilment. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 19 Maryam, verse 65:

"Lord of the heavens and the earth and whatever is between them - so worship Him..."

When one engages in sincere reflection upon the creation of the Heavens and the Earth, along with the countless intricately balanced systems operating within them, it becomes manifest that there is but One who has brought the universe into existence and continues to sustain it. Among the many signs affirming this truth is the precise positioning of the Sun in relation to the Earth; for had it been even marginally closer or farther, the planet would have become inhospitable to life. Similarly, the Earth has been divinely fashioned to maintain a pure and balanced atmosphere, thereby enabling the flourishing of life upon its surface. Such observations point unmistakably to intentional design and sustained governance. They serve as clear indicators of divine wisdom and power, inviting individuals to recognize the Creator through the harmony and precision evident in the natural world. This form of reflection is not only encouraged in Islamic teachings but is also foundational to cultivating reverence, gratitude, and obedience to Allah, the Exalted. Chapter 2 Al Baqarah, verse 164:

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

The precise regulation of the days and nights, along with their varying lengths throughout the year, enables humanity to derive optimal benefit from them. Were the days to be significantly longer, individuals would experience fatigue due to extended periods of activity. Conversely, if the nights were excessively prolonged, insufficient time would remain for earning a livelihood or engaging in other beneficial pursuits, such as the acquisition of knowledge. On the other hand, if the nights were shortened, individuals would be deprived of adequate rest, thereby compromising their physical and mental health. Moreover, any disruption to the established lengths of day and night would adversely affect agricultural cycles, thereby threatening the sustenance of both humans and animals. The fact that these temporal rhythms—and countless other finely balanced systems within the universe—function in perfect harmony is a manifest sign of the Oneness of Allah, the Exalted. For if there were multiple deities, each possessing independent will, the result would be inevitable discord and chaos. The seamless order observed throughout creation affirms that it is governed by a single, all-wise Creator whose will is absolute and whose design is flawless. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

When one reflects upon the perfectly balanced water cycle, it becomes an unmistakable indication of a Creator. Water evaporates from the seas, ascends, and condenses to form rain, which descends upon the mountains. These mountains act as natural filters, neutralising impurities so that the water becomes suitable for human and animal use. Any alteration to this finely tuned system would result in catastrophic consequences for life on Earth.

The salt content of the seas likewise serves a vital purpose: it prevents the decay of dead marine creatures from contaminating the waters. Were the oceans to become polluted in this way, marine life would cease to exist, and the resulting impurities would spread to the land, devastating terrestrial life as well. Furthermore, the composition of ocean water has been divinely set so that marine life can flourish within it, while heavy ships remain buoyant upon its surface. A slight change in this composition would create an imbalance, permitting either marine life to thrive or ships to sail—but not both simultaneously. Even in the modern age, sea transport remains the most widely used method for moving goods across the globe, underscoring the necessity of this perfect balance for sustaining life on Earth.

Similarly, when one examines the vast array of species, it becomes evident that they have been created in precise harmony with their environments.

Evolution, being a process of random mutation, is inherently imperfect; yet the natural world displays countless examples of flawless adaptation. The camel, for instance, has been designed to endure extreme heat and survive for extended periods without water, rendering it uniquely suited for desert life. Such perfection in design is a manifest sign of intentional creation, pointing to the wisdom and power of Allah, the Exalted. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been created in such a flawless manner that the impurities within its body are entirely separated from the milk it produces. Were these impurities to intermingle with the milk, it would render it undrinkable and unsuitable for human consumption. This precise and consistent separation is not the result of chance but a manifest sign of the perfect design and wisdom of Allah, the Exalted. Such perfection in creation invites reflection, gratitude, and obedience to the One who fashioned all things in balance and harmony. 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.”

Each species has been endowed with a specific lifespan that serves to preserve balance within the natural order, preventing any one species from overwhelming the rest. For example, flies possess a very short lifespan of merely three to four weeks, yet within that time they are capable of laying up to five hundred eggs. Were their lifespan extended, their population would increase disproportionately, ultimately overpowering other species and disrupting the ecological balance of the world. Conversely, creatures granted a long lifespan are generally limited to producing only a small number of offspring, thereby ensuring that their population remains moderated and sustainable. Such precise regulation across the spectrum of living beings cannot be attributed to mere chance, nor can it be adequately explained by the imperfect and random processes of evolution. Rather, it stands as a manifest sign of intentional design and perfect wisdom. The harmony evident in the lifespans, reproductive capacities, and survival mechanisms of all creatures points unmistakably to the deliberate governance of Allah, the Exalted, who has fashioned creation in flawless proportion and balance. Chapter 2 Al Baqarah, verse 164:

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

The winds play an indispensable role in sustaining life, serving as a means of wind pollination that enables crops, plants, and trees to reproduce. In earlier times, they were vital for sea travel—a function that retains significance even today, as maritime transport continues to be the primary method for moving goods across the globe. Winds also carry rainclouds to designated regions, ensuring the provision of water, without which no form of life could survive. The Earth displays a perfectly balanced wind system: the absence of winds would plunge creation into stagnation and disorder,

while excessive winds would result in devastation and chaos. In a similar manner, rainfall is divinely regulated; insufficient rain leads to drought and famine, whereas excessive rain causes widespread flooding and destruction. This delicate equilibrium in both wind and rain is a manifest sign of the perfect wisdom and design of Allah, the Exalted, who has fashioned creation in flawless proportion and harmony. 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.”

Whoever sincerely reflects upon these perfectly balanced systems cannot, with sound reason, deny the existence of a single Creator who possesses absolute power over all things. The harmony and precision evident throughout creation serve as undeniable testimony to the unrivalled authority and infinite wisdom of Allah, the Exalted. Every aspect of the natural order—its balance, interdependence, and flawless regulation—points to intentional design and sustained governance, leaving no room for the notion of chance or multiplicity of deities. Such reflection compels the heart and mind alike to acknowledge the Oneness of Allah, the Exalted, and to submit in gratitude and obedience to Him alone. Chapter 19 Maryam, verse 36:

“[Jesus said], “And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.””

It is universally recognised that when a person provides for certain aspects of another's needs—such as shelter or sustenance—they merit gratitude. How much greater, then, is the obligation of gratitude owed to Allah, the Exalted, who has bestowed every blessing within the universe. Gratitude in intention entails acting solely to please Allah, the Exalted; those who act for other motives will receive no reward from Him. This principle is emphasised in a Hadith recorded in Jami At Tirmidhi, number 3154, which warns against insincere intentions. A clear sign of a righteous intention is that one neither expects nor desires appreciation or recompense from people. Gratitude expressed through the tongue consists of speaking only what is good or remaining silent. Gratitude through action involves utilising the blessings granted by Allah, the Exalted, in ways that accord with His pleasure, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such comprehensive gratitude leads to an increase in blessings and ultimately results in peace of mind in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

It is universally acknowledged that when a person owns an object, it is both correct and natural for them to utilise it in whatever manner they choose. In the same way, since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists within the universe—including human beings—He alone determines what should occur within it and what should not. It is therefore entirely just that individuals should obey Allah, the Exalted, for He alone possesses absolute ownership over the entire universe, including themselves.

Similarly, when an individual lends their possession to another, fairness dictates that it be used in accordance with the wishes of its rightful owner. In the same way, every blessing bestowed upon a person by Allah, the Exalted, is in reality a loan, not a permanent gift. As with worldly loans, this trust must ultimately be repaid. The only means of repayment is to utilize these blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are granted as a true gift, to be enjoyed freely and 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.””

Recognizing this distinction safeguards a person from heedlessness, instils gratitude, and inspires the correct use of worldly provisions as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life and everyone in it, while sufficiently readying themselves for their responsibilities on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. But as obeying Allah, the Exalted, often contradicts the worldly desires of people, it is important for one to adopt strong faith so that they remain firm on His obedience at all times. Chapter 19 Maryam, verse 65:

“...and have patience for His worship...”

Strong faith is indispensable for maintaining steadfast obedience to Allah, the Exalted, in all circumstances, whether in times of ease or hardship. Such faith is cultivated through a sound understanding and practical application of the clear signs and teachings contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that genuine obedience to Allah, the Exalted, results in tranquility both in this world and in the hereafter. Conversely, those lacking knowledge of Islamic principles are prone to weak faith, rendering them more vulnerable to deviation, particularly when personal desires conflict with divine guidance. This deficiency in understanding obscures the reality that true peace is attained only by subordinating one's desires to the commands of Allah, the Exalted. Accordingly, it is essential for individuals to strengthen their faith through the acquisition of Islamic knowledge and its consistent application. By correctly employing the blessings bestowed upon them in accordance with Islamic teachings, they can achieve both mental and physical balance, as well as proper prioritization in all dimensions of their lives.

In addition, as discussed earlier, one of the aims of the Holy Quran was to eliminate any false beliefs in respect to Allah, the Exalted, that had been fabricated by people, such as Him being compared to a worldly king. To avoid forming a misguided belief about Allah, the Exalted, it is therefore essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 19 Maryam, verse 65:

“...Do you know of anyone who shares His names?”

This understanding fosters a correct belief in Allah, the Exalted, and encourages sincere obedience by utilizing the blessings He has bestowed upon them according to Islamic principles. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience, such as wishful thinking. For instance, one who correctly comprehends that Allah, the Exalted, is All-Forgiving will earnestly strive to obey Him, hoping for His forgiveness of their sins. In contrast, someone who does not correctly understand the nature of the forgiveness of Allah, the Exalted, will continue in disobedience, wrongly assuming they will be pardoned, irrespective of their deeds.

The leaders of the non-muslims of Mecca employed many techniques in order to discourage others from accepting Islam, as they feared losing their social status and leadership. One such technique was to challenge the concept of resurrection. Chapter 19 Maryam, verse 66:

“And the human says, "When I have died, am I going to be brought forth alive?"”

And chapter 17 Al Isra, verse 49:

“And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"”

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

Chapter 19 Maryam, verse 66:

“And the human says, “When I have died, am I going to be brought forth alive?””

It is strange how people doubt being resurrected after they have turned into dust and bones even though Allah, the Exalted, created them from nothing the first time. Chapter 19 Maryam, verse 67:

“Does man not remember that We created him before, while he was nothing?”

A sceptical stance regarding the resurrection of humans on the Day of Judgement is strange when considering the pervasive evidence of regenerative processes within the natural world. These examples, occurring daily, monthly, and yearly, provide compelling parallels. The revitalization of seemingly barren landscapes through rainfall serves as a primary illustration. Analogously, the germination of a lifeless seed into a viable, sprouting plant, which subsequently sustains life, demonstrates the power of renewal. This process suggests that the Creator possesses the capacity to restore life to the human form—the "seed" interred in the Earth—just as life is restored to a dead botanical seed. Furthermore, the seasonal cycle overtly reflects this principle of resurrection. In winter, trees appear lifeless as their leaves senesce and fall; yet, with the return of other seasons, the leaves regenerate, and the tree is visually restored to life. The continuous, microscopic process of cellular regeneration within the body, such as the constant death and

reproduction of skin cells, offers another tangible demonstration of resurrection. Finally, the sleep-wake cycle common to all living entities presents an ongoing, daily example. As sleep is metaphorically related to death due to the temporary suspension of the sleeper's senses, the return of a person's consciousness upon awakening is viewed as a daily act of revivification, contingent upon Allah, the Exalted, returning the soul to the body. Collectively, these phenomena argue against the peculiarity of believing in the ultimate resurrection of humankind. Chapter 39 Az Zumar, verse 42:

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

The assertion of a Day of Judgement is necessitated by the inherent principle of balance observable throughout the universe. Creation is replete with instances of equilibrium: the Earth's orbital distance sustains habitability, the water cycle is precisely calibrated for life, and the ground possesses a balanced quality of firmness and pliancy. These examples collectively affirm both the existence of a Creator and the establishment of a fundamental law of balance. A conspicuous imbalance, however, is evident in the sphere of human action and recompense. Often, oppressive and tyrannical individuals evade full justice in their lifetime, while the oppressed and the patient are not fully rewarded. Similarly, devoted adherents may endure significant hardship in the world, while those who openly transgress might enjoy worldly comfort. Given that balance is established in all other aspects of creation, it follows logically that a commensurate balance of reward and punishment must also exist for human deeds. Since manifest justice is demonstrably incomplete in

this current world, it must therefore be finalized at a subsequent time: the Day of Judgement.

The capacity to dispense full reward and punishment in this life certainly exists, yet the delay serves a few key wisdoms. Firstly, it provides transgressors with continuous opportunities for sincere repentance and behavioural correction. Secondly, a full reward is not bestowed upon the faithful in this life because this world is not Paradise. Furthermore, belief in the unseen—specifically, the full reward awaiting the believer in the hereafter—is a distinguishing feature of genuine faith. Receiving complete recompense in this world, which would be perceptible to the five senses, would diminish the profound nature of this belief. Cultivating a fear of final punishment and a hope for full eternal reward serves as a powerful incentive for individuals to abstain from sins and perform righteous deeds.

For the Day of Recompense to begin, the material world must conclude. Complete justice can only be fully dispensed once the actions of every individual have terminated. The Day of Recompense, therefore, necessitates the cessation of human actions and, consequently, the inevitable end of the current material world. Reflection upon this theological necessity is intended to strengthen one's faith in the Day of Judgement, thereby encouraging preparation through the righteous utilization of all blessings, as instructed by Islamic teachings. 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 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 19 Maryam, verses 68-69:

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.”

The worse of society in respect to disobeying Allah, the Exalted, are usually the influencers and elite of society, as they easily manipulate and influence others to disobey Allah, the Exalted, which increases their sins exponentially depending on how many people they misguide. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. A major cause of being influenced by others is when one blindly follows the majority opinion within their society, which are controlled and dictated by the influencers and elite of society. One must therefore avoid blindly following others, for the behaviour of the majority within society often leads to the disobedience of Allah, the Exalted. When individuals observe the majority disregarding divine guidance, they may be deceived into believing that such conduct must be correct, and thus follow it without thought or reflection. In reality, the opinion or practice of the majority is not necessarily a measure of truth. History itself bears witness to this, as many widely held beliefs were later proven false with the emergence of new evidence and knowledge—for instance, the once-dominant but erroneous belief that the Earth was flat. It is therefore essential to refrain from acting like cattle, unthinkingly conforming to the

majority opinion. Such blind imitation frequently results in misguided choices, both in worldly matters and in religious affairs. True wisdom lies in aligning one's conduct with the guidance of Allah, the Exalted, and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, rather than with the fluctuating trends and assumptions of society. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance on the basis of knowledge and evidence. This enables them to make informed and principled decisions, even when such decisions diverge from the prevailing opinions of the majority. Islam, in fact, strongly criticizes the practice of blindly imitating others in religious matters for precisely this reason. Rather, it encourages individuals to learn, reflect, and act upon Islamic teachings with understanding, so that their obedience to Allah, the Exalted, is rooted in conviction and insight rather than in unthinking conformity. Chapter 12 Yusuf, verse 108:

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

Two things are required to hold people accountable on Judgement Day: the ability to resurrect the dead, which was discussed earlier, and the knowledge of all their intentions, words and actions, which Allah, the Exalted, alone possesses. Chapter 67 Al Mulk, verse 14:

“Does He who created not know, while He is the Subtle, the Acquainted?”

And chapter 19 Maryam, verse 70:

“Then, surely it is We who are most knowing of those most worthy of burning therein.”

The only way to be saved from punishment in the hereafter is by practically preparing for it in this world, by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Chapter 19 Maryam, verses 71-72:

“And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who were pious and leave the wrongdoers within it, on their knees.”

Ultimately, as all of creation belongs to Allah, the Exalted, and remains under His complete control and authority, every individual is bound to comply with His commands. Just as one faces consequences for failing to abide by the laws of a governing authority within a state, so too will one face repercussions in both this world and the hereafter for neglecting the laws of the Owner of the universe. A person may leave a country if dissatisfied with its laws, yet there is no place beyond the jurisdiction of Allah, the Exalted. Similarly, while human beings may alter the rules of their societies, they can never alter the laws established by Allah, the Exalted. In the same way that the owner of a house determines its rules regardless of the objections of others, so too does Allah, the Exalted, establish the laws of the universe, for He alone is its Creator and Owner. For this reason, compliance with His commands is ultimately in the best interest of humankind. Those who grasp this reality will strive to obey Allah, the Exalted, by employing the blessings they have been granted in ways pleasing to Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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. An individual may seek to understand the wisdom behind the divine commands and prohibitions—recognizing how they serve human welfare, promote justice, and lead to peace of mind and body in both worlds. Alternatively, they may choose to follow their own desires and reject the teachings of Islam. Yet those who fail to comply with the divine law must be prepared to face the consequences of their choice in both this life and the next, for no objection, protest, or complaint will absolve them. Chapter 19 Maryam, verses 71-72:

“And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who were pious and leave the wrongdoers within it, on their knees.”

It is important to note that belief alone is not enough to be saved on the Day of Judgement, as those who were pious in this world will be saved. Piety involves correctly using the blessings one has been granted as outlined in Islamic teachings. This is further supported by these verses which do not refer to disbelievers going to Hell and instead mention wrongdoers. The one who claims belief in Allah, the Exalted, yet fails to support their declaration with actions will inevitably behave as a wrongdoer, by misusing the blessings they have been granted. In fact, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith. It is essential to recognize that faith resembles a plant, requiring continual nourishment through acts of obedience in order to grow and endure. Just as a plant deprived of vital elements such as sunlight inevitably withers and dies, so too may the faith of an individual perish if it is not sustained by consistent obedience to Allah, the Exalted. Such a loss constitutes the greatest form of deprivation.

Another method the leaders of the non-muslims of Mecca employed in order to discourage others from accepting Islam, as they feared losing their social influence and leadership, was to define success according to worldly standards, which contradict the standards set in divine teachings. Chapter 19 Maryam, verse 73:

“And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, “Which of [our] two parties is best in position and best in association?””

An integral aspect of faith—being a test in itself—is that obedience to Allah, the Exalted, does not necessarily yield immediate or tangible benefits, such as a visible increase in wealth. Obedience entails employing the blessings bestowed by Allah, the Exalted, in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The rewards of such obedience are often more subtle, manifesting primarily within one's spiritual heart, for instance, through the attainment of inner peace and tranquility 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."

Those who possess weak faith often seek tangible benefits from Allah, the Exalted—such as good health, a comfortable home, or a successful career. As Islam does not guarantee these worldly rewards, the Devil frequently attempts to divert individuals from faith entirely, or at least from acting upon it. This reality constitutes a test that every person must successfully navigate by cultivating strong faith. Achieving this requires the acquisition and practical application of Islamic knowledge, which fosters certainty regarding the countless benefits derived from obeying Allah, the Exalted, in both this world and the hereafter.

Moreover, individuals should exercise common sense by recognizing that true benefit is often intangible, such as improvements in mental well-being, inner peace, and spiritual contentment. Indeed, one who possesses all worldly advantages would gladly relinquish them for such profound, non-material gains. A person must therefore avoid being misled by the pursuit of tangible rewards from Allah, the Exalted, as these are not guaranteed. Failure to understand this may result in disappointment and even distance one from sincere obedience by misusing the blessings they have been granted. As a result, they will fall into a state of mental and physical imbalance, losing proper perspective on everything and everyone in their lives, while neglecting to prepare for their accountability on the Day of Judgment. This will inevitably give rise to stress, hardship, and difficulty in both worlds, even if they appear to enjoy certain worldly luxuries. 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.”

It is essential to recognize that worldly possessions—such as fame, wealth, authority, family, friends, and career—hold value only when accompanied by peace of mind. In the absence of such tranquillity, these assets may instead exacerbate stress and difficulties in both this world and the hereafter. This reality becomes evident when observing the rich and famous, many of whom struggle with severe mental health challenges despite their material advantages.

True peace of mind is attained by properly utilizing the blessings one has been granted, in accordance with Islamic teachings. This approach fosters equilibrium in both mental and physical well-being, while enabling an individual to appropriately prioritize and position all aspects of life. Such conduct prepares one for accountability on the Day of Judgement and ultimately leads to enduring peace in both this world and the hereafter, as it reflects a life aligned with divine guidance and purpose.

Accordingly, a person must accept and act upon Islamic teachings for their own benefit, even when they conflict with personal desires. This is analogous to a wise patient who follows the medical advice of a doctor, adhering to bitter medicines and a strict regimen, knowing it is in their best interest. Just as such a patient attains good health, so too does the individual who faithfully follows Islamic guidance achieve a balanced mental and physical state and properly positions all aspects of their life. This is because only Allah, the Exalted, possesses the knowledge necessary to ensure that a person attains such harmony and fulfilment.

Chapter 19 Maryam, verse 73:

“And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, “Which of [our] two parties is best in position and best in association?””

Furthermore, one must not be fooled by falsely believing that being granted worldly things is a sign of divine love. Chapter 23 Al Mu'minun, verses 55-56:

“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.”

Rather, everything one obtains in this world is only a test: whether or not they will use it correctly as outlined in Islamic teachings. The one who passes the test will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Whereas, the one who fails this test will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, difficulties and trouble in this world, even if they enjoy worldly luxuries. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse.

Finally, when one reflects on the outcome of others who indulged in worldly desires and the consequences they faced, it is obvious that real success does not lie in worldly things, such as wealth and power, and instead it lies in obtaining peace of mind, which is connected to how one uses the blessings they have been granted and not through obtaining worldly things, such as wealth. Chapter 19 Maryam, verse 74:

“And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?”

This verse serves as a profound admonition against adopting a self-centred outlook, wherein an individual becomes absorbed solely in personal circumstances while neglecting the broader realities of life. Such a mindset obscures one’s ability to perceive the wisdom embedded in history, personal experience, and the struggles of others. Reflection upon these lessons is among the most effective means of cultivating noble character, avoiding the repetition of past errors, and attaining genuine inner tranquillity. For instance, observing the wealthy and famous misuse the blessings they have been granted—only to suffer anxiety, mental illness, substance dependence, and even suicidal tendencies despite their access to luxury—offers a powerful warning. It demonstrates that peace cannot be attained through material possessions or the unchecked pursuit of desire. Likewise, witnessing someone endure poor health should awaken gratitude for one’s own well-being and inspire its correct use before it is lost. Islam therefore continually calls individuals to remain reflective, to look beyond their immediate concerns, and to draw wisdom from the world around them. In doing so, they protect themselves from heedlessness and cultivate a perspective that nurtures balance, gratitude, and lasting peace—through attaining a sound mental and physical state and by correctly placing everything and everyone within their lives in accordance with divine guidance.

As Allah, the Exalted, does not force right guidance on people, as that would nullify the test of life in this world, He grants people respite and worldly things as a test: whether or not they will use it correctly as outlined in Islamic teachings. Chapter 19 Maryam, verse 75:

“Say, “Whoever is in error - let the Most Merciful extend for him an extension...””

Those who fail to take advantage of the respite they are granted will inevitably persist on misusing the blessings they have been granted. In this world, their mindset will hinder them from attaining a balanced mental and physical state and cause them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to others, like their spouse. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have, such as the wealthy and famous, despite enjoying worldly pleasures. Chapter 19 Maryam, verse 75:

“...until, when they see that which they were promised - either punishment [in this world]...”

Their attitude will prevent them from preparing for their accountability on Judgement Day, resulting in a far worse punishment in the hereafter. Chapter 19 Maryam, verse 75:

“...or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers.”

Those who take advantage of the respite and blessings they have been granted by correctly using the blessings they have been granted as outlined in Islamic teachings will be provided the ability to navigate through every situation, whether times of ease or difficulty, so that they obtain an abundant reward 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 19 Maryam, verse 76:

“And Allah increases those who were guided, in guidance...”

Therefore, an individual must accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with personal desires. They are to resemble the wise patient who follows the medical advice of a doctor, recognizing that it is in their best interest, even when it requires bitter medicines or a restrictive diet. Just as such a patient ultimately attains physical and mental well-being, so too does the one who faithfully adheres to Islamic teachings attain balance in both worlds. Chapter 19 Maryam, verse 76:

“...and the enduring good deeds are better to your Lord for reward and better as a return [i.e. in the hereafter].”

This is because only Allah, the Exalted, possesses the knowledge required to ensure that human beings achieve equilibrium and properly position everything and everyone within their lives. The knowledge possessed by human society regarding mental and physical health—despite extensive research—remains inherently limited. It cannot account for every challenge a person may face, nor can it guarantee freedom from all forms of stress or ensure the correct ordering of life’s priorities. These limitations stem from human constraints in knowledge, experience, foresight, and impartiality. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed it to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality is made evident when one compares the outcomes of those who use their blessings in accordance with Islamic teachings with those who do not. While patients typically trust the expertise of doctors without understanding the science behind the medicines prescribed to them, Allah, the Exalted, does not demand blind faith. Rather, He calls upon individuals to reflect upon the teachings of Islam so that they may recognize their truthfulness through clear proofs and observe their transformative effects in life. Such recognition, however, requires an open and unbiased mind when approaching the divine guidance of Islam. Chapter 12 Yusuf, verse 108:

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

Moreover, since Allah, the Exalted, alone governs the spiritual hearts of human beings—the abode of peace of mind—He alone determines who is granted this tranquility and who is not. Chapter 53 An Najm, verse 43:

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

It is evident that Allah, the Exalted, bestows peace of mind only upon those who employ the blessings He has granted in the proper manner, as prescribed by Islamic teachings. Chapter 19 Maryam, verse 76:

“...and the enduring good deeds are better to your Lord for reward and better as a return [i.e. in the hereafter].”

Whenever an individual seeks to enjoy the permissible luxuries of the material world, they soon realize that the sweetness such experiences bring to the heart is fleeting. For example, the joy and excitement felt during a holiday quickly dissipates upon returning home, prompting the individual to plan another journey in pursuit of the same temporary pleasure. Similarly, the delight of finishing a film or television programme vanishes almost immediately, creating a desire for further entertainment to recapture that sensation. This cycle is characteristic of all vain or sinful indulgences, and it is precisely this recurring craving for transient sweetness that sustains the entertainment industry.

By contrast, the sweetness derived from actions sincerely directed toward attaining the pleasure of Allah, the Exalted, is enduring and deeply rooted within the heart. The Muslim who performs the Holy Pilgrimage with sincerity continues to experience its spiritual sweetness even decades later. Likewise, one who undertakes a charitable act—such as building a mosque or sponsoring an orphan—retains the joy of that deed for many years. This enduring spiritual sweetness is a clear sign that true and lasting contentment lies in actions pleasing to Allah, the Exalted, rather than in vain or sinful pursuits.

Moreover, this reality highlights an essential truth about the nature of value in this world: what endures possesses intrinsic worth, while what fades quickly is fickle and devoid of real substance. Thus, the discerning individual should direct their pursuits toward permanence and meaning, recognizing that genuine value lies in what is spiritually enduring. Chapter 16 An Nahl, verse 96:

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

The true worth of an individual is inseparably bound to the nature of their pursuits. One who strives for that which is enduring and intrinsically valuable—namely, the pleasure of Allah, the Exalted—will themselves attain lasting worth, with their inner tranquility and righteous deeds continuing to endure. By contrast, one who pursues what is fleeting and devoid of real substance will find their enjoyment to be short-lived, and their life, stripped

of meaningful purpose, will mirror that same lack of value. Thus, the path a person chooses not only reflects their priorities but also determines their ultimate worth and legacy.

The one who fails to understand that being granted worldly things in this world is only a test: whether or not they will use it correctly as outlined in Islamic teachings, will falsely assume they are beloved to Allah, the Exalted, and due to this love, they will obtain salvation in the hereafter, irrespective of their bad deeds. Chapter 19 Maryam, verses 77-78:

“Then, have you seen he who disbelieved in Our verses and said, “I will surely be given wealth and children?” Has he looked into the unseen, or has he taken from the Most Merciful a promise?”

Divine love is only obtained through good deeds, by correctly using the blessings one has been granted as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

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

All other standards, such as lineage, social status or how many worldly things one possesses, have no value in determining divine love or the status of a person in the eyes of Allah, the Exalted. The one who fails to understand this truth will attribute negative things to Allah, the Exalted, such as injustice or racism, as they falsely believe He will grant them salvation in the hereafter even though they disobeyed Him. 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.”

This false belief will only cause them to persist on misusing the blessings they have been granted. As a result, such individuals will suffer from an unbalanced mental and physical state, misplacing everything and everyone within their lives. This will inevitably lead to stress, hardship, and various forms of difficulty—even if they appear to enjoy certain worldly luxuries. Chapter 19 Maryam, verse 79:

“No! We will record what he says and extend for him from the punishment extensively.”

Their failure to align their conduct with divine guidance will prevent them from adequately preparing for their accountability on the Day of Judgement. As a result, all their efforts and worldly success will be wasted in this world, as it

did not lead them to peace of mind in this world or in the next. Chapter 18 Al Kahf, verses 103-104:

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

And chapter 19 Maryam, verse 80:

“And We will inherit him [in] what he mentions, and he will come to Us alone.”

The Hadith recorded in Sahih Muslim, number 7420, relates a warning from the Holy Prophet Muhammad, peace and blessings be upon him, that an individual's true assets is restricted to three categories. The first category is defined as the portion of one's assets expended for the acquisition and consumption of sustenance. Islamic guidance advocates for this expenditure to be moderate, cautioning against the sinful practices of excess, waste, or extravagance in food consumption. Chapter 7 Al A'raf, verse 31:

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

It is considered essential for adherents of Islam to only consume that which is lawful, as the acceptance of a person's supplications is dependent on this adherence, a principle found in a Hadith documented in Sahih Muslim, number 2346. If one's supplications are rejected due to consuming the unlawful, the potential acceptance of their other deeds is likewise compromised. Indeed, a separate Hadith found in Sahih Muslim, number 2342, indicates that any virtuous action rooted in unlawful wealth is rejected. Therefore, just as one's intention is the inward foundation of religious practice, the acquisition and use of the lawful constitute its outward, practical foundation. A related principle involves cultivating an approach to food consumption where an individual eats to live rather than lives to eat. This perspective encourages simple eating habits and helps prevent the constant distraction of one's physical desires from more significant religious and worldly obligations.

Following nourishment, the second category of one's true assets is that which is spent on clothing. Here, individuals are similarly advised to avoid both extravagance and waste. This restraint is critically important, as those who engage in such excessive spending have been strongly condemned in scripture, being referred to as the siblings of the Devil. Chapter 17 Al Isra, verse 27:

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

A person should be content with clean, simple, and well-kept clothing, as this very quality is regarded as an aspect of faith, according to a Hadith found in Sunan Ibn Majah, number 4118. While Islam does not prohibit a pleasant appearance, one must recognize that this standard is readily achieved without significant expenditure of wealth or time. A person's attention to their appearance must never impede the fulfilment of their primary duties and obligations. In fact, increasing preoccupation with one's physical presentation often leads to the adoption of extravagance in other areas of life, such as one's vehicle, residence, and diet. Such overindulgence ultimately prevents the proper utilization of blessings in ways that are pleasing to Allah, the Exalted, leading to difficulties in both this world and the next through obtaining an unbalanced mental and physical state and misplacing everything and everyone within their life.

The final portion of assets an individual truly possesses is that which they send ahead to the afterlife by expending it in ways that are pleasing to Allah, the Exalted. This includes utilizing one's resources for personal necessities and the needs of dependents, strictly adhering to the teachings of Islam by avoiding waste, excess, or extravagance. This principle encompasses all the blessings one has been granted, not just financial wealth. The more an individual employs these blessings in ways acceptable to Allah, the Exalted, the greater the peace and success they will achieve 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 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."

To conclude, an individual should remember that the first two categories—that is, the assets spent on sustenance and clothing—have already been guaranteed by Allah, the Exalted. These expenditures constitute a part of one's allocated provision, which is fixed and immutable, having been determined fifty thousand years prior to the creation of the Heavens and the Earth. This tenet is substantiated by a Hadith recorded in Sahih Muslim, number 6748. Consequently, the individual should observe moderation in the pursuit of these first two categories and instead dedicate greater focus to the final aspect—that which is sent forth to the afterlife. All other forms of wealth acquisition and utilization do not, in reality, belong to the individual; they will inevitably be left behind for others to benefit from, even though the original accumulator will remain accountable for it on the Day of Judgement. Chapter 19 Maryam, verse 80:

“And We will inherit him [in] what he mentions, and he will come to Us alone.”

Another form of wishful thinking that people throughout history have adopted is the belief in intercession as a means of securing salvation in the hereafter regardless of their bad deeds. For instance, the non-Muslims of Mecca, along with other idolaters, erroneously claimed that the Angels were the daughters of Allah, the Exalted. They devoted themselves in worship to the Angels and to certain revered figures from their past—regarded as saints—under the false assumption that such veneration would secure their intercession with Allah, the Exalted. Chapter 19 Maryam, verse 81:

“And they have taken besides Allah [false] deities that they would be for them [a source of] honor.”

Many non-Muslims who acknowledged Allah, the Exalted, nonetheless ascribed human limitations to Him—such as fatigue. This misconception led them to perceive Allah, the Exalted, as resembling a worldly monarch, comparable to a king incapable of governing alone and therefore reliant on governors to administer parts of his kingdom. From this misunderstanding, they began worshipping other beings—such as Angels—in the hope of gaining Allah’s favour through them. Sadly, a similar notion has also been adopted by some Muslims. They expend time, energy, and resources in pursuit of individuals regarded as especially spiritual, assuming that such figures enjoy a privileged closeness to Allah, the Exalted, akin to governors before a king. Their objective is to please these figures with gifts and extraordinary displays of reverence, believing that such devotion will secure intercession on their behalf. In doing so, they effectively transform spiritual leaders into gatekeepers between themselves and Allah, the Exalted—a concept fundamentally at odds with Islamic teachings. The Holy Prophets, peace be upon them, never functioned as gatekeepers. Rather, their mission was to elucidate the path leading to true peace of mind and enduring well-being—attained through balance in one’s mental and physical states and through correctly prioritizing all aspects of life. They neither sought nor accepted worldly compensation, such as gifts, in return for their guidance. Accordingly, while Muslims are indeed encouraged to seek knowledge from qualified teachers and to extend to them due respect, they must not regard reverence for or glorification of such figures as a prerequisite for connecting with Allah, the Exalted. For Allah, the Exalted, alone possesses complete knowledge and absolute authority over the universe, and He requires no intermediaries between Himself and His creation. This truth is emphatically affirmed in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Although intercession is a reality that will occur on the Day of Judgement—granted solely by the explicit permission of Allah, the Exalted—it must never be regarded with mockery or complacency. To do so risks depriving an individual of this unique manifestation of divine mercy. Disregard for the true weight of intercession often stems from wishful thinking, wherein a person fails to employ the blessings bestowed upon them in accordance with Islamic principles, yet presumes salvation through the intervention of others, such

as family members or revered spiritual figures. In reality, such an attitude is gravely misguided. One who mocks intercession or relies upon it while neglecting personal responsibility may ultimately face the devastating outcome of the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them on the Day of Judgement, rather than in their favour. 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 to Muslims, for they alone have acknowledged and accepted the guidance of the Holy Quran. By contrast, non-Muslims—having never embraced its teachings—cannot be regarded as having abandoned them. For any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement, the consequence is both evident and severe.

Similarly, the other figures people have placed hope for intercession in while persisting on disobeying Allah, the Exalted, will find that these figures will sever all ties with them on Judgement Day. Chapter 19 Maryam, verse 82:

“No! Those “gods” will deny their worship of them and will be against them opponents.”

Furthermore, even in circumstances where intercession is granted, negligence may not preclude entry into Hell; it may reduce the severity of the punishment. Yet it must be recognized that even the briefest encounter with Hell is unbearably profound. Thus, genuine hope in intercession must never be divorced from earnest striving—that is, the sincere and active use of one’s blessings in accordance with the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Only through such effort may one rightly hope for intercession on the Day of Judgement, while fully acknowledging that it remains a mercy bestowed solely by the authority of Allah, the Exalted.

But as obeying Allah, the Exalted, by correctly using the blessings He has granted contradicts the worldly desires of people, many of them will persist on disobeying Him while falsely assuming they will be granted peace and salvation in both worlds. When one adopts this attitude they will inevitably be influenced by the Devil and his human soldiers whose aim is to encourage people to pursue all their worldly desires so that they suffer in both worlds, just like the Devil. Chapter 19 Maryam, verse 83:

“Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?”

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

Allah, the Exalted. The more one persists on their worldly desires, the more they will be influenced by negative things such as social media, fashion and culture. In this world, such an attitude will obstruct an individual from attaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. As a consequence, elements that ought to bring comfort—such as family, friends, career, and wealth—will instead become sources of stress and anxiety. If the individual persists in disobeying Allah, the Exalted, they will begin to misattribute their distress, blaming innocent parties such as their spouse or close companions. In severing ties with these beneficial relationships, they only exacerbate their condition, descending further into psychological instability, which may manifest as depression, substance dependence, and even suicidal tendencies. This outcome is visibly evident in those who persistently misuse the blessings they have been granted, such as celebrities. Despite their access to worldly luxuries, they frequently suffer from profound mental health issues due to their neglect of divine guidance. Moreover, this attitude not only disrupts their worldly life but also impedes their preparation for accountability on the Day of Judgement. Consequently, their punishment in the Hereafter will be far more severe, reflecting the gravity of their ingratitude and persistent defiance of Allah, the Exalted.

As the Holy Prophet Muhammad, peace and blessings be upon him, did not desire this outcome for anyone, he eagerly tried to guide people to accepting and acting on Islam for their own sake. But Allah, the Exalted, reminded him that his duty was not to force right guidance on people but to instead explain the teachings of Islam to all people and to leave them his character as the perfect role model for them to emulate. Chapter 19 Maryam, verse 84:

“So do not hasten over them...”

Generally speaking, an individual is obligated to clarify for others the distinction between sound and misguided advice, encouraging them to adopt the virtuous path. However, this responsibility does not extend to compelling others to follow such guidance, for ultimate choice rests with each person. Failure to recognize that one cannot dictate the life decisions of others often results in repeated frustration and disappointment when people persist in misguided courses of action. If left unchecked, this sorrow may intensify and lead to despair or even depression. It is therefore essential to understand that one's role is to guide with sincerity and wisdom, not to coerce, for guidance belongs to Allah, the Exalted, alone. Chapter 88 Al Ghashiyah, verses 21-22:

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

Those who sincerely desire proper guidance are the only ones who will ultimately accept it. Individuals who prioritize peace in both this world and the hereafter recognize that the small price of restraining their earthly desires is well worth paying for the sake of attaining true tranquility. They understand that the fulfilment of every worldly desire does not yield genuine inner peace—a reality that becomes strikingly evident when observing the lives of the wealthy and famous, who, despite their access to luxury and indulgence, are plagued with mental health issues.

In addition, the one who persists on disobeying Allah, the Exalted, should not be fooled by the respite He grants them, as this respite is temporary. Chapter 19 Maryam, verse 84:

“...We only count out to them a [limited] number.”

One must therefore take advantage of the respite granted to them in this world by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 19 Maryam, verse 85:

“On the Day We will gather the righteous to the Most Merciful as a delegation.”

It is important to note that throughout Islamic teachings obtaining peace of mind in both worlds requires one to believe and to support their belief with good deeds. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of losing their faith. It is essential to recognize that faith resembles a plant which requires constant nourishment through acts of obedience in order to flourish and endure. Just as a plant deprived of vital sustenance—such as sunlight—inevitably withers and dies, so too may a person’s faith perish if it is not

sustained by consistent obedience to Allah, the Exalted. Such a loss constitutes the gravest of all losses. Chapter 19 Maryam, verse 86:

“And will drive the criminals to Hell in thirst.”

As discussed earlier, one must not be fooled into believing they can avoid this outcome in the hereafter by the intercession of someone else. Chapter 19 Maryam, verse 87:

“None will have [power of] intercession except he who had taken from the Most Merciful a covenant.”

Although intercession will assuredly take place on the Day of Judgement—contingent upon the permission of the Divine—it is critically important that its significance is not met with mockery or disregard. Such an action may ultimately result in being deprived of this divine mercy. Disparaging the concept of intercession often originates from wishful thinking, where an individual neglects to utilize the blessings granted to them in accordance with religious principles, yet still expects salvation through the intervention of others, such as spiritual figures or relatives. Indeed, the one who treats intercession with contempt in this manner may find that the Holy Prophet Muhammad, peace and blessings be upon him, the leader of the intercessors, may testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers to Muslims, as they constitute the sole community that has acknowledged and embraced the Holy Quran. Conversely, those who are not adherents of Islam, having never accepted its guidance, cannot accurately be described as abandoning it. The consequence for any Muslim against whom the Holy Prophet Muhammad bears witness on the Day of Judgement is obvious.

Furthermore, even in instances where intercession is eventually granted, prior negligence may not entirely avert entry into the Fire; it may only mitigate the severity of the subsequent punishment. It must be distinctly understood that even the briefest experience of this ultimate penalty is intensely severe. Therefore, genuine hope for intercession must be coupled with earnest endeavour—specifically, the sincere and active utilization of one's granted blessings in a manner consistent with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only when this effort is present should an individual harbour hope for intercession on the Day of Judgement, while recognizing that Allah, the Exalted, alone has the ultimate authority to authorize it.

A major reason why the Christians continued to believe in the divinity of the Holy Prophet Eesa, peace be upon him, despite having no evidence to

support their claim is so they can persist on pursuing their worldly desires in this world while obtaining salvation in the hereafter through his intercession. But as discussed earlier, having hope in his intercession must be supported by the correct belief and the practical obedience of Allah, the Exalted. Chapter 19 Maryam, verses 88-91:

“And they said, “The Most Merciful has taken a son.” You have brought an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son.”

Generally speaking, the spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, arose from several factors: his miraculous birth, the extraordinary miracles he performed by the permission of Allah, the Exalted, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and explicitly presents his fatherless birth as a manifest sign of the limitless power of Allah, the Exalted. This event, far from suggesting divinity, serves as a reminder that Allah, the Exalted, creates in whatever manner He wills, unrestricted by the norms of human experience. Chapter 3 Alee Imran, verse 47:

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

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This reality in no way implies that they possess divinity. Rather, it stands as a manifest sign of the limitless power and will of Allah, the Exalted, who creates in whatever manner He wills. Both cases serve as reminders that creation itself is entirely subject to the command of Allah, the Exalted, and that no created being—regardless of the manner of their origin—shares in His divinity or lordship. 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 indeed peculiar that Christians regard the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, merely on account of his fatherless birth. Yet they do not apply this same reasoning to the Holy Prophet Adam, peace be upon him, who was created without either a father or a mother. By their own logic, the Holy Prophet Adam, peace be upon him, would have a greater claim to being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him. However, they refrain from making such a claim. This inconsistency highlights how reason and common sense are applied in the case of the Holy Prophet Adam, peace be upon him, but neglected in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, are indeed affirmed by the Holy Quran. Yet it is made absolutely clear that he performed these miracles only by the will, permission, and command of Allah, the Exalted. The Holy Quran repeatedly emphasises that he was a servant and messenger of Allah, not a partner in divinity. If the Holy Prophet Eesa, peace be upon him, were truly divine, he would not have required the will or permission of Allah, the Exalted, to perform such acts. Rather, the very fact that his miracles were contingent upon divine sanction is itself proof of his servitude and the Oneness 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...”

Furthermore, Christians themselves acknowledge that other Holy Prophets, peace be upon them, also performed miracles—such as the staff of the Holy Prophet Musa, peace be upon him, transforming into a serpent, or the parting of the sea. Yet they do not ascribe divinity to them on account of their miraculous acts. It is therefore inconsistent to attribute divinity to the Holy Prophet Eesa, peace be upon him, solely because of the miracles he performed, especially when the Holy Quran makes clear that these were accomplished only by the will and permission of Allah, the Exalted.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further demonstrates the supreme power of Allah, the Exalted. It was Allah, the Exalted, who raised him up and took him on this extraordinary journey. If the Holy Prophet Eesa, peace be upon him, were truly divine, he would have ascended by his own innate power, without requiring the intervention of Allah, the Exalted. Rather, his ascension stands as yet another sign of absolute authority of Allah, the Exalted, and a reminder that every Holy Prophet, peace be upon them, no matter how honoured, remains a servant of Allah, the Exalted. 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, contrary to their belief, was not crucified. Rather, the individual who appeared upon the cross was not the Holy Prophet Eesa, peace be upon him, but someone made to resemble him. By that time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, up to the Heavens. The following verse decisively refutes the claim of crucifixion and affirms that the ascension of the Holy Prophet Eesa, peace be upon him, was by the will and power of Allah, the Exalted. This account not only corrects a central misconception but also underscores the principle that ultimate authority over life and death belongs solely to Allah, the Exalted. The miraculous preservation of the Holy Prophet Eesa, peace be upon him, stands as a sign of divine wisdom and a reminder that no human plot can prevail against the decree of Allah, the Exalted. Chapter 4 An Nisa, verses 156-158:

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

The Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified and killed is inherently flawed, for a truly divine being is beyond the experience of death. If an entity can die, it cannot be divine. Thus, their claim regarding his crucifixion directly contradicts their assertion of his divinity, since mortality is a defining attribute of created beings, not of the Creator.

By its very nature, divinity is self-sustaining, independent, and in need of nothing. A divine being does not rely on any external source for existence or sustenance. However, both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were dependent upon Allah, the Exalted, for nourishment and provision. Their reliance upon food, drink, and the necessities of life affirms their human nature and negates any claim to divinity. Absolute independence and self-sufficiency belong to Allah, the Exalted, alone. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They

both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, no one can claim that Angels are divine merely because they do not consume food. In reality, they too are sustained by Allah, the Exalted, in a manner appropriate to their unique creation. They are not self-sustaining, and the fact that they have been brought into existence and will ultimately experience death, like all other created beings, is sufficient to negate any claim of divinity.

Likewise, while a biological child may share certain traits with their parents, the Holy Prophet Eesa, peace be upon him, shares no qualities with Allah, the Exalted. All of his attributes are human in nature: he was created, sustained by food and water, experienced life, will die, and will be resurrected, just as all other human beings. These characteristics alone are sufficient to negate any claim of divinity. Moreover, none of the reasons that might motivate a human being to have a child—such as protection in old age, inheritance, or companionship—apply to Allah, the Exalted, who is utterly free of need and absolutely self-sufficient. 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...”

And chapter 19 Maryam, verse 92:

“And it is not appropriate for the Most Merciful that He should take a son.”

The Romans who adopted Christianity introduced into their faith the belief in the divinity of the Holy Prophet Eesa, peace be upon him, incorporating concepts inherited from their former pagan traditions. In doing so, they took a noble and blessed Prophet, peace be upon him, and associated him with myths and fables drawn from figures such as Zeus, Hercules, and Odin. Yet it requires only the most basic application of reason to recognise that a being who is created, sustained by another, and subject to death can never be divine, for such qualities stand in direct contradiction to the very essence of divinity.

Despite the overwhelming evidence that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, many Christians continue to cling to these mistaken beliefs. A primary reason for this persistence is blind imitation of previous generations. Blind imitation prevents individuals from critically assessing knowledge and evidence, and discourages them from questioning the assumptions with which they were raised. Such unthinking conformity contradicts both common sense and the principles of Islam, for human beings were created to think, reason, and reflect—not to follow unquestioningly.

Therefore, one must always avoid blind imitation, as it is a key cause of misguidance. Instead, individuals should employ their intellect, evaluate

knowledge and evidence in every circumstance—whether worldly or religious—and make informed decisions. Even within Islam, blind imitation is censured, for Allah, the Exalted, commands people to study, understand, and act upon His guidance with comprehension and conviction, rather than merely copying the practices of others without insight. 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 major reason why many Christians continue to cling to their beliefs regarding the Holy Prophet Eesa, peace be upon him, despite overwhelming evidence of his true status as a Messenger of Allah, the Exalted, is their desire to satisfy worldly inclinations. Certain Christian doctrines promote the notion that salvation in both worlds is guaranteed solely for those who profess belief in Christianity, irrespective of their actions. Such a belief provides individuals with a false sense of security, allowing them to pursue worldly pleasures without restraint while still expecting assured salvation. Consequently, these doctrines are maintained not out of reasoned conviction, but because they accommodate the pursuit of desire over the discipline of a higher moral and spiritual code. In contrast, Islam emphasises that true salvation requires both faith and righteous action, and that the blessings granted by Allah, the Exalted, must be employed responsibly and in accordance with His guidance. Thus, the persistence of these mistaken beliefs reflects a preference for ease and indulgence over accountability and sincere devotion. Chapter 19 Maryam, verses 87-90:

“None will have [power of] intercession except he who had taken from the Most Merciful a covenant. And they say, “The Most Merciful has taken [for Himself] a son. You have brought an atrocious thing.”

As the entire creation accepts the Oneness of Allah, the Exalted, they desire to destroy those who falsely attribute a son to Him. But they are held back by Allah, the Exalted, as a mercy and respite to people. Chapter 19 Maryam, verses 90-92:

“The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son.”

As Allah, the Exalted, alone created, sustains and gives death to the creation, they are nothing except His servants, whether they accept this truth or not. Chapter 19 Maryam, verse 93:

“There is no one in the heavens and earth but that he is coming to the Most Merciful as a servant.”

The individual who embraces their servanthood to Allah, the Exalted, does not pursue their own satisfaction in this world or seek the approval of others,

including social media, fashion, and culture. Instead, they consistently strive for the pleasure of their Master, Allah, the Exalted. This is demonstrated through the proper use of the blessings they have received, as prescribed in Islamic teachings, rather than following their own whims. Furthermore, the servant of Allah, the Exalted, does not wish for people to seek their approval but rather desires that people seek the pleasure of Allah, the Exalted. Ultimately, the servant of Allah, the Exalted, acknowledges that everything they own, including their own life, was created and bestowed upon them by Allah, the Exalted. Consequently, they must utilize these blessings appropriately, as outlined in Islamic teachings, since these blessings are not truly theirs. This approach will help them achieve a balanced mental and physical state, correctly prioritize everything and everyone in their life, and adequately prepare for their accountability on the Day of Judgement. Such behavior will lead to peace of mind in both this world and the next. Whereas, the one who persists on behaving like a lord will inevitably misuse the blessings they have been granted. As a consequence, they will experience an unbalanced mental and physical state, misprioritize the elements and relationships within their lives, and fail to adequately prepare for accountability on the Day of Judgement. This will result in stress, hardship, and adversity in both this world and the hereafter, even if they enjoy certain worldly luxuries. Whichever attitude one chooses they will face the consequences of their actions in both worlds. Chapter 19 Maryam, verse 94:

“He has enumerated them and counted them a [full] counting.”

One of the major reasons people adopt the wrong path in life is due to blind imitation of the majority opinion within their society. For this reason, one must avoid following others without reflection, as the behaviour of the majority often leads to the disobedience of Allah, the Exalted. When individuals

observe the majority disregarding Islamic teachings, they may assume that such conduct must be correct, and consequently follow it without thought or discernment. In reality, the opinion of the majority is not necessarily a measure of truth. History itself demonstrates this point, as many widely held beliefs were later proven false with the emergence of new evidence and knowledge—for example, the once-dominant but erroneous belief that the Earth was flat. Thus, it is essential to refrain from acting like cattle, unthinkingly conforming to the majority opinion. Such blind conformity frequently results in misguided choices, both in secular matters and in spiritual affairs, whereas true wisdom lies in employing reason, reflection, and evidence in the pursuit of truth. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance on the basis of knowledge and evidence. This enables them to make informed and principled decisions, even when such decisions diverge from the prevailing opinions of the majority. Islam, in fact, strongly criticizes the blind imitation of others in religious matters for precisely this reason. Rather, it encourages believers to learn, reflect, and act upon Islamic teachings with comprehension and insight, so that their obedience to Allah, the Exalted, is rooted in conviction and understanding rather than in unthinking conformity. Chapter 12 Yusuf, verse 108:

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

One must remember that blindly following others may give them some comfort in this world but in the hereafter they will face their accountability alone and the people and things they followed, such as social media, fashion and culture, will not aid them in the least. Chapter 19 Maryam, verse 95:

“And all of them are coming to Him on the Day of Resurrection alone.”

Those who understand this truth will adopt the right attitude whereby they correctly use the blessings they have been granted as outlined in Islamic teachings, even if this is the unpopular attitude within their society. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds and divine love. In addition, as this attitude will cause one to fulfil the rights of people, they will cause the spread of justice and peace within their society and gain the love and respect of other people. Chapter 19 Maryam, verse 96:

“Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love.”

Consequently, individuals must embrace the divine code of conduct revealed to them, recognizing it as the most beneficial framework for their well-being, even when certain aspects may conflict with personal desires. They should approach it as a wise patient approaches the medical advice of a physician—adhering to prescribed medications and a strict regimen with the understanding that it serves their ultimate benefit, despite any immediate discomfort. No matter how advanced human society becomes, or how much knowledge is acquired across disciplines—including the study of the mind and body—it remains impossible for humans to develop a code of conduct perfectly aligned with human nature and capable of addressing all circumstances and challenges encountered throughout life. Humanity’s understanding of the human condition continues to evolve, from insights into brain function to broader aspects of behaviour and society, yet this knowledge is inherently limited. Only Allah, the Exalted, possesses the complete capability to provide such guidance. As the Creator of all things, His knowledge is infinite, encompassing the past, present, and future. Accordingly, He alone is qualified to establish a divine code of conduct that clearly distinguishes good from evil, beneficial from harmful, and enables the attainment of true peace of mind in a life otherwise fraught with stress. Historical evidence demonstrates that when individuals implement this divine guidance effectively, it results in the flourishing of tranquillity, justice, and harmony within society. Chapter 19 Maryam, verse 97:

“Then We have only made it [i.e. the Quran] easy on your tongue so that you may give good tidings thereby to the righteous and warn thereby a hostile people.”

In general, when an individual follows a path that diverges from the prevailing norms of their peers—particularly one grounded in adherence to the commandments of Allah, the Exalted—it may inadvertently elicit feelings of discomfort or inadequacy in others, especially if their own choices are guided primarily by personal desires. This internal dissonance often manifests as criticism or opposition, frequently arising from close social circles, including family members. Such reactions do not necessarily reflect the validity or strength of the individual's faith, but rather the perceived challenge it presents to the values and lifestyle of those around them. Consequently, unwavering commitment to religious principles may encounter resistance, even when it is morally and spiritually sound.

Contemporary societal influences—including social media, prevailing fashion trends, and dominant cultural norms—exert substantial pressure on individuals striving to uphold Islamic values. The practice and advocacy of Islam are frequently perceived as obstacles to material success, social status, and public recognition. Institutions and industries subject to Islamic critique often resist incorporating Islamic principles and may actively discourage Muslims from adhering to their faith. This resistance contributes significantly to the proliferation of anti-Islamic sentiment across various platforms, particularly in digital and social media spaces.

Furthermore, those committed to Islamic teachings—which emphasize moderation in personal desires and the responsible use of the blessings granted by Allah, the Exalted—often encounter opposition from individuals who act without restraint, indulging in impulses that Islam regards as base or animalistic. Such individuals frequently attempt to dissuade others from embracing Islam, encouraging practicing Muslims to abandon religious commitments in favour of a lifestyle governed by unregulated desire. Critics

commonly target specific aspects of Islamic practice, such as the prescribed dress code for women, in efforts to diminish its appeal. However, careful observation reveals the superficial nature of these objections, which are typically rooted in a broader discomfort with Islam's emphasis on self-discipline. For example, while critics often challenge Islamic attire, they rarely subject professional uniforms—worn in law enforcement, the military, healthcare, education, or corporate sectors—to the same scrutiny. This selective criticism exposes the inconsistency and lack of substantive reasoning in their arguments. Ultimately, it is the foundational principles of Islam and the disciplined conduct of its adherents that provoke such opposition, leading detractors to disparage the faith through a variety of means. Chapter 19 Maryam, verse 97:

“...and warn thereby a hostile people.”

Unwavering obedience to Allah, the Exalted, is essential in such circumstances, as it cultivates a profound sense of peace of mind and shields individuals from negative external influences, even when this protection is not immediately evident. Such obedience ensures the correct utilization of the blessings one has received, fostering balance in both mental and physical states and enabling the proper organization of all aspects of life while preparing for accountability on the Day of Judgement. In this way, obedience promotes peace in both this world and the hereafter. Consequently, those who remain steadfast are guided through all situations—whether easy or challenging—enhancing inner tranquillity and securing immeasurable rewards. Maintaining such steadfastness requires cultivating strong faith. Strong faith is indispensable for remaining devoted to Allah, the Exalted, under all circumstances, and it is nurtured through a deep understanding and practical application of the clear teachings of the Holy

Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience yields true peace in both this life and the hereafter. Conversely, those who lack knowledge of Islamic principles possess fragile faith, making them more prone to deviate from obedience, particularly when personal desires conflict with divine guidance. This deficiency can obscure the understanding that surrendering personal desires in favour of the commands of Allah, the Exalted, is essential for attaining true peace. Therefore, it is vital to strengthen faith through the acquisition and application of Islamic knowledge, ensuring continuous obedience to Allah, the Exalted. By employing one's blessings in accordance with Islamic teachings, an individual can achieve a balanced state of mind and body and appropriately organize every aspect of their life. Chapter 19 Maryam, verse 97:

“Then We have only made it [i.e. the Quran] easy on your tongue so that you may give good tidings thereby to the righteous...”

In contrast, choosing to disregard the commands of Allah, the Exalted, in pursuit of the approval of others results in a loss of inner peace. Such behavior fosters the misuse of one's blessings, creating mental and physical disorder, misaligning priorities and relationships, and hindering adequate preparation for accountability on the Day of Judgement. Consequently, this path leads to stress and adversity in both this life and the hereafter, regardless of any material comforts one may possess. Chapter 19 Maryam, verses 97-98:

“...and warn thereby a hostile people. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?”

In addition, these verses serve as a profound admonition against adopting a self-centred outlook, wherein an individual becomes absorbed solely in personal circumstances while neglecting the broader realities of life. Such a mindset impairs one's capacity to perceive the wisdom embedded in historical patterns, personal experiences, and the struggles of others. Reflection upon these lessons is among the most effective means of cultivating noble character, avoiding the repetition of past errors, and attaining genuine inner tranquillity. For example, observing the wealthy and famous misuse the blessings they have been granted—only to suffer anxiety, psychological distress, substance dependence, and even suicidal tendencies despite their access to luxury—offers a sobering warning. It illustrates that peace cannot be attained through material possessions or the unchecked pursuit of desire. Similarly, witnessing someone endure poor health should awaken gratitude for one's own well-being and inspire its correct use before it is lost. Islam therefore consistently calls individuals to remain reflective, to look beyond their immediate concerns, and to draw wisdom from the world around them. In doing so, they protect themselves from heedlessness and cultivate a perspective that nurtures balance, gratitude, and enduring peace—by attaining a sound mental and physical state and by correctly placing everything and everyone within their lives in accordance with divine guidance.

To conclude, a person must accept and act upon the teachings of Islam for their own benefit, even when such teachings contradict their personal desires. They must emulate the conduct of a wise patient who accepts and

follows the medical advice of a skilled doctor, knowing it to be in their best interest, even when prescribed bitter medicines or a strict regimen. Just as this patient ultimately attains good health, so too does the individual who accepts and acts upon Islamic teachings attain balance and well-being in both mind and body. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a sound mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. Human knowledge of these matters, despite extensive research, remains limited. It cannot resolve every challenge a person may face, nor can it shield them from all forms of stress, nor provide the foresight to correctly order their priorities in life. Human advice is inevitably constrained by limited knowledge, experience, and bias. By contrast, Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who employ their blessings in accordance with Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed, they nonetheless trust their doctors. Allah, the Exalted, however, does not call people to blind trust. Rather, He invites them to reflect upon the teachings of Islam, so that they may recognise their truthfulness through clear proofs and appreciate their positive effects in their lives. Yet this recognition requires an open and unbiased mind, free from prejudice and worldly distractions, when approaching the guidance of Islam. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the abode of peace of mind—He alone determines who attains this tranquility and who is deprived of it. No effort, wealth, or worldly possession can secure such serenity independently, for it is a divine gift granted solely by His will. Chapter 53 An Najm, verse 43:

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

And it is clear that Allah, the Exalted, grants true peace of mind only to those who employ the blessings He has bestowed in the correct manner, as outlined in the teachings of Islam. Such individuals recognise that every blessing is a trust, to be used in accordance with divine guidance, and it is through this conscious alignment with His will that they are honoured with inner tranquillity through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

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

Chapter 20 – Taha, Verses 1-135 of 135

طه ١

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ٢

إِلَّا نَذْكِرَ لِمَن يَخْشَىٰ ٣

تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ٤

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ٦

وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ٧

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ٨

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ٩

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا
بِقَبْسٍ أَوْ أُجِدُّ عَلَى النَّارِ هُدًى ﴿١٠﴾

فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَىٰ ﴿١١﴾

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا
مَآرِبٌ أُخْرَىٰ ﴿١٨﴾

قَالَ أَلْقَهَا يَمْوَسَىٰ ﴿١٩﴾

فَالْقَنَاهَا فَاِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

وَأَضْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَّضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةً أُخْرَىٰ ﴿٢٢﴾

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

وَأَجْعَلْ لِّي زَيْرًا مِّنْ أَهْلِي ﴿٢٩﴾

هَٰرُونَ أَخِي ﴿٣٠﴾

أَشَدُّ بِهِ أَزْرَىٰ ﴿٣١﴾

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

إِذَا وَحِينَا إِلَىٰ أَمِّكَ مَا يُوْحَىٰ ﴿٣٨﴾

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ
لِّي وَعَدُوٌّ لَهُ، وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ، فَرَجَعْنَاكَ إِلَىٰ
أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَّكَ
فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ ﴿٤٠﴾

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيَّتِي وَلَا نُنْيَا فِي ذِكْرِي ﴿٤٢﴾

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

فَقُولَا لَهُ قَوْلًا لِّنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

فَأَنبَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِّبُهُمْ

قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيْنَا وَمِن آتَبَعِ الْهُدَىٰ ﴿٤٧﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٤٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٣﴾

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى ﴿٥٤﴾

﴿٥٥﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ ۖ وَنَحْنُ
وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

قَالَ لَهُم مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ
بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَى ﴿٦١﴾

فَنَنْزِعُوهُمْ أَمْرُهُمْ بَيْنَهُمْ وَأَسْرُوا النِّجْوَى ﴿٦٢﴾

قَالُوا إِن هَٰذَا لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ﴿٦٣﴾

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعَلَى ﴿٦٤﴾

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنِ الْقَى ﴿٦٥﴾

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا
تَسْعَى ﴿٦٦﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى ﴿٦٧﴾

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

وَأَلْقَ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

قَالَ ءَامَنْتُمْ لَهُ، قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ، لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَا قَطْعَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ
النَّخْلِ وَلَنَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا
أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ
وَأَبْقَى ﴿٧٣﴾

إِنَّهُ، مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ، جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

وَمَن يَأْتِهِ، مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ
الْعُلَى ﴿٧٥﴾

جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَن
تَزَكَّى ﴿٧٦﴾

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمُ طَرِيقًا فِي
الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَى ﴿٧٧﴾

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ، فَغَشِيَهُم مِّنَ الَّيْمِ مَا غَشِيَهُمْ ﴿٧٨﴾

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ، وَمَا هَدَىٰ ﴿٧٩﴾

يَبْنِي إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ، وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ
وَنَزَّلْنَا عَلَيْكَ الْمَنَ وَالسَّلَوى ﴿٨٠﴾

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

❖ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ
رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ
عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن زِينَةِ
الْقَوْمِ فَقَدْ فَتَنَهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ
مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ
بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

قَالَ فَمَا خَطْبُكَ يُسْمِرُ ﴿٩٥﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ
الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسٌ وَإِنَّ لَكَ
مَوْعِدًا لَنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنُحَرِّقَنَّهُ، ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا
ذِكْرًا ﴿٩٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ، عِلْمًا ﴿١١٠﴾

﴿١١١﴾ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا
هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ
أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى
إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
أَبَى ﴿١١٦﴾

فَقُلْنَا يٰٓأَدَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ
فَتَشْقَى ۝١١٧

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ۝١١٨

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ۝١١٩

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يٰٓأَدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ
الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ۝١٢٠

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءُ تُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ۝١٢١

ثُمَّ أَجْنَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ۝١٢٢

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا
يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشْقَى ۝١٢٣

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَامَةِ أَعْمَى ۝١٢٤

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۝١٢٥

قَالَ كَذَلِكَ أَنْتَ ءَايَتُنَا فَنَسِينَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَايِ الْيَلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ ۖ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا تَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ ۚ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۖ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ ۚ الْأُولَىٰ ﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ
إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِّن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

قُلْ كُلُّ مَّتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَن أَصْحَابُ الضَّرَاطِ
السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

“Ta, Ha.

We have not sent down to you the Qur'an that you be distressed

But only as a reminder for those who fear [Allah] -

A revelation from He who created the earth and highest heavens,

The Most Merciful [who is] above the Throne established.

*To Him belongs what is in the heavens and what is on the earth and what
is between them and what is under the soil.*

*And if you speak aloud - then indeed, He knows the secret and what is
[even] more hidden.*

Allah - there is no deity except Him. To Him belong the best names.

And has the story of Moses reached you? -

*When he saw a fire and said to his family, "Stay here; indeed, I have
perceived a fire; perhaps I can bring you a torch or find at the fire some
guidance."*

And when he came to it, he was called, "O Moses,

Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.

And I have chosen you, so listen to what is revealed [to you].

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.

So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.

And what is that in your right hand, O Moses?"

He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."

[Allah] said, "Throw it down, O Moses."

So he threw it down, and thereupon it was a snake, moving swiftly.

[Allah] said, "Seize it and fear not; We will return it to its former condition.

And draw in your hand to your side; it will come out white without disease - another sign,

That We may show you [some] of Our greater signs.

Go to Pharaoh. Indeed, he has transgressed."

[Moses] said, "My Lord, expand for me my breast [with assurance]

And ease for me my task

And untie the knot from my tongue

That they may understand my speech.

And appoint for me a minister from my family -

Aaron, my brother.

Increase through him my strength

And let him share my task

That we may exalt You much

And remember You much.

Indeed, You are of us ever Seeing."

[Allah] said, "You have been granted your request, O Moses.

And We had already conferred favor upon you another time,

When We inspired to your mother what We inspired,

[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

[And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

And I produced you for Myself.

Go, you and your brother, with My signs and do not slacken in My remembrance.

Go, both of you, to Pharaoh. Indeed, he has transgressed.

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

[Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.

Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "

[Pharaoh] said, "So who is the Lord of you two, O Moses?"

He said, "Our Lord is He who gave each thing its form and then guided [it]."

[Pharaoh] said, "Then what is the case of the former generations?"

[Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

[It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.

Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.

From the earth We created you, and into it We will return you, and from it We will extract you another time.

And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.

He said, "Have you come to us to drive us out of our land with your magic, O Moses?"

Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."

[Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."

So Pharaoh went away, put together his plan, and then came [to Moses].

Moses said to the magicians summoned by Pharaoh, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

So they disputed over their affair among themselves and concealed their private conversation.

They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."

They said, "O Moses, either you throw or we will be the first to throw."

He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

And he sensed within himself apprehension, did Moses.

Allah said, "Fear not. Indeed, it is you who are superior.

And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

[Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life.

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring."

Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live.

But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:

Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.

And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."

So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,

And Pharaoh led his people astray and did not guide [them].

O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mount, and We sent down to you manna and quails,

[Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."

But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

[Allah] said, "And what made you hasten from your people, O Moses?"

He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

[Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray."

So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw."

And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

They said, "We will never cease being devoted to the calf until Moses returns to us."

[Moses] said, "O Aaron, what prevented you, when you saw them going astray,

From following me? Then have you disobeyed my order?"

[Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.' "

[Moses] said, "And what is your case, O Samiri?"

He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me."

[Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.' And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it into the sea with a blast.

Your god is only Allah , except for whom there is no deity. He has encompassed all things in knowledge."

Thus, We relate to you from the news of what has preceded. And We have certainly given you from Us the Qur'an.

Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,

[Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load -

The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.

They will murmur among themselves, "You remained not but ten [days in the world]."

We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

And they ask you about the mountains, so say, "My Lord will blow them away with a blast.

And He will leave the earth a level plain;

You will not see therein a depression or an elevation."

That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.

And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

So high [above all] is Allah , the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused.

So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

Indeed, it is [promised] for you not to be hungry therein or be unclothed.

And indeed, you will not be thirsty therein or be hot from the sun."

Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

Then his Lord chose him and turned to him in forgiveness and guided [him].

[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me

- then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

[Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.

Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].

So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?

And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"

Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided.""

Discussion on Verses 1-135 of 135

The exact interpretation of the first verse is unknown. Chapter 20 Taha, verse 1:

“Ta, Ha.”

Nonetheless, this may indicate that the Holy Quran is composed of Arabic letters and words familiar to the Arabs, who constituted its primary audience. This verse therefore implies that they possessed no valid grounds to dispute its authenticity, for they fully understood its language and recognized its miraculous nature. Despite their mastery of Arabic and their self-perception as the most eloquent of speakers, they were unable to produce anything comparable to the Holy Quran in meaning, elegance, or practical application. Their failure to imitate it, despite their linguistic expertise, stands as a decisive proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

This may explain why the Holy Quran is mentioned immediately thereafter in verse 2. Its placement underscores the point that the very scripture revealed to them, composed of the same familiar letters and words, stands as the clearest proof of its divine origin and the strongest evidence against their doubts. Chapter 20 Taha, verse 2:

“We have not sent down to you the Qur’an...”

Even if an individual were to compose a graceful and rhythmic sentence in Arabic, they would inevitably fall short of conveying the profound insights into human nature, psyche, and disposition that the Holy Quran provides. They would not attain the same level of clarity that enables even those without formal education to comprehend and implement its teachings in their daily lives. Nor would they succeed in expressing abstract concepts in a manner so simple, practical, and universally applicable as that demonstrated by the Holy Quran. The Holy Quran addresses the essence of human nature, offering timeless guidance that serves every individual, community, and era. No verse from the Holy Quran can, or ever will, be matched in this regard—further underscoring its divine origin.

The expressions of the Holy Quran are unparalleled, and its meanings are articulated with extraordinary precision. Its verses display a remarkable eloquence that surpasses all other literary works. Unlike other scriptures and teachings, which often contain contradictions, the Holy Quran is free from inconsistency. It presents a comprehensive account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in historical studies. It

commands all that is beneficial and forbids all that is harmful, addressing both individual and societal dimensions, thereby ensuring justice, security, and peace within households and communities. The Holy Quran avoids exaggeration, falsehood, and deceit, in contrast to poetry, myths, and fables. Every verse is purposeful and practically applicable. Even when recounting the same story, it highlights new lessons of significance, ensuring that its message never becomes monotonous upon repeated recitation. It presents promises and warnings, supported by undeniable and clear evidences. When addressing concepts that may appear abstract—such as patience—it consistently provides straightforward and practical methods for their application in everyday life. The Holy Quran calls individuals to recognise their true purpose of creation: to sincerely obey Allah, the Exalted, by employing the blessings granted to them in ways pleasing to Him. In doing so, they attain peace and success in both this life and the Hereafter, achieving balance in their mental and physical states and correctly ordering everything and everyone within their lives. Chapter 20 Taha, verses 2-3:

“We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear.”

It clarifies the straight path and makes it appealing to those who seek genuine peace and success in both worlds. Its guidance, rooted in the essence of human nature, remains timeless and universally beneficial. When properly understood and implemented, the Holy Quran provides solutions to all emotional, financial, and physical difficulties, offering answers to every challenge faced by individuals and communities alike. History itself testifies that societies which sincerely adhered to its teachings reaped the rewards of its comprehensive and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been altered over countless centuries, for Allah, the Exalted,

has promised to preserve it. No other text in human history possesses this extraordinary and unique characteristic. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the primary challenges faced by each community and provided effective solutions for them. By resolving these fundamental issues, countless secondary problems were also prevented or alleviated. This demonstrates how the Holy Quran offers comprehensive guidance on all essential matters required for the prosperity of both individuals and societies, ensuring their success in this world and their salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

And chapter 20 Taha, verse 4:

“A revelation from He who created the earth and highest heavens.”

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, its benefit is reserved only for those who sincerely seek and commit themselves to the truth. Those who allow their desires to dominate, selectively accepting certain elements while neglecting others, will ultimately incur loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 20 Taha, verse 1:

“Ta, Ha.”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose meanings are not fully known to people. Their presence serves as a profound reminder that individuals must approach the Holy Quran with humility, acknowledging the limits of their own understanding. Through such humility, they open themselves to derive deeper insights from the divine guidance contained within the Holy Quran. Conversely, those who approach the Holy Quran with arrogance, relying solely on their own knowledge, may find themselves unsettled and prone to questioning it—particularly when they

encounter difficulties in comprehending the wisdom embedded in its teachings. Just as a devoted student benefits from showing humility towards their teacher, only those who exhibit humility before the Holy Quran will truly benefit from its guidance. Such an attitude leads to peace of mind in both worlds, enabling a person to achieve harmony in their mental and physical state and to correctly position everything and everyone within their lives in accordance with divine wisdom.

Chapter 20 Taha, verse 1:

“Ta, Ha.”

The fundamental component of knowledge is comprised of letters. Thus, this verse may also symbolise the centrality of knowledge itself. It is the duty of every one to seek and apply both beneficial worldly and religious knowledge, as emphasised in the Hadith found in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sin and misguidance, for one cannot avoid error without knowledge, nor can one attain right guidance in its absence. Equally important is the application of knowledge, for knowledge in isolation is of little value unless it is acted upon. Just as a map to a destination is of no benefit unless one actively follows it to reach the intended place, so too knowledge that is not practically implemented cannot lead to success. True benefit lies not merely in acquiring knowledge, but in embodying it through action, thereby transforming understanding into guidance and practice. Chapter 62 Al Jumu'ah, verse 5:

“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”

The most significant knowledge bestowed upon humanity is subsequently referenced in the following verse. This ordering highlights that all forms of knowledge ultimately lead to, and are perfected by, the divine knowledge contained within the Holy Quran. It is this knowledge that provides comprehensive guidance for human life, addressing both worldly and spiritual needs, and ensuring success in this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 20 Taha, verse 2:

“We have not sent down to you the Qur'an...”

To genuinely benefit from the Holy Quran, one must engage with its various aspects in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is essential to recite the Holy Quran with accuracy and consistency, while also striving to understand its meanings and implement its teachings in daily life. Mere recitation in a language that one does not comprehend is insufficient, for the Holy Quran is not simply a text for recitation but a comprehensive source of guidance. True benefit arises only when its principles are actively applied, just as a map can only lead a traveller to their destination when it is actually used. Furthermore, the Holy Quran must not be exploited for materialistic purposes, such as the repetitive recitation of certain verses solely to obtain worldly possessions like a child

or a spouse. The Holy Quran was not revealed as a tool to fulfil earthly desires, for there are established worldly means to attain such matters. Rather, its purpose is to guide humanity towards the correct use of the blessings they have been granted. Those who sincerely follow its teachings will achieve harmony in both their mental and physical states, while effectively managing all aspects of their lives in preparation for their accountability on the Day of Judgement. This, in turn, leads to peace and success in both worlds. Chapter 20 Taha, verse 2:

“We have not sent down to you the Qur'an that you be distressed.”

No matter how advanced a society becomes, and regardless of the knowledge it acquires across various fields—including the mental and physical aspects of human beings—it remains beyond human capacity to formulate a code of conduct that fully aligns with human nature and accommodates every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. Such an endeavour is fundamentally unattainable, for humanity is still in the process of uncovering new insights into specific dimensions of existence, such as the functions of different regions of the brain. To expect humankind to develop a flawless system capable of fostering tranquillity and justice at both the individual and societal level is therefore impossible. Only Allah, the Exalted, possesses the power to provide such a system. As the Creator of all things, His knowledge is absolute, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to bestow upon humanity a divine code of conduct—a standard that clearly distinguishes between good and evil, beneficial and harmful, and that guides people toward peace of mind rather than a life consumed by stress. Chapter 20 Taha, verse 4:

“A revelation from He who created the earth and highest heavens.”

History bears witness that whenever this divine code was sincerely implemented in the lives of individuals, it gave rise to widespread tranquillity, justice, and harmony within society. For this reason, individuals must embrace the divine code of conduct revealed to them, recognizing it as the most beneficial for their well-being, even when certain aspects may conflict with personal desires. They should act like a wise patient who submits to the counsel of a skilled physician, knowing it is ultimately in their best interest, despite the difficulty of enduring unpleasant medicine or adhering to a strict regimen. Just like a wise patient acts on the advice of their doctor out of fear ignoring it will lead them to poor physical health, the one who fears living without peace of mind in both worlds will respond and act on Islamic teachings, knowing it can only be obtained by obeying Allah, the Exalted. Chapter 20 Taha, verses 2-4:

“We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear. A revelation from He who created the earth and highest heavens.”

The fear of losing out on obtaining peace of mind in both worlds is easily understood when one observes the rich and famous misusing the blessings they have been granted and how, as a result, they obtain an unbalanced mental and physical state and misplace everything and everyone within their life, which in turn, leads to various mental health issues. Whereas, it

becomes clear that those who obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 20 Taha, verses 2-3:

“We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear.”

Those who disbelieve or neglect to act upon their faith in Islam often do so out of attachment to the material world and its fleeting enjoyments. They assume that genuine belief and practice will deprive them of worldly pleasures, perceiving faith as a set of restrictions that limits the fulfilment of their desires. As a result, they turn away from it—whether in outright rejection or through practical neglect—and instead pursue worldly indulgence without restraint, convinced that true peace lies in unbounded freedom.

In this state of delusion, they look down upon those who accept and live by their faith, controlling their actions and utilizing worldly blessings only in ways that please Allah, the Exalted. They regard such pious Muslims as lowly individuals, restricted from enjoyment, while considering themselves liberated. Yet, in reality, the opposite is true: the true slaves are those who fail to submit to Allah, the Exalted, while the truly free are those who surrender to Him, thereby breaking free from servitude to the world.

This concept can be better understood through an example. A wise parent limits their child's diet, restricting excessive consumption of unhealthy food and insisting instead on balanced, nutritious meals. The child perceives these restrictions as burdensome and believes they are enslaved to their parent's rules. Conversely, another child is given complete freedom to eat whatever they wish, whenever and however much they desire. Outwardly, this second child appears free and enviable, while the restricted child may even feel disadvantaged in comparison. Yet, over time, the reality becomes clear. The child who lived without limits eventually suffers the consequences: obesity, diabetes, high blood pressure, and declining mental well-being due to poor health and lack of confidence. Such a person becomes enslaved to medications, illnesses, and social or psychological struggles. Meanwhile, the child who endured restrictions grows up healthy in body and mind, confident in their abilities, and free from dependency on constant medical care or social insecurities. What once appeared as restriction was, in fact, the path to true freedom.

In the same way, those who abandon faith in pursuit of unrestrained desires ultimately become enslaved to countless external forces—whether social media, societal trends, fashion, or cultural pressures. This leads to mental, physical, and social afflictions. By contrast, the one who submits to Allah, the Exalted, is liberated from such forms of bondage, attaining peace of mind, soundness of body, and true freedom, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 20 Taha, verses 2-3:

“We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear.”

One must not be fooled into falsely believing that as the Holy Quran provides a complete code of conduct for people to follow it somehow means they are prevented from obtaining happiness. Since Allah, the Exalted, is the sole Creator of the universe and everything within it, He alone possesses complete knowledge of what is truly beneficial for humanity and what is harmful, even when this may not be apparent to people themselves. For example, many of the detrimental effects of alcohol on the human body and mind have only recently been uncovered through scientific research, whereas Allah, the Exalted, prohibited its consumption more than 1,400 years ago.

In general, the limited number of things deemed unlawful in Islam are those in which the harm clearly outweighs any perceived benefit. Prior to the prohibition of alcohol and gambling, Allah, the Exalted, explicitly drew attention to this principle by declaring that their harm surpasses whatever advantage they may appear to provide. This reality is evident to anyone who reflects with sound reasoning. Chapter 2 Al Baqarah 219:

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

The principles of Islam are established solely for the benefit of humanity. Allah, the Exalted, is entirely independent of His creation and neither gains benefit from their obedience nor incurs harm from their disobedience. Chapter 60 Al Mumtahanah, verse 6:

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

It is therefore essential for individuals to embrace and implement the teachings of Islam for their own well-being and benefit. This requires utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as prescribed in Islamic guidance. Only through such conduct can one attain peace of mind and secure success in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

If not, the worldly desires they pursue will ultimately become a source of suffering, anxiety, and hardship in both this world and the Hereafter. In striving after what only harms them, they bring upon themselves physical and mental imbalance, while misplacing everything and everyone in their lives. Chapter 20 Taha, verses 124-126:

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

The one who fears such an outcome must emulate the wise patient who accepts and follows the guidance of a skilled physician, recognizing that it is ultimately in their best interest, even when it entails unpleasant medication or a strict dietary regimen. Just as the patient willingly removes both mental and physical obstacles to restore good health, so too does the one who learns and acts upon Islamic teachings, thereby safeguarding their spiritual well-being and ultimate success. Chapter 20 Taha, verses 2-4:

"We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear. A revelation from He who created the earth and highest heavens."

When one reflects upon the creation of the heavens and the earth and the countless systems within them—each perfectly balanced—it becomes evident that there is but One who created and sustains the universe. For instance, the precise distance of the sun from the earth is a clear sign; if it were even slightly closer or farther, the planet would be uninhabitable. Likewise, the earth has been fashioned with a balanced and pure atmosphere, uniquely suited to sustain and nurture life. Chapter 2 Al Baqarah, verse 164:

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

The precise alternation of days and nights, along with their varying lengths throughout the year, enables humanity to derive maximum benefit from them. If the days were excessively long, people would become exhausted from prolonged labour; if the nights were excessively long, there would be insufficient time to earn a livelihood or pursue beneficial endeavours such as acquiring knowledge. Conversely, if the nights were too short, people would be deprived of adequate rest necessary for maintaining good health. Moreover, any disruption to the balance of day and night would negatively affect agriculture, thereby threatening the sustenance of both humans and animals. The fact that the days, nights, and other systems of the universe function in such perfect harmony is a clear indication of the Oneness of Allah, the Exalted. For if there were multiple deities, each desiring different outcomes, disorder and chaos would inevitably prevail in the universe. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

The perfectly balanced water cycle itself stands as a clear indication of a Creator. Water evaporates from the seas, rises, and condenses to form rain, which then falls upon the mountains. These mountains neutralize the acidity of the rain, rendering it suitable for human and animal use. Any alteration to this delicate balance would result in disaster for life on Earth. Similarly, the salt of the sea prevents decaying marine creatures from contaminating the waters. Without this natural safeguard, sea life could not exist, and the resulting impurity would overwhelm life on land as well.

The waters of the oceans and seas have also been created in such a way that marine life thrives within them while heavy ships can simultaneously sail upon their surface. If the composition of water were altered even slightly, this balance would be disrupted, allowing either sea life to exist within it or ships to float upon it, but not both at the same time. Remarkably, even today, maritime transport remains the most widely used method of moving goods across the globe—further highlighting the indispensable nature of this balance to human civilization.

By contrast, evolution is a process rooted in mutation, which by its nature is imperfect. Yet, when one observes the countless species across the earth, each appears perfectly adapted to its environment. For example, the camel is uniquely equipped for desert life, designed to withstand extreme heat and endure long periods without water. Such examples demonstrate that creation

has been fashioned in perfect harmony, enabling each species to thrive in its designated environment. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been designed with remarkable precision, such that impurities within its body are completely separated from the milk it produces. Any mixing of these impurities with the milk would render it 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.”

Each species has been granted a specific lifespan, which serves to maintain balance and prevent any one species from overwhelming others. For example, flies have a very short lifespan of three to four weeks, yet they can lay up to 500 eggs. Were their lifespan longer, their population could become disproportionate, potentially disrupting the balance of other species. Conversely, creatures with long lifespans typically produce only a few offspring, ensuring that their populations remain regulated. Such precise moderation cannot be attributed to chance, nor can it be adequately explained by the process of evolution. Chapter 2 Al Baqarah, verse 164:

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

The winds play a vital role in the natural order. They facilitate wind pollination, enabling crops, plants, and trees to reproduce. In earlier times, winds were essential for sea travel, which remains the primary mode of transporting goods across the world to this day. Winds also carry rainclouds to specific locations, providing the essential water upon which all living creatures depend. This system of winds operates in perfect balance: a lack of wind would create chaos, while excessive winds would similarly disrupt life on Earth. Likewise, rainfall is precisely regulated—too little leads to drought and famine, while excessive rain results in devastating floods. Such perfect balance underscores the meticulous design inherent in the natural world. 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.”

One who reflects upon these perfectly balanced systems cannot reasonably deny the existence of a single Creator who possesses authority over all things. Chapter 20 Taha, verses 5-6:

“The Most Merciful above the Throne established. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.”

Ultimately, since everything in existence is under the ownership and authority of Allah, the Exalted, it is incumbent upon individuals to adhere to His commandments. Just as one may face penalties for violating the laws of a country, neglecting the divine regulations set by the Creator inevitably results in hardship in this life and punishment in the Hereafter. While a person may choose to leave a land whose laws they find disagreeable, no one can escape the dominion of Allah, the Exalted. Likewise, although individuals may attempt to alter societal standards, they cannot modify the divine laws established by Him. Just as a homeowner dictates the rules within their property, the universe is governed by Allah, the Exalted, who alone defines its laws without requiring human approval. Therefore, obedience to these divine regulations is not only an act of worship but also a necessity for one's own benefit. Those who grasp this reality will strive to obey the commands of Allah, the Exalted, and to employ the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals may choose to reflect upon the wisdom behind the divine commands and prohibitions, recognising their role in promoting both personal and societal well-being. Alternatively, they may succumb to their desires and disregard Islamic teachings. Yet those who neglect these principles must be prepared to face the consequences of their actions in this world and the next, for no objection or complaint will shield them from the outcomes decreed by Allah, the Exalted. Chapter 18 Al Kahf, verse 29:

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

Two things are required to hold people accountable in both worlds: the authority to hold them accountable, which was discussed earlier, and the knowledge of all their intentions, words and actions, which Allah, the Exalted, alone possesses. Chapter 20 Taha, verse 7:

“And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.”

As Allah, the Exalted, alone created and sustains the creation and holds them accountable in both worlds, He alone deserves to be worshipped and obeyed in every situation. Chapter 20 Taha, verse 8:

“Allah - there is no deity except Him...”

In reality, whoever an individual obeys and models their life upon is, in essence, what they worship—even if they outwardly claim not to believe in

any deity. Human beings have been created in such a way that they must inevitably obey something. For some, this object of devotion may be other people, social media, fashion, culture, or even their own desires. Whatever occupies this position of ultimate obedience becomes, in practice, the object of their worship. Chapter 25 Al Furqan, verse 43:

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

Accordingly, Muslims are required to reinforce their verbal declaration of faith through consistent action, by sincerely obeying Allah, the Exalted, in all circumstances and above all other influences. Such obedience entails employing the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this manner will be granted true tranquillity of mind and genuine success. This is achieved through attaining a balanced mental and physical state and by correctly placing everything and everyone within their lives in accordance with divine wisdom. In this way, their faith is not merely professed with the tongue but embodied through action, ensuring harmony in this world and salvation 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.”

Whereas the one who denies the Oneness of Allah, the Exalted, and instead directs their obedience and devotion towards other entities will be deprived of the divine mercy essential for attaining peace of mind and success in both worlds. Such individuals will persist in disobedience by misusing the very blessings Allah, the Exalted, has granted them. As a result, they fall into an unbalanced mental and physical state and misplacing everything and everyone within their lives. Their failure to align themselves with divine guidance prevents them from adequately preparing for their accountability on the Day of Judgement. Consequently, they are burdened with stress, hardship, and difficulty in both worlds—even if they outwardly appear to enjoy certain worldly luxuries. For without obedience to Allah, the Exalted, and the correct use of His blessings, no material possession or fleeting pleasure can ever provide true peace or lasting fulfilment. Chapter 20 Taha, verses 124-126:

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

Chapter 20 Taha, verse 8:

"Allah - there is no deity except Him..."

In addition, a person who provides for certain aspects of another's needs, such as housing, is rightly considered worthy of gratitude. Therefore, since Allah, the Exalted, has granted every blessing within the universe to humankind, it is only just and proper that people show Him gratitude. Gratitude with one's intention entails acting solely for the sake of pleasing Allah, the Exalted, for the one who acts with any other motive will not obtain reward from Him. This has been explicitly warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of sincerity in intention is that a person neither expects nor desires appreciation or compensation from others. Gratitude with the tongue involves speaking only what is good or remaining silent, while gratitude through action requires employing 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 comprehensive gratitude leads to an increase in blessings and ultimately results in peace of mind and success in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered both correct and natural for them to use it as they please. In the same way, since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything within the universe—including human beings—He alone determines what should occur within it and what should not. It is therefore only just and reasonable that

people obey Allah, the Exalted, for He alone possesses absolute ownership over the entire universe and all that it contains.

Similarly, when one lends something they own to another, it is only fair that the borrower use the item in accordance with the wishes of its owner. In this regard, every blessing granted by Allah, the Exalted, to humankind is not a permanent gift but a loan entrusted to them. Like worldly loans, this trust must be repaid, and the only way to do so is by employing these blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, and thus those who enter it will be free to enjoy them as they desire, without restriction. Chapter 7 Al A'raf, verse 43:

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

A person must therefore not confuse the temporary blessings of this world, which are merely a loan entrusted to them, with the everlasting gifts of Paradise. Worldly blessings are granted as a trust that must be used in accordance with the commands of Allah, the Exalted, and for which individuals will be held accountable. By contrast, the blessings of Paradise are true gifts, unrestricted and eternal, bestowed purely as a reward for faith and righteous deeds.

Chapter 20 Taha, verse 8:

“Allah - there is no deity except Him...”

In order to obey and worship Allah, the Exalted, correctly one must learn and act on His divine names and attributes discussed within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 20 Taha, verse 8:

“...To Him belong the best names.”

This understanding nurtures a sound belief in Allah, the Exalted, and inspires sincere obedience by encouraging individuals to utilize the blessings He has bestowed upon them in accordance with Islamic principles. Conversely, ignorance of the divine names and attributes of Allah, the Exalted, often leads to erroneous beliefs that manifest in disobedience, such as indulgence in wishful thinking. For example, one who truly comprehends that Allah, the Exalted, is All-Forgiving will strive earnestly to obey Him, while simultaneously hoping for His pardon of their shortcomings. By contrast, one who fails to correctly understand the nature of the forgiveness of Allah, the Exalted, may persist in disobedience, wrongly assuming that they will be pardoned regardless of their deeds.

Chapter 20 Taha, verse 8:

“...To Him belong the best names.”

In a Hadith recorded in Sahih Bukhari, number 2736, the Holy Prophet Muhammad, peace and blessings be upon him, stated that whoever knows the ninety-nine names of Allah, the Exalted, will enter Paradise.

The term knowing in this context does not merely signify memorizing these names; rather, it encompasses studying them, reflecting upon their meanings, and embodying them to the extent of one's capacity. For instance, Allah, the Exalted, is the Most Merciful whose mercy is limitless and whose kindness is ever-present in the countless favours He bestows upon His creation. While this attribute belongs to Allah, the Exalted, in its perfect and infinite form, a degree of mercy has also been reflected in others, such as in the noble character of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”

When an attribute of Allah, the Exalted, is applied to His creation, it is understood according to human capacity. For example, being merciful for people means displaying a soft heart and showing compassion toward others. In contrast, Allah, the Exalted, is the All-Merciful in an absolute and infinite sense, a mercy beyond comprehension. Similarly, Allah, the Exalted, is the All-Forgiving, whose forgiveness encompasses all sins for those who repent. While no human being can embody forgiveness in its infinite form, Islam encourages individuals to adopt this attribute within their own lives by forgiving others for the sake of Allah, the Exalted. Doing so reflects sincerity, softens the heart, and draws a person closer to the mercy of Allah, the Exalted. Chapter 24 An Nur, verse 22:

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

Thus, the divine attributes of Allah, the Exalted, are meant to be reflected by people in accordance with their capacity and potential. To do so, one must first strive to understand the meaning of these sacred names and then embody their significance through consistent action, until the qualities become firmly established within the spiritual heart. In this way, noble character is cultivated. Such refinement of character enables a believer to utilize the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious alignment with divine guidance becomes a source of lasting peace, true success, and fulfillment in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

After discussing some things which indicate that He alone deserves to be obeyed in every situation, Allah, the Exalted, discusses a past event highlighting the consequences of obeying Him and disobeying Him in order to strengthen one's resolve in His obedience. Chapter 20 Taha, verse 9:

"And has the story of Moses reached you?"

It is essential to recognise that, unlike other scriptures—whether religious or worldly—when Allah, the Exalted, narrates events of the past, He includes only those details necessary for attaining right guidance that leads to peace of mind in both this world and the Hereafter. Any information unrelated to this purpose is deliberately omitted. For instance, specific dates, locations, or names are often left unmentioned if they do not contribute to the intended lessons. This characteristic is consistently found throughout the Holy Quran and stands as one of its miraculous qualities, for every word is purposeful and directed toward guidance, with no surplus information included. This unique quality ensures that the reader remains focused on the lessons that matter most, thereby facilitating the implementation of knowledge that strengthens obedience to Allah, the Exalted. In turn, this results in peace of mind in both worlds, achieved through a balanced mental and physical state and the correct placement of everything and everyone within one's life.

Consequently, with regard to Islamic teachings, one should concentrate on examining and inquiring into matters explicitly mentioned in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these will be the very matters addressed on the Day of Judgement. Other branches of inquiry should be set aside, for they risk diverting one's attention from the essential knowledge and actions required. This principle is supported by a Hadith found in Sahih Muslim, number 3257, in which people are urged to refrain from posing trivial questions and instead focus on avoiding prohibitions and fulfilling obligations. Sadly, many people, including scholars, have become preoccupied with debates over inconsequential issues that will not be asked about on the Day of Judgement. Such an approach has contributed to unnecessary divisions within the Muslim community, despite the clear directive to maintain unity. In this context, Allah, the Exalted, narrates aspects of the story of the Holy Prophet Musa, peace be upon him, highlighting only what is essential for guidance and omitting details of no relevance, such as the exact timings and locations. Matters excluded from the Quranic account are therefore not meant to be pursued, as they do not contribute to increasing one's guidance. Chapter 20 Taha, verse 10:

"When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

During his migration with his family from Madyan, the Holy Prophet Musa, peace be upon him, got lost and headed towards a fire in order to find aid and guidance. Generally speaking, this verse indicates that obtaining right guidance requires effort and sacrifice, such as experiencing some loneliness, as the path of Islamic guidance often leads to the criticism and

alienation from people. When an individual chooses a path that diverges from the prevailing norms of their peers—particularly one rooted in adherence to the commandments of Allah, the Exalted—it can inadvertently provoke discomfort or feelings of inadequacy in others, especially if their own choices are guided by personal desires. This internal dissonance may manifest as criticism or opposition, often arising from close circles such as family members. Such reactions are not necessarily a reflection on the validity of the individual's faith, but rather on the perceived challenge it presents to the lifestyle and values of those around them. As a result, steadfast commitment to religious principles may encounter resistance, even when it is morally and spiritually sound.

Furthermore, contemporary societal influences—such as social media, prevailing fashion trends, and dominant cultural norms—exert significant pressure on individuals striving to uphold Islamic values. The practice and promotion of Islam are often perceived as obstacles to material success, social status, and public recognition. Institutions and industries that are subject to Islamic critique may resist the integration of Islamic principles and actively discourage adherence to the faith. This resistance contributes substantially to the spread of anti-Islamic sentiment, particularly across digital and social media platforms.

Those committed to Islamic teachings—which advocate moderation in personal desires and the responsible use of the blessings bestowed by Allah, the Exalted—frequently encounter opposition from individuals who act without restraint, indulging in impulses that Islam characterizes as animalistic. Such individuals often attempt to dissuade others from embracing Islam, encouraging a lifestyle governed by unregulated desire. Critics frequently target specific aspects of Islamic practice, such as the

prescribed dress code for women, in an effort to diminish its appeal. However, discerning observers can readily recognize the superficiality of these objections, which are rooted in a broader discomfort with Islam's emphasis on self-discipline. For example, while critics scrutinize Islamic attire, they rarely question the uniforms worn in professions such as law enforcement, the military, healthcare, education, or corporate sectors. This selective criticism highlights the inconsistency and lack of substantive reasoning behind such objections. Ultimately, it is the core principles of Islam and the disciplined conduct of its adherents that provoke opposition, prompting detractors to disparage the faith through various channels.

But just like sacrifices are required to obtain worldly success, such as becoming a doctor, one must accept that obtaining right guidance so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, also requires sacrifices and genuine effort. Only through this will one obtain the closeness of Allah, the Exalted, which leads to peace of mind in both worlds. Chapter 20 Taha, verses 11-13:

“And when he came to it, he was called, “O Moses. Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. And I have chosen you...”

The command to remove his sandals was an indication of adopting humility in the obedience of Allah, the Exalted. The one who fails to adopt humility while obeying Allah, the Exalted, will adopt arrogance, whereby they falsely believe they are doing Allah, the Exalted, a favor by obeying Him. Arrogance

can obstruct genuine obedience to Allah, the Exalted, particularly when personal desires conflict with His commands, thereby diverting individuals from the straight path. By contrast, those who recognise that faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted, and remain steadfast in their devotion during both hardship and ease. In times of trial, they will demonstrate patience, and in times of comfort, they will express gratitude. Gratitude in intention entails acting solely for the sake of pleasing Allah, the Exalted. Gratitude in speech is expressed through words of goodness or, when appropriate, through silence. Gratitude in action requires employing the blessings one has been granted in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand, involves refraining from complaints in both word and deed, while maintaining consistent obedience to Allah, the Exalted, with full trust that He always decrees what is best, even if its wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Consequently, an individual who consistently conducts themselves in accordance with this righteous standard in all circumstances will be granted unwavering support and mercy from Allah, the Exalted. Such divine favour results in peace and success in both this world and the Hereafter, as the individual attains balance in their mental and physical state and correctly positions everything and everyone within their life. This reality is illustrated in a Hadith found in Sahih Muslim, number 7500, which affirms that those who remain steadfast upon obedience to Allah, the Exalted, are enveloped by His compassion and guidance.

Chapter 20 Taha, verse 12:

“I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.”

In addition, it is important to note that showing respect to Allah, the Exalted, and other aspects of Islam, such as the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, must be shown according to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and not based on other things, such as culture, fashion and the opinions of people. The problem with showing respect according to other standards is that one will eventually ignore the standards of respect granted to people in the two sources of guidance. As a result, people will show disrespect to Allah, the Exalted, while assuming they are showing respect to Him. This often occurs in respect to the Holy Prophet Muhammad, peace and blessings be upon him, where people adopt strange practices claiming they are showing love and respect to him, even though these practices contradict the two sources of guidance, which leads one to disrespecting him while falsely believing they are honouring him. In order to avoid this one must adhere strictly to the two sources of guidance at all times.

Chapter 20 Taha, verse 12:

“I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.”

Even though certain places and things are considered sacred in Islam, it is sad how many muslims show respect and honour to some things Allah, the Exalted, has made sacred, such as a place, but fail to show respect to more important things, such as the rights of other people. For example, in a Hadith found in Sunan Ibn Majah number 3932, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the sanctity, blood, and property of a muslim are more sacred in the eyes of Allah, the Exalted, than the sanctity of His House in Mecca, the Kaaba.

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

A true believer is one who refrains from causing verbal or physical harm to others or their possessions. This principle is confirmed in a Hadith from

Sunan An Nasai, number 4998. Therefore, it is imperative for Muslims to ensure that neither their actions nor their words harm others.

Respect for the possessions of others is equally essential. A Muslim must not wrongfully acquire what belongs to another, even in minor matters, such as in a legal dispute. Sahih Muslim, Hadith number 353, warns that anyone who does so may be condemned to Hell, even for taking something as insignificant as a twig. Muslims are instructed to use the possessions of others only in accordance with their wishes and to return them in a manner pleasing to the owner. One should treat the belongings of others as one wishes their own possessions to be treated.

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

In conclusion, one should avoid wronging others—whether their person, possessions, or honour—by treating them exactly as they wish to be treated themselves. Just as one loves protection and respect for oneself, one should extend the same to others through words and actions. This conduct is a hallmark of a true believer, as highlighted in a Hadith found in Jami At Tirmidhi, number 2515.

Chapter 20 Taha, verse 13:

“And I have chosen you...”

When studying the life of the Holy Prophet Musa, peace be upon him, prior to his Prophethood, it is obvious that he was chosen by Allah, the Exalted, because of his good characteristics. Chapter 28 Al Qasas, verse 14:

“And when he attained his full strength and was mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.”

Therefore, the one who desires to be chosen by Allah, the Exalted, to obtain His blessings and mercy in both worlds must obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 20 Taha, verse 13:

“And I have chosen you, so listen carefully to what is revealed [to you].”

This will ensure that they attain a balanced mental and physical state, while correctly placing everything and everyone within their life in accordance with divine wisdom. In doing so, they will also adequately prepare for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind and true success in both this world and the Hereafter.

In addition, this verse encourages people to listen correctly to Islamic knowledge so that they can act on it. Chapter 20 Taha, verse 13:

“...so listen carefully to what is revealed [to you].”

This process involves carefully listening to Islamic knowledge, connecting it to one's past experiences, evaluating how to implement its teachings in the future, and sincerely striving to do so. Through this method, an individual ensures that they truly benefit from the knowledge they acquire. By contrast, merely listening to Islamic knowledge without reflection, evaluation, and application will not bring about positive transformation in behaviour. Indeed, this is one of the primary reasons why many fail to experience meaningful change, despite having greater access to Islamic knowledge today than ever before.

The foundation of all divine guidance which has been revealed throughout history is then mentioned. Chapter 20 Taha, verse 14:

“Indeed, I am Allah. There is no deity except Me...”

As Allah, the Exalted, alone created, sustains and holds the creation accountable in both worlds, He alone must be accepted as their Lord and Deity and therefore obeyed in every situation they encounter. Chapter 20 Taha, verse 14:

“...There is no deity except Me, so worship Me...”

It is essential to recognise that worshipping Allah, the Exalted, extends far beyond the ritualistic acts of devotion, such as the obligatory prayers. True worship encompasses obedience to Him in every circumstance and in the use of every worldly blessing, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is a tangible reality that surpasses the mere possession of faith within the heart; it requires the performance of good deeds undertaken solely to earn the pleasure of Allah, the Exalted. Those who act with ulterior motives will not be rewarded by Him, as emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, entails fulfilling the various dimensions of engagement with the Holy Quran. The first dimension is to recite it accurately and consistently. The second is to understand its teachings through a reliable source and instructor. The third is to apply its guidance in daily life with the sincere intention of pleasing Allah, the Exalted. A devoted Muslim places the teachings of the Holy Quran above

the pursuit of desires that contradict them, cultivating a character shaped by its principles. This reflects a true commitment to exalted scripture of Allah, the Exalted, and resonates with the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct was described as embodying the Holy Quran, as referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential aspect of honouring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all of its teachings, irrespective of any conflicting personal inclinations. Those who selectively adhere to certain commands, prohibitions, or guidance based on their preferences demonstrate a lack of sincerity towards it, and as a result, they deprive themselves of fully reaping its profound wisdom. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is essential to recognise that while the Holy Quran provides solutions for the difficulties of worldly life, one must not confine its application to this limited role. It should not be treated merely as a tool to be recited in times of distress and then set aside once relief is sought. The foremost purpose of the Holy Quran is to serve as a comprehensive guide, ensuring a secure passage to the Hereafter. To disregard this fundamental objective and employ it solely for addressing temporal concerns is inconsistent with the principles of genuine faith. Such conduct may be likened to an individual who purchases a car furnished with numerous features yet lacking an engine—rendering it incapable of fulfilling its true purpose. In the same way, restricting the Holy Quran to worldly utility reflects a lack of true commitment to it, for its ultimate aim is to direct humanity towards eternal success through obedience to Allah, the Exalted, and preparation for the Day of Judgement.

The central pillar of all good actions is then mentioned, as obeying and worshipping Allah, the Exalted, without it is not possible. Chapter 20 Taha, verse 14:

“...so worship Me and establish prayer for My remembrance.”

To properly establish the obligatory prayers, it is essential to fulfil all their requisite conditions and etiquettes, foremost among them performing each prayer within its prescribed time. The Holy Quran repeatedly emphasizes the importance of prayer, as it represents the foremost practical manifestation of a believer's faith in Allah, the Exalted. By being distributed throughout the day, the prayers serve as continual reminders of the Day of Judgement, preparing the believer for ultimate accountability. Prayer, therefore, is not only the pillar of faith but also the indispensable foundation upon which all virtuous deeds are built. It guides the believer to live with mindfulness of Allah and readiness for the Hereafter. Indeed, every element of the prayer symbolically reflects aspects of that Day. For example, standing upright in prayer mirrors the posture in which all people will one day stand before Allah, the Exalted, for judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When one bows in prayer, it serves as a reminder of the countless individuals who will face reproach on the Day of Judgement for having neglected to bow before Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This critique highlights the failure to submit fully to the obedience of Allah, the Exalted, in every aspect of life. When one prostrates in prayer, it serves as a reminder of the Day when all people will be commanded to prostrate before Allah, the Exalted. Those who neglected to prostrate to Him during their earthly lives—thereby demonstrating their refusal to obey Him fully—will find themselves unable to do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

When a person kneels in prayer, it serves as a reminder of the posture they will assume before Allah, the Exalted, on the Day of Judgement, filled with

apprehension as they await the pronouncement of their final reckoning. Chapter 45 Al Jathiyah, verse 28:

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

A person who performs their prayers while reflecting on these reminders will establish their prayers correctly. Such reflection ensures that their obedience to Allah, the Exalted, extends beyond the prayer itself, guiding their conduct and actions in the periods between prayers. Chapter 29 Al Ankabut, verse 45:

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

And chapter 20 Taha, verse 14:

“...and establish prayer for My remembrance.”

This obedience and remembrance entails utilizing 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. This will ensure they obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as indicated by the next verse, in doing so, they will also adequately prepare for their accountability on the Day of Judgement. Chapter 20 Taha, verse 15:

“Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.”

The true test for humanity lies in whether individuals accept reality even when it cannot be directly perceived through their senses, and whether, having accepted it, they sincerely obey Allah, the Exalted, despite possessing the energy and ability to disobey Him. In sending the Holy Prophets, peace be upon them, and in revealing the divine scriptures, Allah, the Exalted, has always ensured that there remains scope for testing people’s judgement and obedience. He has never disclosed reality to such an extent that acceptance would become inevitable, for if that were the case, the very notion of trial, success, or failure would lose all meaning. Accordingly, this verse highlights that people should not expect to witness the Day of Judgement before its appointed time. Were it to be unveiled beforehand, it would mark the end of the world and leave no opportunity for individuals to exercise choice. Faith and obedience hold value only so long as reality is veiled in a manner that allows for its rejection. If the unseen realities of the universe and the Hereafter were fully disclosed, even the most obstinate unbelievers and the gravest sinners would neither disbelieve nor disobey. Thus, the worth of belief and obedience lies precisely in the

presence of this veil. The moment reality is completely unveiled will mark the conclusion of the period granted to humankind for decision-making and testing. That moment is none other than the Day of Judgement. Chapter 20 Taha, verse 15:

“Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.”

The Day of Judgement is an inevitable reality. A careful observation of the universe reveals countless examples of balance and precision. The Earth, for instance, is positioned at a perfect distance from the Sun; were it even slightly closer or further away, life would not be sustainable. Likewise, the water cycle—whereby water evaporates from the oceans, condenses in the atmosphere, and returns as rain—is perfectly balanced to sustain life. The ground, too, has been created in a balanced manner: soft enough for fragile shoots to penetrate and grow, yet firm enough to support the weight of towering structures. Such examples not only testify to the existence of a Creator but also to the principle of balance that governs creation.

Yet, amidst this harmony, one striking imbalance remains: the actions of humankind. Oppressors and tyrants are often seen escaping punishment in this world, while countless oppressed individuals endure hardship without receiving their due recompense. Many Muslims who sincerely obey Allah, the Exalted, face trials and difficulties, receiving only a portion of their reward in this life, whereas those who openly disobey Him frequently enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, justice in human actions must also be balanced. Since this balance

is not fully realised in this world, it must necessarily occur in another time—namely, on the Day of Judgement.

Allah, the Exalted, could have chosen to reward and punish fully in this world. However, one of the divine wisdoms in withholding complete recompense is that He grants people repeated opportunities to repent and amend their conduct. Likewise, He does not grant believers their full reward here, for this world is not Paradise. Belief in the unseen—particularly in the promise of ultimate reward in the Hereafter—is a central aspect of faith. Indeed, it is this very belief in the unseen that gives faith its unique value, for believing in what is directly observable through the senses requires no true submission of the heart.

In addition, the fear of complete punishment and the hope of full reward in the hereafter serve as powerful motivators, encouraging individuals to abstain from sin and to engage in righteous deeds. For the Day of Recompense to commence, however, this material world must come to an end, since reward and punishment can only be administered once the actions of all people have concluded. Thus, the very necessity of the Day of Judgement implies the eventual end of the material world.

Reflecting upon these realities strengthens one's conviction in the certainty of the Day of Judgement. Such reflection inspires preparation for it by ensuring that the blessings granted by Allah, the Exalted, are used correctly, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, a believer

secures peace of mind and success in both this world and the Hereafter.
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 20 Taha, verse 15:

“Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.”

In addition, unlike worldly standards—where individuals are judged and appreciated solely on the basis of the results they achieve—Allah, the Exalted, judges and values the sincerity of effort, even if tangible results are not attained. As long as one possesses a righteous intention, namely to please Allah, the Exalted, and supports this with genuine striving in obedience to Him, they will attain peace of mind in both worlds. This peace manifests through a balanced mental and physical state and through correctly placing everything and everyone within their life, even if their efforts do not culminate in visible outcomes. For example, a person who harbours a sincere intention and earnestly strives to complete a charitable project will still be rewarded by Allah, the Exalted, in both this world and the Hereafter, even if their efforts do not yield material results. The divine measure of

success lies not in the outcome itself but in the purity of intention and the authenticity of effort. Chapter 53 An Najm, verse 39:

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

And chapter 20 Taha, verse 15:

“...so that every soul may be recompensed according to that for which it strives.”

But as practically obeying Allah, the Exalted, and thus preparing for accountability on the Day of Judgement often contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. In this world, such an attitude prevents a person from attaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. Consequently, matters that should bring comfort—such as family, friends, career, and wealth—become sources of stress and anxiety. If they persist in disobeying Allah, the Exalted, they begin to assign blame to the wrong causes and people in their lives, even directing their frustration towards those who are innocent, such as their spouse. By severing ties with such good individuals, they only deepen their own instability, which may eventually drive them into depression, substance abuse, and even suicidal tendencies. This outcome is clearly observable in those who continually misuse the blessings

granted to them, including many among the wealthy and famous, who despite enjoying worldly luxuries, often suffer from severe mental health issues. Moreover, since their attitude prevents them from preparing for their accountability on the Day of Judgement, the punishment awaiting them in the Hereafter will be far more severe.

Allah, the Exalted, then warns that a major cause of this outcome, whereby people fail to obey Him and instead pursue their worldly desires, is when they blindly imitate the popular opinion within their society, which are dictated by the influencers and elite of society, whose only aim is to fulfil all their worldly desires and aspirations, such as wealth and leadership. Chapter 20 Taha, verse 16:

“So do not let one avert you from it [i.e. Judgement Day] who does not believe in it and follows his desire, for you [then] would perish.”

One must therefore refrain from blindly following others, for the behaviour of the majority within society often leads to the disobedience of Allah, the Exalted. When individuals observe the majority disregarding Islamic teachings, they may assume that the behaviour of the majority must be correct, and consequently follow them without thought or reflection. In reality, however, the opinion of the majority is not necessarily a measure of truth. History provides numerous examples where widely held beliefs were later proven false with the emergence of new evidence and knowledge, such as the erroneous conviction that the Earth was flat. It is therefore essential to avoid behaving like cattle, unthinkingly conforming to the majority opinion, for such conformity frequently results in misguided choices in both worldly

and religious matters. True guidance lies not in the approval of the majority but in adherence to the commands of Allah, the Exalted, as conveyed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An'am, verse 116:

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

And chapter 20 Taha, verse 16:

“So do not let one avert you from it [i.e. Judgement Day] who does not believe in it and follows his desire, for you [then] would perish.”

Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance on the basis of knowledge and evidence, thereby enabling them to make informed decisions—even when such decisions diverge from the prevailing opinions of the majority. Indeed, Islam strongly criticises the blind imitation of others in matters of religion for this very reason, and instead encourages people to learn, reflect upon, and act upon Islamic teachings with understanding and sincerity. Chapter 12 Yusuf, verse 108:

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

Chapter 20 Taha, verse 16:

“So do not let one avert you from it [i.e. Judgement Day] who does not believe in it and follows his desire, for you [then] would perish.”

This verse also warns against bad companionship. As mentioned in a Hadith found in Sunan Abu Dawud, number 4833, a person adopts the way of life of their friend. This means that one inevitably absorbs the qualities—whether good or bad—of those they keep in close company, often without realizing it. For this reason, it is essential to choose companions who, through their words and actions, encourage and support obedience to Allah, the Exalted. But those who adopt bad companions, who only aim to fulfil their worldly desires, will inevitably adopt the same attitude. As a result, they will persist on misusing the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 20 Taha, verse 16:

“So do not let one avert you from it [i.e. Judgement Day] who does not believe in it and follows his desire, for you [then] would perish.”

Finally, this verse warns against persisting on pursuing all of one's desires, whether sinful or vain. In fact, an aspect of adopting piety, which involves correctly using the blessings one has been granted as outlined in Islamic teachings, is avoiding some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely forbid the transgression of His boundaries; rather, He explicitly instructs individuals to refrain from even approaching His limits. This precautionary principle is a recurring theme articulated throughout the Holy Quran. A salient instance is found when Allah, the Exalted, prohibited the Holy Prophet Adam, peace be upon him, from consuming the fruit of a specific tree, yet the advice given was to not even draw near to the tree, despite the act of approaching it being permissible in itself. This emphasizes a divine directive for the faithful to maintain a safe distance from potentially forbidden acts. 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.””

A multitude of examples indicate that the permissibility of an action does not necessitate its performance, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is. Certain lawful actions, such as those categorized as vain things, must be avoided because they often lead toward the unlawful. For example, vain speech, which is not considered a sin, frequently serves as a precursor to graver transgressions like backbiting and lying. Similarly, the vain spending of wealth commonly results in wasteful expenditure, which constitutes a sin. This emphasizes the defensive wisdom of abstaining from the permissible in order to maintain a safe distance from the prohibited. 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 individuals who have strayed from the correct path have done so through a gradual, stepwise process. This typically involves approaching unlawful matters without initially participating in them, eventually leading, over time, to encouragement and temptation to engage in those prohibited actions. A common illustration is that a person who socializes with those who consume alcohol is significantly more likely to eventually partake in it than an individual who avoids such company. This attitude of pre-emptive avoidance, particularly of certain lawful or vain things, is a principle advised by the Holy Prophet Muhammad (peace and blessings be upon him), as documented in a Hadith found in Jami At Tirmidhi, number 2451. He advised that an individual cannot attain true piety—meaning, they cannot become steadfast in correctly utilizing the blessings granted to them

as outlined in Islamic teachings—until they abandon some lawful things out of a reasoned fear that those actions may lead them to the unlawful. Consequently, close attention must be paid not only to avoiding the explicitly unlawful but also to avoiding some lawful things, especially those deemed vain, due to the fear that they may eventually result in transgression. This approach ensures the individual remains firm in the sincere obedience of Allah, the Exalted, which necessitates the correct use of granted blessings as detailed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is considered the very essence of righteousness and is understood to lead to peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 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, an individual who fails to grasp the significance of not approaching the limits of Allah, the Exalted, is prone to overindulge in permissible actions, particularly vain things. This overindulgence substantially increases the probability of them committing unlawful acts and leads to a misuse of the blessings they have been granted. Consequently, such individuals will experience an unbalanced mental and physical state, misplace priorities in their lives, and fail to properly prepare for their accountability on the Day of Judgement. This inevitably leads to stress, hardship, and difficulties in both this life and the Hereafter, even if they enjoy temporary worldly comforts. Chapter 20 Taha, verses 124-126:

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

In order to support his mission, Allah, the Exalted, granted the Holy Prophet Musa, peace be upon him, miracles. Chapter 20 Taha, verses 17-24:

"And what is that in your right hand, O Moses?" He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." [Allah] said, "Throw it down, O Moses." So he threw it down, and thereupon it was a snake, moving swiftly. [Allah] said, "Seize it and fear not; We will return it to its former condition. And draw in your hand to your side; it will come out white without disease - another sign. That We may show from Our greatest signs. Go to Pharaoh. Indeed, he has transgressed.""

As stated in a Hadith found in Sahih Bukhari, number 4981, each of the Holy Prophets, peace be upon them, were granted various miracles to support their mission. However, the Holy Prophet Muhammad, peace and blessings be upon him, was uniquely granted the Holy Quran as a timeless miracle. The miracles bestowed upon the other Prophets, peace be upon them, were limited to specific times and places and primarily served to reinforce their message rather than act as its central focus. Since these miraculous events

were restricted by time and location, they were intended to encourage those who witnessed them to accept the truth. Yet for those who did not directly experience them, these miracles remained as stories, unable to inspire belief or strengthen the faith of those who already possessed it. In contrast, the Holy Quran—and, by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—constitutes an enduring and living miracle. It is accessible to all, at any time, and thus surpasses any temporary miracle granted to previous Prophets, peace be upon them.

Generally speaking, the expressions of the Holy Quran are unparalleled, and its meanings are conveyed with extraordinary precision. Its verses embody a remarkable eloquence that surpasses all other literary works. Unlike other scriptures and teachings, which often contain contradictions, the Holy Quran is entirely free from inconsistency. It presents a comprehensive account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in historical studies. Moreover, it commands all that is beneficial and forbids all that is harmful, addressing both individual and societal dimensions, thereby ensuring justice, security, and harmony within households and communities. The Holy Quran avoids exaggeration, falsehood, and deceit, in contrast to poetry, myths, and fables. Every verse is purposeful and practically applicable. Even when recounting the same story, it highlights new lessons of significance, ensuring that its message never becomes monotonous upon repeated recitation. It presents promises and warnings, supported by undeniable and clear evidences. When addressing concepts that may appear abstract—such as patience—it consistently provides straightforward and practical methods for their application in daily life. The Holy Quran calls individuals to recognise their true purpose of creation: to sincerely obey Allah, the Exalted, by employing the blessings He has granted in ways pleasing to Him. In doing so, they attain peace and success in both this life and the Hereafter, achieving balance in their mental and physical states and correctly ordering everything and everyone within their lives. It clarifies the

straight path and makes it appealing to those who seek genuine peace and success in both worlds. Its guidance, rooted in the essence of human nature, remains timeless and universally beneficial. When properly understood and implemented, the Holy Quran provides solutions to all emotional, financial, and physical difficulties, offering answers to every challenge faced by individuals and communities alike. History itself testifies that societies which sincerely adhered to its teachings reaped the rewards of its comprehensive and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been altered over countless centuries, for Allah, the Exalted, has promised to preserve it. No other text in human history possesses this extraordinary and unique characteristic. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the primary challenges faced by each community and provided them with effective solutions. By resolving these fundamental issues, countless secondary problems were simultaneously prevented or alleviated. This demonstrates that the Holy Quran offers comprehensive guidance on all essential matters necessary for the prosperity of both individuals and societies. Its teachings ensure not only success and stability in this world but also eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, the benefit of this miracle is reserved exclusively for those who sincerely seek the truth and commit themselves wholeheartedly to it. By contrast, those who allow their desires to dominate, selectively accepting certain elements while neglecting others, will ultimately incur loss in both this world and the Hereafter. Their partial submission reflects a lack of sincerity, depriving them of the full guidance and blessings that the Holy Quran was revealed to bestow. Chapter 17 Al Isra, verse 82:

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

As the Holy Prophet Musa, peace be upon him, desired to continue conversing with Allah, the Exalted, he intentionally prolonged his reply. Chapter 20 Taha, verses 17-18:

“And what is that in your right hand, O Moses?” He said, “It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses.””

This illustrates the profound love and sincerity that the Holy Prophet Musa, peace be upon him, displayed towards Allah, the Exalted. Those who claim to love Allah, the Exalted, must adopt a similar attitude by prolonging their

conversation with Him—by regularly studying, reflecting upon, and acting upon His words in the Holy Quran. A miraculous aspect of the Holy Quran is that it addresses both the collective and the individual. On the one hand, it speaks to entire communities, guiding them on how to establish peace, justice, and harmony within their societies. On the other hand, it speaks directly to individuals, providing guidance on how to overcome their unique personal challenges. In this way, it enables them to attain peace of mind by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life—just as Allah, the Exalted, directly addressed the Holy Prophet Musa, peace be upon him. Chapter 21 Al Anbiya, verse 10:

“We have certainly sent down to you a Book in which is your mention. Then will you not reason?”

One will only truly benefit from this direct address when they approach the words of Allah, the Exalted, with an open and unbiased mind, free from prejudice and worldly distractions. Such an approach requires a readiness to make the necessary sacrifices in order to align one’s life with divine guidance. Only then can a person attain genuine peace of mind in both this world and the Hereafter, through achieving balance in their mental and physical state and by correctly placing everything and everyone within their life in accordance with the will of Allah, the Exalted.

The following verses also indicate that showing emotions within limits is acceptable in Islam. Chapter 20 Taha, verses 19-21:

“[Allah] said, "Throw it down, O Moses." So he threw it down, and thereupon it was a snake, moving swiftly. [Allah] said, "Seize it and fear not; We will return it to its former condition.”

And chapter 28 Al Qasas, verse 31:

“And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure.””

The Holy Prophet Musa, peace be upon him, reacted in a natural manner by fleeing from the snake, and he was not criticized by Allah, the Exalted, for doing so. This demonstrates that the expression of emotion is an intrinsic part of being human. As long as such emotions remain within the limits prescribed by Islam, their expression is entirely acceptable. Islam does not expect a believer to act like a robot, devoid of feeling, in moments of difficulty. Rather, in every circumstance, a person is called to maintain balance—releasing tension through natural emotions without transgressing the boundaries set by Allah, the Exalted. This has been indicated in chapter 57 Al Hadid, verse 23:

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

This verse does not prohibit a person from experiencing sadness or happiness. Rather, it cautions against excess in these two emotions—grief and exultation—both of which can lead to sinful behaviour if left unchecked. One should always remain mindful that, so long as they maintain moderation within these limits, they will be able to overcome difficulties, while earning reward and blessings in both this world and the Hereafter. This principle is illustrated at the conclusion of this event, wherein Allah, the Exalted, granted safety to the one who obeyed Him. Such safety may not always be immediately apparent to a believer, yet it will inevitably manifest. The key lies in maintaining sincere obedience to Allah, the Exalted, in all circumstances. This obedience entails employing the blessings one has been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will enable them to attain a balanced mental and physical state, while correctly placing everything and everyone within their life in accordance with divine wisdom. In doing so, they will also adequately prepare for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind and true success in both this world and the Hereafter.

As Pharoah had become an evil tyrant who abused the resources Allah, the Exalted, had granted him, he failed to fulfil the rights of people. As a result, he caused the spread of corruption and injustice in his nation. Instead of destroying him and his people, Allah, the Exalted, dispatched the Holy Prophet Musa, peace be upon him, in order to guide him and his people to the obedience of Allah, the Exalted, which involved correctly using the

blessings they had been granted as outlined in divine teachings so that they achieved peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and caused the spread of justice and peace within their nation by fulfilling the rights of people. Chapter 20 Taha, verse 24:

“Go to Pharaoh. Indeed, he has transgressed.”

As the Holy Prophet Musa, peace be upon him, was raised in the palace of Pharaoh, he knew his mission would be extremely difficult and dangerous. As a result, he requested for mental ease to counter the anxiety and stress he would inevitably face. Chapter 20 Taha, verse 25:

“[Moses] said, “My Lord, expand for me my chest.””

Generally speaking, the only way one can obtain peace of mind is by obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. This is only achieved when one obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict their personal desires. They must emulate the attitude of a wise patient who accepts and follows the medical advice of their doctor, recognising it to be in their best interest, even when it involves bitter

medicines or a strict diet. Just as such a patient ultimately attains good physical and mental health, so too will the one who accepts and acts upon Islamic teachings attain true well-being. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The knowledge of human beings, despite extensive research, remains limited. It cannot resolve every challenge a person may face, nor can it shield them from all forms of mental and physical stress, or enable them to correctly order their lives in every respect. Human knowledge is constrained by limited experience, foresight, and biases. By contrast, Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to humankind 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 utilise their blessings in accordance with Islamic teachings and those who do not. In most cases, patients do not understand the science behind the medicines prescribed to them, yet they blindly trust their doctor and comply. Allah, the Exalted, however, does not call people to blind trust. Rather, He invites them to reflect upon the teachings of Islam, so that they may recognise their truthfulness and appreciate their positive effects in their lives. He does not expect blind acceptance, but conscious recognition of the truth, based on the clear proofs He has provided. Such recognition, however, requires approaching the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone holds authority over the spiritual hearts of people—the abode of peace of mind—it is He alone who determines who is granted this blessing and who is not. Chapter 53 An Najm, verse 43:

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

And chapter 20 Taha, verse 25:

“[Moses] said, “My Lord, expand for me my chest.””

And it is clear that Allah, the Exalted, grants true peace of mind only to those who utilize the blessings He has bestowed upon them in the correct manner, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, as indicated by the next verse, this behaviour will also ensure one easily fulfils all their duties towards Allah, the Exalted, and people. Chapter 20 Taha, verse 26:

“And ease for me my task.”

Chapter 92 Al Layl, verses 5-7:

“As for he who gives and fears Allah. And believes in the best [i.e. Islam]. We will ease him toward ease.”

This will lead to peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and cause the spread of justice and peace within their society, by fulfilling the rights of people. Whereas, the one who persists on pursuing their worldly desires will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may indulge in. And as this attitude prevents them from fulfilling the rights of people, they will contribute to the spread of corruption and injustice within their society.

Chapter 92 Al Layl, verses 8-10:

“But as for he who withholds and considers himself free of need. And denies the best [i.e. Islam]. We will ease him toward difficulty.”

It is important to recognize that Allah, the Exalted, has made it clear that fulfilling all the duties He has assigned to a person, by utilizing the blessings they have been granted in accordance with Islamic teachings, and facing every circumstance with patience, are all matters within their capacity to achieve. Divine law does not impose obligations beyond human ability; rather, it calls each individual to act within the scope of what they are fully capable of bearing. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity...”

Therefore, people are left with no valid excuse if they fail to sincerely obey Allah, the Exalted. They must abandon the complacent attitude of claiming to be “trying their best” when, in reality, they are not exerting the effort required. Genuine striving would inevitably lead them to fulfil the obligations expected of them. Thus, a person must adopt the correct attitude, recognizing that they will be held accountable in both this world and the Hereafter, where no excuses will be accepted. Chapter 2 Al Baqarah, verse 286:

“...It [i.e. the soul] will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned...”

Even though the Holy Prophet Musa, peace be upon him, understood this truth, he still requested for aid in his task thereby acknowledging that success

is only possible through the aid of Allah, the Exalted, as the inspiration, knowledge, ability and opportunity to succeed in any task all come from Allah, the Exalted. Chapter 20 Taha, verse 26:

“And ease for me my task.”

It is widely believed that the Holy Prophet Musa, peace be upon him, stuttered while speaking and as a result, he requested Allah, the Exalted, to remove it so he could explain divine guidance to people clearly. Chapter 20 Taha, verses 27-28:

“And untie the knot from my tongue. That they may understand my speech.”

Generally speaking, an aspect of advising others in both worldly or religious matters is speaking with clarity, simplicity, and depth. Advisors should avoid unnecessary complexity or verbosity, instead striving to speak in a way that is both accessible and impactful. In fact, this is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, who confirmed, in a Hadith found in Sahih Muslim, number 1167, that he was gifted with comprehensive speech. This quality ensured that his message could be understood by the simplest of people while simultaneously providing endless depth for scholars to reflect deeper on.

The sincerity of the Holy Prophet Musa, peace be upon him, is further demonstrated when he humbly requested that his brother, the Holy Prophet Harun, peace be upon him, be granted a share in his divine mission. This request reflected not only his deep love for his brother but also his selflessness and concern for the success of the mission itself, prioritising the fulfilment of the command of Allah, the Exalted, over personal distinction. Chapter 20 Taha, verses 29-32:

“And appoint for me a minister from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

And chapter 19 Maryam, verse 53:

“And We gifted him out of Our mercy his brother Aaron as a prophet.”

Sadly, many individuals today fail to support one another in acts of goodness due to a misplaced fear that such support may elevate others above themselves in prominence. This condition has even affected scholars and educational institutions, where assistance is withheld under the pretext of lacking personal ties or out of concern that one's own platform may be overshadowed. Such reasoning is fundamentally flawed, for history clearly demonstrates the opposite. When one's intention is to seek the pleasure of Allah, the Exalted, supporting others in righteousness invariably leads to

increased honour and respect. Allah, the Exalted, turns the hearts of people towards those who act sincerely, even when their support benefits another individual, organisation, or institution. A profound example of this principle is found in the conduct of Umar Ibn Khattab, may Allah be pleased with him, following the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Despite possessing the stature and support necessary to claim leadership, Umar, may Allah be pleased with him, recognised the correctness of nominating Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph of Islam. He did not concern himself with the possibility of being forgotten by society; rather, he upheld the divine command to support what is right. This act of sincerity and submission is confirmed in the Hadiths recorded in Sahih Bukhari, numbers 3667 and 3668. Far from diminishing his status, this decision only elevated the honour and esteem of Umar, may Allah be pleased with him, in the eyes of the community—a truth evident to all who are acquainted with Islamic history. People must reflect deeply upon this reality, reform their attitudes, and commit themselves to supporting others in good, regardless of who initiates the effort. Fear of being forgotten must never deter one from fulfilling this duty. Those who obey Allah, the Exalted, will never be forsaken in either this world or the next. On the contrary, their dignity and recognition will only increase in both worlds.

The Holy Prophet Musa, peace be upon him, then makes it clear that the foundation of succeeding in both worlds is the obedience of Allah, the Exalted. Chapter 20 Taha, verses 33-34:

“That we may glorify You much. And remember You much.”

As the Holy Prophet Musa, peace be upon him, would inevitably face difficulties during his mission, glorifying Allah, the Exalted, by not attributing anything negative to Him, such as the difficulties one faces which have been decreed by Allah, the Exalted, is a vital part of obeying Allah, the Exalted. The one who fails to glorify Allah, the Exalted, correctly will inevitably attribute negative things to Him, especially, when they face difficulties. This will prevent them from obeying Him by correctly using the blessings He has granted them as outlined in Islamic teachings. As a result, they will fall into an unbalanced mental and physical state, misplacing everything and everyone within their life, and neglecting adequate preparation for their accountability on the Day of Judgement. Such negligence inevitably leads to stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. In order to avoid this outcome one must glorify Allah, the Exalted, by not attributing negative things to Him, such as the difficulties one faces, which have been decreed by Him. Instead, they must understand that everything Allah, the Exalted, chooses for them is best, even if the wisdoms behind His choices are hidden from them. Chapter 2 Al Baqarah, verse 216:

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

This will ensure they remember and obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will enable them to attain a balanced mental and physical state, while correctly placing everything and everyone within their life in accordance with divine wisdom. In doing so, they will also adequately prepare for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind and success in both this world and the Hereafter. Therefore,

the root of all success and peace of mind in both worlds is glorifying and practically remembering Allah, the Exalted. Chapter 20 Taha, verses 33-34:

“That we may glorify You much. And remember You much.”

In addition, one must remember Allah, the Exalted, in the correct manner by fulfilling the three levels of His remembrance. The first level is to remember Allah, the Exalted, internally and silently. This includes purifying one's intention so that every action is performed solely for His pleasure. The second level is to remember Allah, the Exalted, through the tongue. This entails speaking in ways that are pleasing to Him or, when one has nothing good to say, remaining silent. As confirmed in a Hadith found in Sahih Muslim, number 176, silence in such circumstances is itself a virtuous deed and thus a form of remembrance of Allah, the Exalted. The highest and most effective level of remembrance is to remember Allah, the Exalted, through one's actions. This is realised by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who achieves this level employs the blessings they have been granted in ways that are pleasing to Allah, the Exalted. Attaining this, however, requires acquiring and acting upon Islamic knowledge, which is the root of all goodness and the foundation of success in both worlds. Those who remain confined to the first two levels will indeed receive reward in proportion to their intention, yet they are unlikely to strengthen their faith and piety unless they progress to the third and highest level of remembrance. The one who fulfils all three levels has been promised peace of mind and body in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 13 Ar Ra'd, verse 28:

"...Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

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

Sadly, many people, despite fulfilling their obligatory duties and engaging in voluntary acts of worship, overlook the higher levels of remembering Allah, the Exalted. As a result, they deprive themselves of the inner tranquility that remembrance is meant to cultivate. Their worship and good deeds, while meritorious, do not yield the full peace of mind and heart that comes from integrating remembrance into intention, speech, and action. True serenity in this world is attained only when all dimensions of remembrance are observed in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As Allah, the Exalted, knows the intentions, speech and actions of people, He is fully aware of who remembers Him correctly and who does not, and

will therefore hold each one accountable accordingly. Chapter 20 Taha, verse 35:

“Indeed, You are of us ever Seeing.”

After fulfilling the requests of the Holy Prophet Musa, peace be upon him, Allah, the Exalted, reminded him of His previous favor of protecting him in an impossible situation, thereby inspiring him to remain firm on his mission knowing Allah, the Exalted, would ensure his protection and success. Chapter 20 Taha, verses 37-39:

“And We had already conferred favor upon you another time. When We inspired to your mother what We inspired. ‘Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.’ And I bestowed upon you love from Me that you would be brought up under My eye.”

Generally speaking, it is vital to reflect on one’s past experiences and the experiences of others, such as the Holy Prophets, peace be upon them, and how Allah, the Exalted, blessed them with mercy and blessings, despite their past difficulties as it will inspire them to remain firm on the obedience of Allah, the Exalted, at all times, knowing He always chooses what is best for them and will provide them with support and peace of mind, irrespective of the difficulty they are facing. Chapter 2 Al Baqarah, verse 216:

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

And chapter 65 At Talaq, verse 2:

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

It is essential to acknowledge that divine assistance does not necessarily correspond with individual inclinations. Instead, it unfailingly manifests according to the boundless knowledge and perfect wisdom of Allah, the Exalted. Accordingly, such assistance is bestowed at the most opportune moments and in the most advantageous forms for each person, even when its underlying wisdom remains concealed from immediate perception.

As Pharoah was killing newborn males that were born to the children of Israel, the mother of Musa, peace be upon him, was inspired to place him into a chest and to cast it into the river in order to protect him from Pharoah's soldiers. The Holy Prophet Musa, peace be upon him, eventually reached the palace of Pharaoh, where, Pharaoh's wife convinced her husband to adopt him as their son. Allah, the Exalted, placed great love in the Holy Prophet Musa, peace be upon him, whereby anyone who saw him would fall

in love with him, thereby protecting him from Pharoah's plan of killing the newborn males born to the children of Israel. Chapter 20 Taha, verses 38-39:

"When We inspired to your mother what We inspired. 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye."

And chapter 28 Al Qasas, verse 9:

"And the wife of Pharaoh said, '[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.' And they perceived not."

This highlights the importance of remaining steadfast in the obedience of Allah, the Exalted, by utilising 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, even when one is surrounded by a non-Islamic environment. The example of the Holy Prophet Musa, peace be upon him, is particularly striking in this regard. It is well known that he was raised in the palace of Pharaoh, a place rife with corruption and evil practices. Yet, despite being exposed to such an environment, he remained unaffected and adhered to noble character

throughout his life. Although he was divinely protected from negative influence, people are nevertheless required to follow his example by remaining firm upon the truth. Chapter 28 Al Qasas, verse 14:

“And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.”

In the present age, Muslims have spread across the world and integrated into diverse societies and cultures. While Islam teaches respect for the customs and opinions of other communities, it does not permit the adoption of practices that contradict its teachings. Sadly, many Muslims have failed to remain steadfast upon the principles of Islam when integrating with other societies. As a result, they have fused non-Islamic customs with Islamic practices to such an extent that, in many cases, the distinction between the two has become blurred. A clear example of this can be observed in many modern-day Muslim weddings, where cultural practices often overshadow Islamic guidance. Just as the Holy Prophet Musa, peace be upon him, did not adopt the practices of Pharaoh's household despite being raised in his palace, Muslims must adhere to the teachings of Islam irrespective of where they live. This was also the attitude of the Companions, may Allah be pleased with them, who travelled to distant lands yet consistently upheld the teachings of Islam.

History itself testifies that the more Muslims adopt non-Islamic practices, the less they act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such an

attitude inevitably leads to misguidance, for Allah, the Exalted, accepts only those deeds that are rooted in these two sources of guidance. This principle is confirmed in a Hadith found in Sunan Abu Dawud, number 4606. Chapter 3 Alee Imran, verse 85:

"If anyone seeks a religion other than Islam, it will not be accepted from him: he will be one of the losers in the Hereafter."

Furthermore, the Holy Prophet Musa, peace be upon him, was raised in the palace of Pharaoh and did not flee from it, until his life was in danger, despite it being an unislamic environment. Generally speaking, in this age of widespread tribulations, to which Muslims are constantly exposed, some argue that the solution lies in physical withdrawal—such as migrating to an Islamic country or isolating one's family through homeschooling. While such measures may provide a degree of protection, they are not the ultimate solution. The problem with adopting an "escape mentality" is that unless one were to retreat permanently into an isolated cave with their family, it is impossible to avoid temptations and trials altogether. Inevitably, a Muslim will encounter them in some form. For instance, while single-gender schools may yield better results than mixed institutions, a student will eventually encounter the opposite gender in life. In the age of social media, temptations can even reach a person within the confines of their own bedroom. Likewise, even if a family were to relocate to an Islamic country—an increasingly difficult prospect in modern times—they would still face tribulations, for every society has its own challenges. Indeed, even pilgrims and travelers witness injustice and wrongdoing in the sacred cities of Makkah and Madinah.

It is also observed that Muslims who migrate from more traditional societies to the West often fall more deeply into sin than those born and raised there. Having lived previously in more restricted environments, they are overwhelmed when suddenly confronted with temptations, whereas those accustomed to such surroundings may be better equipped to resist them. This demonstrates that an escape mentality is neither practical nor sustainable in the present age.

The true key to overcoming tribulations, as emphasised in Islam, lies in cultivating strong faith through learning and acting upon Islamic knowledge, and instilling this attitude in the next generation. Strong faith ensures that a Muslim remains steadfast in the face of temptations, regardless of their environment, by consistently using the blessings granted to them in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This education provides young Muslims with an understanding of the wisdom behind Islamic prohibitions. An escape mentality may restrict access to temptations temporarily, but it does not instil conviction. It is akin to a criminal confined in prison: once released, they return to crime unless they have been reformed through education. Similarly, a young Muslim with natural desires, when deprived of proper understanding, is likely to falter when tested.

When a person is merely told of a prohibition without being taught its wisdom, they are less likely to adhere to it and more vulnerable to deception. By contrast, one who understands the rationale behind a prohibition is far more likely to remain steadfast. For example, the individual who knows the harms of alcohol—its destructive effects on physical and mental health, its link to crime, violence, and financial ruin, and its capacity to destroy families and

lives—is more likely to abstain than one who only knows it is forbidden without understanding why.

Thus, while Muslims should take practical steps to minimise exposure to tribulations, they must recognise that the primary solution lies in education: learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, one gains insight into the wisdom behind prohibitions and strengthens their faith, ensuring obedience to Allah, the Exalted, under all circumstances. This obedience, in turn, entails using the blessings one has been granted in ways pleasing to Him, thereby securing peace and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After he was adopted by Pharoah, Allah, the Exalted, forbade the Holy Prophet Musa, peace be upon him, from drinking milk from any woman except his mother. As a result, his sister directed Pharoah's people to their mother, while they were unaware of their relationship to the Holy Prophet Musa, peace be upon him. As a result, Allah, the Exalted, fulfilled his promise of safely returning the Holy Prophet Musa, peace be upon him, to his mother, a task which seemed impossible. Chapter 28 Al Qasas, verse 12:

“And We had prevented from him [all] wet nurses before...”

And chapter 20 Taha, verse 40:

“When your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve...”

As discussed earlier, as long as one remains firm on the obedience of Allah, the Exalted, like the mother of the Holy Prophet Musa, peace be upon him, they will obtain peace of mind and divine aid in every situation, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if this seems impossible at the time.

Allah, the Exalted, then mentioned another favour He granted the Holy Prophet Musa, peace be upon him, in order to strengthen his resolve to fulfil his mission. Chapter 20 Taha, verse 40:

“...And you killed someone, but We saved you from grief...”

The Holy Prophet Musa, peace be upon him, physically intervened between an Egyptian soldier who appeared to be oppressing an innocent man, and

as a result, the Egyptian soldier was accidentally killed. Chapter 28 Al Qasas, verses 15-17:

“And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, “This is from the work of Satan. Indeed, he is a manifest, misleading enemy.” He said, “My Lord, indeed I have wronged myself, so forgive me,” and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, “My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.””

The first thing to note is that the Holy Prophet Musa, peace be upon him, admitted his hastiness when getting involved by mentioning the Devil, as the Devil always encourages people to act with haste instead of thinking things through before acting. In fact, in a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, advised that deliberation is from Allah, the Exalted, while hastiness is from the Devil.

This teaching is of great importance, as many people who perform abundant righteous deeds end up diminishing their reward through hastiness. For instance, a person may utter harmful words in a moment of anger, which could ultimately lead them to ruin on the Day of Judgement. This danger has been explicitly warned about in a Hadith found in Jami At Tirmidhi, number 2314.

Indeed, the vast majority of sins and difficulties—such as disputes, conflicts, and regrets—arise because people fail to think matters through, acting instead in haste. A true sign of intelligence is to think before speaking or acting, proceeding only when one is confident that their words or actions are good and beneficial, both in worldly and religious matters.

While a person should not delay in carrying out righteous deeds, they must still exercise thoughtful consideration before acting. This is because a deed performed hastily, without fulfilling its proper conditions and etiquettes, may yield no reward. For this reason, one should only proceed in any matter after giving it due reflection.

The one who adopts this manner of conduct will not only minimize their sins and increase their obedience to Allah, the Exalted, but will also reduce the difficulties they encounter in life, including arguments, disagreements, and unnecessary hardships.

In addition, the Holy Prophet Musa, peace be upon him, took responsibility for his mistake and therefore sincerely repented. Sincere repentance always saves one from the stress and trouble of sins. Chapter 20 Taha, verse 40:

“...And you killed someone, but We saved you from grief...”

And chapter 28 Al Qasas, verses 16-17:

“He said, “My Lord, indeed I have wronged myself, so forgive me,” and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, “My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.””

Sincere repentance requires genuine remorse for the sin, seeking the forgiveness of Allah, the Exalted, and, where possible, the forgiveness of anyone who has been wronged—provided doing so does not lead to further harm. It entails a firm and sincere resolve never to repeat the same or similar sin, alongside rectifying any rights that have been violated, whether in relation to Allah, the Exalted, or to people. True repentance is further demonstrated by ongoing obedience to Allah, the Exalted, through the correct use of the blessings He has granted in accordance with Islamic teachings. This will enable them to attain a balanced mental and physical state, to correctly value everything and everyone in their life, and to adequately prepare for their accountability on the Day of Judgement. Such conduct ultimately leads to peace of mind in both this world and the Hereafter. Chapter 20 Taha, verse 40:

“...And you killed someone, but We saved you from grief...”

In addition, unlike the Devil, the Holy Prophet Musa, peace be upon him, took responsibility for his mistake. A person must refrain from adopting the mindset of evading responsibility and placing blame on others. Those who refuse to acknowledge their own faults will never progress in character; instead, they will persist in misusing the blessings granted to them. This negligence leads to a state of mental and physical imbalance, the misplacement of priorities, and neglect in preparing for accountability on the Day of Judgement. As a result, such individuals will face stress, hardship, and difficulty in both worlds, regardless of any fleeting worldly luxuries they may enjoy. Furthermore, a refusal to take responsibility prevents the fulfillment of people's rights, spreading harm and corruption within society. Excuses and blame-shifting will never be accepted by Allah, the Exalted, in this life or the Hereafter. Indeed, as highlighted in the Holy Quran, Allah, the Exalted, will not even accept people's attempts to attribute their sins to the Devil, despite his continuous efforts to lead them astray. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will certainly be held accountable for his own sins, no person will be able to transfer the burden of their misdeeds onto him. This is because the Devil possesses no authority to compel anyone toward misguidance; his role is limited to extending an invitation. Those who freely

accept that invitation and choose disobedience have no one to blame but themselves.

After the accident killing of the Egyptian soldier, the Holy Prophet Musa, peace be upon him, was forced to migrate empty handed from Egypt as the Egyptian authority desired to kill him in retaliation. Chapter 28 Al Qasas, verses 20-21:

"And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors." So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people.""

And chapter 20 Taha, verse 40:

"...and tried you with a [severe] trial..."

As this world is place of tests, one should avoid adopting the ignorant attitude whereby they believe they should not face any difficulties. All people will be tested with times of ease and times of difficulty, just like the Holy Prophets,

peace be upon them, were tested, despite being the most beloved servants of Allah, the Exalted. Chapter 21 An Anbiya, verse 35:

“...And We test you with evil and with good as trial; and to Us you will be returned.”

In order to remain firm on the obedience of Allah, the Exalted, in every situation, they must adopt strong faith. Strong faith is essential for maintaining consistent obedience to Allah, the Exalted, across all circumstances, irrespective of whether they are favourable or challenging. This profound conviction is cultivated through the comprehensive understanding and practical application of the explicit guidance and teachings presented in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred teachings emphasize that genuine obedience to Allah, the Exalted, culminates in tranquillity and success in both this life and the hereafter. Conversely, individuals who lack a thorough understanding of Islamic principles may possess a diminished faith, rendering them more susceptible to deviating from divine commands, particularly when personal inclinations conflict with religious guidance. This deficit in knowledge can obscure the realization that prioritizing the will of Allah, the Exalted, over one's desires is the pathway to true, comprehensive peace in both worlds. Consequently, it is imperative for individuals to fortify their faith through dedicated pursuit and implementation of Islamic knowledge, thereby ensuring unwavering obedience to Allah, the Exalted, at all times. This commitment encompasses the proper utilization of all granted blessings in accordance with Islamic teachings, ultimately leading to peace of mind in both worlds through optimal mental and physical well-being and the correct prioritization of all facets of life. In the case of the Holy Prophet Musa, peace be upon him, as he remained firm on the obedience of

Allah, the Exalted, he was granted safety, security and peace of mind in Madyan, after migrating from Egypt. Chapter 20 Taha, verse 40:

“...And you remained [some] years among the people of Madyan...”

All of the stages of the life of the Holy Prophet Musa, peace be upon him, was training him to receive and fulfil his prophetic mission. Chapter 20 Taha, verse 40:

“...Then you came [here] at the decreed time, O Moses.”

Generally speaking, it is important to understand that every experience one faces in this world, specifically those that are beyond the control of a person, such as becoming sick or the death of a beloved, have been specifically chosen for them. These experiences are primarily a test: whether or not they will remain grateful to Allah, the Exalted, in times of ease and patient in times of difficulty, but they also serve as mental training to deal with the responsibilities of life and the future experiences they are destined to face. Therefore, one must not dwell on the difficulties they face in life and instead learn the necessary lessons from it and move forward to the next stage of life while maintaining their obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. As long as they behave in this manner they will move from one stage to the next with an abundant reward and peace of mind, through obtaining a balanced mental

and physical state and through correctly placing everything and everyone within their life. But the one who constantly questions and criticizes the destined situations they face, which are beyond their control, will inevitably misuse the blessings they have been granted. As a result, they will fall into an unbalanced mental and physical state, misplace everything and everyone in their life, and fail to adequately prepare for their accountability on the Day of Judgement. This, in turn, will bring about stress, hardship, and difficulties in both worlds, even if they appear to enjoy certain worldly luxuries.

In addition, as Allah, the Exalted, created, sustains and holds all people accountable in both worlds, they do not have a right to complain about His choices. Chapter 20 Taha, verse 41:

“And I produced you for Myself.”

And chapter 51 Adh Dhariyat, verse 56:

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

Before one can worship Allah, the Exalted, they must first recognise Him, for it is not possible to obey someone without knowledge. Furthermore, people must learn how to worship Allah, the Exalted, before they can fulfil this duty

correctly. Thus, knowledge precedes worship. This is why, in a Hadith recorded in Sunan Ibn Majah, number 224, the Holy Prophet Muhammad, peace and blessings be upon him, declared that seeking beneficial knowledge is an obligation upon every person. Without knowledge, one can never worship Allah, the Exalted, in the proper manner. Indeed, a few deeds performed with knowledge are far superior to many deeds performed incorrectly due to ignorance. As Allah, the Exalted, is the Creator of mankind, none has the right to be served and worshipped except Him. If an employer readily dismisses an employee for neglecting the duties for which they were hired, how much more serious is it to abandon the worship and service of Allah, the Exalted, when He alone created and sustains the entire creation? All of humanity has been granted free will and the capacity to obey and worship Allah, the Exalted. Moreover, He does not command anything beyond human ability, but only that which lies within their reach. Chapter 2 Al Baqarah, verse 286:

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

Thus, every individual must ultimately decide whether they wish to fulfil the very purpose of their creation, thereby attaining true peace of mind and body in this world and everlasting success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

Or they can reject and ignore it whereby they persist on misusing the blessings they have been granted. In this world, such an attitude prevents a person from attaining a balanced mental and physical state and causes them to misplace everything and everyone within their life. Consequently, all aspects of their existence—family, friends, career, and wealth—become sources of stress rather than comfort. If they persist in disobeying Allah, the Exalted, they begin to assign blame to the wrong causes and people, such as their spouse, for their inner turmoil. When they sever ties with those who are in fact a source of goodness, their condition only worsens, plunging them deeper into mental instability until they fall into depression, substance addiction, and even suicidal tendencies. This outcome is clearly observable in those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries, often suffer from profound mental health issues. Their misguided attitude not only deprives them of peace in this life but also prevents them from preparing for their accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far more severe. 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.""

Just as a device, such as a mobile phone, which fails to fulfil its primary purpose is eventually discarded, so too will people be discarded in this world and on the Day of Judgement into Hell if they fail to fulfil the very purpose of their existence.

It is essential to recognise that worship refers to obedience to Allah, the Exalted. This entails employing 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. Such obedience encompasses every aspect of a person's intentions, speech and actions. It incorporates both the duties owed directly to Allah, the Exalted—such as offering the obligatory prayers—and the duties owed to His creation, such as treating others in the manner one wishes to be treated.

Those who obey Allah, the Exalted, will be granted peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, while those who disobey Him will face the severest punishment in this world and the Hereafter. In fact, in a divine Hadith recorded in Jami At Tirmidhi, number 2466, the Holy Prophet Muhammad, peace and blessings be upon him, narrates from Allah, the Exalted, who declares that if a person busies themselves in worshipping Him through sincere obedience, He will fill their heart with richness and remove their poverty. But if they turn away from His worship and obedience, Allah, the Exalted, will fill their life with problems and not remove their poverty.

It must also be noted that Allah, the Exalted, is in no need of His creation. As clearly stated in a Hadith found in Sahih Muslim, number 6572, people benefit only themselves through their good deeds, as such good deeds lead to peace of mind in both worlds, and they harm only themselves through their sins, as they will be held accountable for them in both worlds. The infinite majesty and status of Allah, the Exalted, remain unchanged, regardless of whether the entire creation worships Him or not. He alone is the Creator and the Provider, while people are utterly dependent upon Him. Whoever realises this truth and sincerely obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, fulfils the very purpose of their creation and will thereby be granted peace of mind and body in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After equipping the Holy Prophets Musa and Harun, peace be upon them, with mental resolve and His miraculous signs, Allah, the Exalted, commanded them to invite Pharaoh towards right guidance, as he persisted on misusing the blessings Allah, the Exalted, granted him, such as his power, thereby causing the spread of corruption and injustice in his nation. Chapter 20 Taha, verses 42-43:

“Go, you and your brother, with My signs and do not slacken in My remembrance. Go, both of you, to Pharaoh. Indeed, he has transgressed.”

Allah, the Exalted, reminded both of them of the key to success and peace of mind in both worlds: the remembrance of Allah, the Exalted, which

consists of three levels. The initial level of remembering Allah, the Exalted, involves internal and silent contemplation. This includes the essential act of correcting one's intention so that all actions are performed solely to gain the pleasure of Allah, the Exalted. The second level is the verbal remembrance of Allah, the Exalted, which is achieved by speaking in a manner that is pleasing to Him or by maintaining silence. As mentioned in a Hadith recorded in Sahih Muslim, number 176, remaining silent when one has nothing good to say constitutes a virtuous deed and is thus a component of the remembrance of Allah, the Exalted. The paramount and most effective method for strengthening one's spiritual bond with Allah, the Exalted, is the practical remembrance through one's physical actions. This is accomplished by fulfilling His commands, diligently refraining from His prohibitions, and meeting destiny with perseverance and patience, in alignment with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The individual who attains this level will utilize the blessings granted to them in ways that are agreeable to Allah, the Exalted. However, achieving this state necessitates the acquisition and application of Islamic knowledge, which is the foundational source of all goodness and success in both this world and the hereafter.

Individuals who restrict their practice to the first two levels will certainly receive recompense based on their intentions. Nevertheless, significant growth in the strength of their faith and piety is unlikely unless they transition to the third and highest degree of the remembrance of Allah, the Exalted. The person who successfully fulfils all three of these levels has been promised complete peace of mind and body in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 13 Ar Ra'd, verse 28:

“...Unquestionably, by the remembrance of Allah do hearts find peace.”

And chapter 16 An Nahl, verse 97:

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

Despite Pharoah behaving as an oppressive tyrant, who declared Godhood, Allah, the Exalted, commanded the Holy Prophets Musa and Harun, peace be upon them, to invite him towards right guidance in a gentle and loving manner. Chapter 20 Taha, verse 44:

“And speak to him with gentle speech that perhaps he may be reminded or fear.”

The beauty of Islam is manifested in gentleness. This quality was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in numerous Hadiths, including one recorded in Sunan Ibn Majah, number 3689. The Holy Quran itself testifies that the Companions, may Allah be pleased with them all, were drawn to him and lovingly accompanied him because of his gentleness and soft nature. His character demonstrated that

true strength lies not in harshness or severity, but in compassion, patience, and kindness, which soften hearts and inspire sincere devotion. Chapter 3 Alee Imran, verse 159:

“So by mercy from Allah you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”

The Arabs were once infamous for their harshness of heart, yet through the soft temperament of the Holy Prophet Muhammad, peace and blessings be upon him, their hardened hearts were transformed. By adopting his quality of gentleness, they themselves became beacons of guidance for the rest of mankind. It is for this reason that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4809, that whoever is deprived of gentleness is, in reality, deprived of all good. Chapter 3 Alee Imran, verse 103:

“...And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

This serves as a clear message to all people that they must cultivate a gentle and constructive mindset rather than a harsh and destructive one. Their aim should be to unite people and strive to benefit others, not to spread controversy and division within society. A practical example of this principle

can be observed in one's attitude towards children. Parents who adopt a gentle and compassionate approach towards their children have a far greater positive impact on them than those who employ harshness and severity.

Sadly, some individuals, through their harsh attitudes, push people further away from Islam, thereby contradicting the very traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A striking example of his gentleness is found in the incident when an uneducated Bedouin urinated in the Mosque. When the Companions, may Allah be pleased with them all, wished to punish him, the Holy Prophet Muhammad, peace and blessings be upon him, forbade them and instead gently explained to the man the etiquettes of being in a Mosque. This incident, recorded in Sunan Ibn Majah, number 529, demonstrates how his soft approach had a transformative and positive effect on the Bedouin.

This essential characteristic of gentleness is also emphasised repeatedly in the Holy Quran. For instance, even though Pharaoh arrogantly claimed to be the highest Lord, Allah, the Exalted, commanded the Holy Prophets Musa and Harun, peace be upon them, to invite him towards guidance using gentle and kind speech. This illustrates that even in the face of extreme arrogance and hostility, the divine command was to employ gentleness, for it is through softness of speech and compassion of heart that truth penetrates and transforms. Chapter 20 Taha, verses 43-44:

“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear.”

Children and even animals respond instinctively to the language of gentleness. How then can an adult not be guided correctly when this quality is adopted in inviting them towards Islam and goodness? For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith recorded in Sahih Muslim, number 6601, that Allah, the Exalted, is kind and gentle according to His infinite majesty, and He loves that His creation deal with one another in gentleness. Sadly, many falsely believe that gentleness is a sign of weakness. In reality, this is nothing but a deception of the Devil, who seeks to turn people away from Islam by encouraging harshness and severity in place of compassion and mercy.

As Pharoah always feared losing his leadership and influence, the Holy Prophets Musa and Harun, peace be upon them, feared that he would rush to judgement without giving them a chance to prove the truthfulness of their message. Chapter 20 Taha, verse 45:

“They said, “Our Lord, indeed we are afraid that he will hasten against us...””

Generally speaking, one must always avoid rushing to judgements in both worldly or religious situations. Instead, they must assess each situation they encounter based on evidence and knowledge and then make a logical decision in line with evidence and knowledge and not in line with their desires or the desires of others. Right guidance in both worldly and religious situations is not possible when one fails to adopt this method.

In addition, as Pharoah feared losing his leadership and influence, the Holy Prophets Musa and Harun, peace be upon them, also feared that even if he granted them the opportunity to prove the truthfulness of their message to him, he would still harm them, even if he was convinced of their message, thereby preventing them from inviting the rest of the society towards right guidance. Chapter 20 Taha, verse 45:

"They said, "Our Lord, indeed we are afraid that he will hasten against us or that he will transgress.""

A consistent pattern emerges when an individual adopts a course of conduct distinct from the prevailing social standards, particularly one cantered on devotion to a higher religious authority. This divergence, especially when anchored in spiritual principles, can frequently elicit feelings of unease or inadequacy among observers whose own decisions may be primarily guided by personal inclinations. This internal dissonance often precipitates outward disapproval or resistance, which is frequently encountered within the individual's intimate social spheres, including family. Such friction is not necessarily a judgment on the sincerity of the individual's commitment, but rather a reaction to the perceived challenge that disciplined adherence poses to the surrounding community's chosen lifestyle and established values. Consequently, firm devotion to religious tenets often encounters pushback, notwithstanding the moral and spiritual integrity of that commitment.

Moreover, modern cultural forces, including digital media, fashion trends, and dominant societal conventions, impose substantial pressure on those committed to upholding particular religious values. The active practice and promotion of such a belief system are sometimes characterized as obstacles to professional advancement, social acceptance, and public approval. Furthermore, institutions and industries that are subject to critique from a religious perspective may actively resist the integration of its principles, thereby discouraging adherence. This resistance has demonstrably contributed to the amplification of critical or adversarial sentiments, particularly across various digital and social communication channels.

Adherents of faiths that advocate for moderation in personal desires and the correct utilization of the blessings they have been granted often face confrontation from those who engage in unrestrained conduct, following impulses characterized as purely animalistic. These individuals frequently attempt to discourage others from embracing the faith, promoting instead a worldview governed by unchecked gratification. Critics often focus on specific, visible aspects of religious practice, such as the prescribed attire for women, in an attempt to undermine the faith's credibility and attractiveness. Nevertheless, astute scrutiny reveals the superficiality of these objections, which often arise from a deeper discomfort with the religious emphasis on self-control. For example, while religious dress may be subject to intense scrutiny, comparable institutional uniforms worn across professions such as law enforcement, the military, medicine, academia, or corporate life typically receive little objection. This selective focus exposes the inherent inconsistency and lack of substantive reasoning in the critiques. Ultimately, it is the fundamental doctrines of the faith and the disciplined conduct of its followers that provoke opposition, leading detractors to malign the religion through various means. Chapter 20 Taha, verse 45:

“They said, “Our Lord, indeed we are afraid that he will hasten against us or that he will transgress.””

Unwavering obedience to Allah, the Exalted, is crucial for cultivating a profound sense of peace of mind and shielding individuals from detrimental external influences, even if this protection is not immediately apparent. Such steadfastness ensures the appropriate utilization of all granted blessings, fostering balance in both mental and physical states. It further enables the proper organization of all aspects of life while simultaneously preparing for accountability on the Day of Judgement. In this manner, obedience promotes tranquillity in both this world and the hereafter. Consequently, those who remain steadfast are correctly guided through all situations—whether easy or challenging—thereby enhancing inner peace and securing immeasurable rewards and divine aid. Chapter 20 Taha, verse 46:

“[Allah] said, “Fear not. Indeed, I am with you both; I hear and I see.”

And chapter 65 At Talaq, verse 2:

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

Divine intervention, it must be recognized, does not necessarily correspond with individual desires or predilections. Rather, this assistance is invariably granted in accordance with the boundless knowledge and perfect wisdom of the Exalted. Consequently, such aid is bestowed at the most opportune moments and in the most advantageous forms for each person, even when the rationale behind its timing and nature remains obscured from immediate human understanding. Chapter 2 Al Baqarah, verse 216:

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

Maintaining such steadfastness necessitates cultivating strong faith. Strong faith is indispensable for remaining devoted to Allah, the Exalted, under all circumstances, and it is nurtured through a deep understanding and practical application of the clear teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred teachings demonstrate that genuine obedience yields true peace in both this life and the hereafter. Conversely, those who lack knowledge of Islamic principles possess fragile faith, making them more prone to deviate from obedience, particularly when personal desires conflict with divine guidance. This deficiency can obscure the understanding that surrendering personal desires in favour of the commands of Allah, the Exalted, is essential for attaining true peace. Therefore, it is vital to strengthen faith through the acquisition and application of Islamic knowledge, ensuring continuous obedience to Allah, the Exalted. By employing one's blessings in accordance with Islamic teachings, an individual can achieve a balanced state of mind and body and appropriately organize every aspect of their life.

In contrast, choosing to disregard the commands of Allah, the Exalted, in pursuit of the approval of others results in a loss of inner peace. Such behavior fosters the misuse of the blessings one has been granted, creating mental and physical disorder, misaligning priorities and relationships, and hindering adequate preparation for accountability on the Day of Judgement. Consequently, this path leads to stress and adversity in both this life and the hereafter, regardless of any material comforts one may possess.

As the children of Israel were the muslims of their time, the mission of the Holy Prophets Musa and Harun, peace be upon them, involved liberating them from the slavery of Pharoah, who subjected to them harsh treatment out of fear they may rebel against him. Chapter 20 Taha, verse 47:

“So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them...’”

The Holy Prophet Musa, peace be upon him, was raised by Pharoah for many years and he was therefore already convinced of his Prophethood, as he maintained purity of character despite being raised in an immoral place, just like the non-muslims of Mecca were convinced of the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, as they had spent forty years with him prior to his announcement of Prophethood. Chapter 10 Yunus, verse 16:

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

Despite this evidence, the Holy Prophets Musa and Harun, peace be upon them, were still prepared to show the miraculous signs Allah, the Exalted, granted the Holy Prophet Musa, peace be upon him, as further evidence of their Prophethoods. Chapter 20 Taha, verse 47:

“...We have come to you with a sign from your Lord...”

They then invited Pharoah and his leaders towards right guidance, which involved correctly using the blessings Allah, the Exalted, had granted them, promising them 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 20 Taha, verse 47:

“...And peace will be upon he who follows the guidance.”

Generally speaking, regardless of the advancements a society may achieve, and irrespective of the knowledge acquired across various fields—including

the mental and physical aspects of people—it remains unattainable for humanity to formulate a code of conduct that is entirely aligned with human nature and accommodates all possible circumstances, conditions, and scenarios encountered throughout existence. This endeavour is fundamentally impossible because humanity is continuously uncovering new insights into specific components of human existence, such as the functions of the different regions of the human brain. This demonstrates that sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on an individual and societal level is currently, and will remain, out of human reach. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of justice and peace within society. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen.

But as obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. In this world, such an attitude prevents an individual from attaining a balanced mental and physical state, and causes them to misplace the priority and value of everything and everyone within their life. Consequently, all aspects of their existence—

including family, friends, career, and wealth—become sources of stress rather than comfort. Should the individual persist in disobeying Allah, the Exalted, they often begin to assign blame for their inner turmoil to the wrong causes and people, such as their spouse. By distancing themselves from those who are, in fact, sources of goodness, they only worsen their condition, increasing their vulnerability to mental instability until they descend into depression, substance addiction, and even suicidal tendencies. This negative outcome is clearly observable in those who persist in misusing the blessings they have been granted, such as the rich and famous who, despite enjoying worldly luxuries, often suffer from profound mental health issues. Their misguided attitude not only deprives them of peace in this life but also prevents them from adequately preparing for their accountability on the Day of Judgement. Consequently, their punishment in the Hereafter will be far more severe. Chapter 20 Taha, verse 48:

“Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.”

In order to prevent others from accepting faith, Pharoah began debating with the Holy Prophet Musa, peace be upon him, perhaps fearing rebellion amongst his people if he simply dismissed his message and ignored him. Chapter 20 Taha, verses 49-50:

“[Pharaoh] said, 'So who is the Lord of you two, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature...’”

It is commonly understood and accepted that an individual who owns an object has the right to use that object however they please. Given that Allah, the Exalted, created, owns, and sustains everything within the universe, including all people, it follows logically that He alone determines what should and should not occur within the universe. Therefore, it is only reasonable and just for an individual to obey Allah, the Exalted, as He maintains absolute ownership over the entire universe, including the individual themselves.

In addition, the concept of evolution often involves mutation, which, by its nature, implies an element of imperfection or chance. Conversely, when one observes the countless species in existence, one finds that they have been created in a perfectly balanced way to thrive within their specific environment. For example, the camel exemplifies this perfect design, having been precisely structured to withstand high temperatures and endure long periods without needing water. This makes it ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

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

The goat provides another example of perfect design, as its body is structured in such a precise way that impurities are perfectly separated from the milk it produces. Any mixing of the two substances would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Each species has been granted a specific lifespan, which serves to prevent one species from completely overcoming others. For instance, flies have a very short lifespan, typically lasting only three to four weeks, yet they lay up to 500 eggs. If their lifespan were significantly longer, the fly population would become disproportionately large, causing them to overwhelm all other species in the world. Conversely, other creatures with a very long lifespan have the capacity to produce only a small number of offspring. This disparity in reproductive rates further allows for their population to be naturally moderated. The precise balance evident in these life cycle differences cannot reasonably be attributed to mere accident, nor can the process of unguided evolution fully account for this inherent order and design. Chapter 20 Taha, verse 50:

“He said, “Our Lord is He who gave each thing its form and nature and then guided [it].””

When one observes the countless animals that populate the earth, each uniquely equipped to seek and obtain its provision without any formal education, it becomes a clear testimony to the wisdom and power of Allah, the Exalted. Every creature, from the smallest insect to the largest beast, is guided in its sustenance and survival by knowledge that has been divinely

instilled within it. This instinct, whether expressed in the migration of birds across continents, the hunting patterns of predators, or the foraging of ants, is not the product of chance but of divine decree. Even if one were to argue that such knowledge is imprinted within their genetic code, this too points unmistakably to the hand of the Creator and Sustainer, Allah, the Exalted. For who, other than the One who fashioned creation, could embed such precise guidance into the very fabric of life? The genetic code itself is a sign of divine artistry, a script written by the Creator to ensure that every creature fulfils its role within the balance of existence. Moreover, animals do not possess the higher faculties of reason and abstract thought that humans have been granted, yet they are able to construct complex and perfectly suited structures. The hive of the bee, the web of the spider, and the nests of birds are marvels of engineering, each designed with precision and purpose. The Holy Quran itself draws attention to this reality in chapter 16 An Nahl, verses 68-69:

“And your Lord inspired to the bee, “Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you].” ...”

Such examples demonstrate that the instinctive behaviour of animals is not random but divinely guided. They act in accordance with the role assigned to them by their Creator, never deviating from the path He has decreed. In this lies a profound lesson for humankind: if creatures without intellect or free will submit so perfectly to the will of Allah, the Exalted, how much more should human beings—endowed with reason, knowledge, and choice—strive to live in obedience to Him?

Thus, the natural world becomes a vast classroom of theology, where every bird in flight, every fish in the sea, and every insect in its colony testifies to the existence, wisdom, and providence of Allah, the Exalted. To reflect upon these signs is to strengthen faith, for they remind the believer that sustenance, guidance, and order flow only from the Creator. Chapter 20 Taha, verse 50:

"He said, "Our Lord is He who gave each thing its form and nature and then guided [it].""

An individual who manages just a few aspects of another person's provision, such as their housing, is considered deserving of gratitude. Therefore, given that Allah, the Exalted, has granted every blessing within this universe to humanity, it is only reasonable and just that people consistently show Him gratitude. Gratitude of the intention involves performing actions solely to gain the pleasure of Allah, the Exalted. Conversely, the person who acts for other reasons will not obtain reward from Allah, the Exalted, a warning articulated in a Hadith found in Jami At Tirmidhi, number 3154. A positive indication of a pure intention is that the individual neither expects nor hopes for any appreciation or compensation from people. Gratitude expressed with the tongue entails speaking only what is good or, alternatively, maintaining silence. Finally, gratitude demonstrated through actions involves utilizing the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Adherence to these forms of gratitude leads to an increase in blessings and ultimately fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and

physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Similarly, when an individual lends something they own to another, it is considered just that the borrower utilize the item according to the wishes of the owner. Allah, the Exalted, granted every blessing a person possesses as a loan, not as an outright gift. Like worldly loans, this divine loan must be repaid. The only means of repaying this loan is to use these blessings in ways that are pleasing to Allah, the Exalted. Conversely, because the blessings of Paradise are bestowed as a gift, individuals will be free to use them entirely as they desire. Chapter 7 Al A'raf, verse 43:

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

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

Chapter 20 Taha, verse 50:

"He said, "Our Lord is He who gave each thing its form and nature and then guided [it].""

It is vital to recognise that Allah, the Exalted, alone possesses the knowledge required to ensure that a person attains a balanced mental and physical state and correctly places everything and everyone within their life. The knowledge of human psychology and physiology possessed by society, despite extensive research, will never suffice to achieve this outcome. Human expertise cannot resolve every challenge that arises in life, nor can it shield a person from all forms of stress, or enable them to order their affairs with perfect justice and wisdom. This limitation is due to the inherent constraints of human knowledge, experience, foresight, and the biases that inevitably accompany them. By contrast, Allah, the Exalted, alone possesses perfect knowledge, and He has granted guidance 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 evident when one observes the difference between those who utilise their blessings in accordance with Islamic teachings and those who do not. For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when such teachings contradict their personal desires. They must emulate the wise patient who accepts the medical advice of their doctor, recognising it to be in their best interest, even when it involves bitter medicines or a strict regimen. Just as such a patient ultimately attains good health, so too will the one who accepts and acts upon Islamic teachings attain true well-being. Yet, there is a profound distinction between the two. In most cases, patients do not understand the science behind the medicines prescribed to them and therefore place blind trust in their doctor. Allah, the Exalted, however, does not call people to blind faith. Rather, He invites them to reflect upon the teachings of Islam so that they may recognise their truthfulness and

appreciate their positive effects in their lives. He desires that people acknowledge the truth of His guidance through clear proofs, not through unthinking acceptance. This, however, requires approaching the teachings of Islam with an open and unbiased mind, free from prejudice and arrogance. Chapter 12 Yusuf, verse 108:

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

As Pharaoh could not argue against the fact that every creature has been created and guided in a perfect and balanced way thereby indicating the Oneness of Allah, the Exalted, he attempted to discourage others from accepting Islam, the religion of all the Holy Prophets, peace be upon them, through angering them against the Holy Prophet Musa, peace be upon him. Chapter 20 Taha, verse 51:

“[Pharaoh] said, “Then what is the case of the former generations?””

Pharaoh desired for the Holy Prophet Musa, peace be upon him, to declare that as long as the former generations disbelieved in the Oneness of Allah, the Exalted, they would enter Hell in the hereafter, thereby discouraging the people listening to their conversation from accepting the truth, through angering them, as the former generations refer to their forefathers. It is obvious to all that when someone is angered there is little chance they will

accept the truth, even if they are convinced of it. But as the Holy Prophet Musa, peace be upon him, understood the plan of Pharoah, he mentioned the forefathers of the people listening to their conversation in a non-offensive way while maintaining the truth. Chapter 20 Taha, verse 52:

"[Moses] said, 'The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.'"

This reply also indicated that Allah, the Exalted, possesses both things required to hold people accountable: the first is the ability to resurrect them, which was indicated earlier when the creative ability of Allah, the Exalted, was discussed, and the second is possessing the knowledge of the intentions, speech and actions of people, which Allah, the Exalted, alone possesses.

Then some further points are mentioned which indicate the Oneness of Allah, the Exalted, and how He alone deserves to be obeyed in every situation.

The terrestrial environment of Earth is characterized by a precisely calibrated configuration that permits the simultaneous cultivation of crops and the erection of structures. A survey of the planet's diverse topographies reveals notable variations in altitude. Areas of high elevation pose inherent difficulties for human habitation due to challenges in access and reduced atmospheric oxygen density. Consequently, the vast majority of the

landscape resides at an optimal altitude, which significantly benefits human activity and settlement. While certain geographical zones present substantial inaccessibility because of their natural features, impeding travel and resource utilization, the Earth's design predominantly facilitates easy accessibility for its inhabitants. Furthermore, the planet is structured so that the natural resources essential for supporting life are readily available to humanity. Specifically, there appears to be a direct relationship between a resource's criticality for human survival and its ease of access. These intricate and beneficial planetary characteristics, and others like them, are unlikely to be the result of random chance, thereby strongly suggesting the intentional presence of a Creator. Chapter 20 Taha, verse 53:

“[It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways...”

The planet's continuous and rapid rotation is moderated by the presence of mountains, which function as geological stabilizers or pegs, ultimately fostering the conditions necessary for life to thrive on Earth. Chapter 16 An Nahl, verse 15:

“And He has cast into the earth firmly set mountains, lest it shift with you...”

Mountain ranges play a critical role in the natural cycle, acting as essential systems for retaining and purifying acidic precipitation, thereby making the

water suitable for agricultural and potable consumption by both human and animal populations. Furthermore, they serve as a consistent source of fresh, purified water that continuously feeds the planet's strategically distributed rivers and streams. Chapter 13 Ar Ra'd, verse 3:

“...and placed therein firmly set mountains and rivers...”

The precise equilibrium of the water cycle is often cited as strong evidence of an intentional Creator. This process entails the evaporation of seawater, its subsequent condensation, and the formation of acidic rainfall. The mountains then function to neutralize this acidity, rendering the water usable. It is asserted that any fundamental disruption to this perfectly calibrated system would inevitably lead to catastrophic outcomes for terrestrial life. Additionally, the volume of rainfall is viewed as being meticulously regulated; insufficient rain causes droughts and famine, while an overabundance results in widespread mass flooding. Chapter 20 Taha, verse 53:

“...and sent down from the sky, rain...”

And 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 configuration of the Earth is established to facilitate the generation of diverse forms of sustenance for all living things. The process of imparting life to an inert seed remains beyond human capability, providing clear evidence of a Creator's underlying authority and control. Chapter 20 Taha, verse 53:

“...and produced thereby categories of various plants.”

The Holy Quran draws attention to a profound natural phenomenon: how the same soil, receiving nourishment from an identical water source, nonetheless yields agricultural produce and fruits of distinctly different qualities or tastes. 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...”

The quality variation observed even among the fruits of a single tree further demonstrates that the final outcome is determined by factors beyond standard agricultural practices.

The precise timing and varying duration of days and nights across the year are optimized to provide maximum human benefit. If days were excessively long, human beings would suffer exhaustion. Conversely, if nights were extended, the time available for essential activities such as earning a livelihood and acquiring knowledge would be insufficient. Should nights be shortened, the necessary rest required for optimal health would be compromised. Moreover, changes to the relative lengths of day and night would negatively impact crop cycles, resulting in a detrimental effect on the sustenance provided to both human and animal populations. Chapter 20 Taha, verse 54:

“Eat [therefrom] and pasture your livestock...”

The harmonious and precise operation of days, nights, and other balanced systems throughout the universe is advanced as clear evidence of the Oneness of the Creator: Allah, the Exalted. The underlying rationale suggests that the existence of multiple deities would inevitably lead to conflicting desires and subsequent chaos or disorder within the cosmos. 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 Taha, verse 54:

“...Indeed, in that are signs for those of intelligence.”

When one reflects upon the universe, countless examples of balance become evident. The Earth, for instance, is positioned at a perfectly balanced distance from the Sun; were it even slightly closer or further away, life would not be sustainable. Likewise, the water cycle—whereby water evaporates from the oceans, condenses in the atmosphere, and returns as rain—is finely balanced to ensure the continuation of life on Earth. The ground itself is created in a balanced manner: soft enough for fragile shoots to penetrate and grow into crops, yet firm enough to support the weight of heavy structures. These and many other examples not only testify to the existence of a Creator but also to the principle of balance that governs His creation.

Yet, amidst this harmony, one observes a striking imbalance in the actions of mankind. Oppressors and tyrants often escape punishment in this world, while countless oppressed individuals endure hardship without receiving their due recompense. Many Muslims who sincerely obey Allah, the Exalted, face trials and difficulties, receiving only a portion of their reward in this life, whereas those who openly disobey Him often enjoy worldly luxuries. Just as

Allah, the Exalted, has established balance in the natural order, so too must there be balance in the reward and punishment of human actions. Since this balance is not fully realised in this world, it must necessarily occur in another time—namely, on the Day of Judgement.

Allah, the Exalted, could choose to reward and punish fully in this world, but from His wisdom is that He grants people repeated opportunities to repent and amend their conduct. Likewise, He does not grant the full reward of the believers here, for this world is not Paradise. Moreover, belief in the unseen—particularly in the full recompense awaiting the faithful in the Hereafter—is a central aspect of faith. Indeed, it is this unseen element that gives faith its true distinction, for believing only in what is perceptible through the senses would not constitute a special act of faith.

Thus, fear of complete punishment and hope in the full reward of the Hereafter serve as powerful motivators, encouraging believers to abstain from sin and to perform righteous deeds. For the Day of Recompense to occur, however, this material world must come to an end, since reward and punishment can only be distributed once the actions of all people have concluded. This necessity indicates that the world will inevitably reach its termination, paving the way for the final judgement.

Reflecting upon these truths strengthens one's conviction in the Day of Judgement and inspires preparation for it. Such preparation lies in 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. By doing so, a person secures peace of mind in this world and

everlasting 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.”

And chapter 20 Taha, verse 55:

“From the earth We created you, and into it We will return you, and from it We will extract you another time.”

Furthermore, denying the possibility of human resurrection on the Day of Judgement is an irrational claim, for numerous examples of resurrection are witnessed throughout the days, months, and years. Allah, the Exalted, revives barren land through rainfall, causing dead seeds to burst forth with life in order to provide sustenance for His creation. In the same way, He can and will give life to the human being—likened to a seed—who is buried in the earth, just as He brings forth the dead seed into a living plant. The changing of the seasons also serves as a clear sign of resurrection. In winter, the leaves of trees wither and fall, leaving them seemingly lifeless, yet with the arrival of spring they return to full vitality. Resurrection is likewise evident within the human body itself, as cells continuously die and are replaced, such as the renewal of skin cells. Even the daily sleep–wake cycle is a reminder

of this truth. Sleep is described as the “sister of death,” for the senses of the sleeper are suspended, and Allah, the Exalted, returns the soul to the body if the person is destined to live on, thereby granting them life once again. These recurring signs in creation are not mere coincidences but deliberate reminders of the reality of resurrection, affirming that the One who revives the earth, renews the body, and awakens the sleeper is fully capable of resurrecting mankind for accountability on the Day of Judgement. Chapter 39 Az Zumar, verse 42:

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

And chapter 20 Taha, verse 55:

“From the earth We created you, and into it We will return you, and from it We will extract you another time.”

As indicated in a Hadith recorded in Sahih Muslim, number 7232, the one who dies in a good state—meaning in the obedience of Allah, the Exalted, by correctly utilising the blessings He has granted in accordance with Islamic teachings—will be resurrected in a good state. Indeed, the manner in which a person dies is a reflection of the life they led. Thus, if one lived in obedience

to Allah, the Exalted, by sincerely 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, then such a person will die in a good state and be raised in a good state. This includes being resurrected alongside the righteous, as they practically followed in their footsteps. This principle is further supported by a Hadith found in Sunan Abu Dawud, number 4031. Accordingly, a person must not tread the path to Hell by disobeying Allah, the Exalted, through misusing the blessings they have been granted, while imagining that they will nevertheless be resurrected in a good state and join the pious in Paradise. Such a belief is self-deception, for resurrection will mirror the reality of one's life, and only those who lived in obedience will be raised in honour. 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 20 Taha, verse 55:

"From the earth We created you, and into it We will return you, and from it We will extract you another time."

This verse also highlights the extremely brief nature of worldly life, as it omits any mention of life on Earth and instead refers only to creation, death, and resurrection. This serves as a reminder that one must not be deceived by false hopes of a long life, for such illusions lead to negligence in obeying Allah, the Exalted, and in preparing for death and accountability on the Day of Judgement. A simple reflection on how one spends an average twenty-four-hour day—how much is devoted to worldly pursuits versus preparation for the Hereafter—reveals this truth clearly. Indeed, false hope of a long life is among the most effective weapons used by the Devil to misguide people. Believing they will live long, many delay preparation for the Hereafter, imagining they will attend to it in the near future. Yet, in most cases, that “near future” never comes, and death arrives while they remain unprepared.

False hope also leads one to postpone sincere repentance and the effort to reform their character, convincing them that ample time remains. It encourages hoarding of worldly possessions, such as wealth, under the illusion that they will be needed during a long earthly life. The Devil instils fear of poverty in old age, deceiving people into thinking they must accumulate excessive wealth to survive when they are no longer able to work. They forget that just as Allah, the Exalted, provided for them in youth, He will provide in old age as well. 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 remarkable that many dedicate decades—sometimes forty years or more—to saving for a retirement that rarely lasts beyond twenty years, yet fail to prepare with the same dedication for the eternal Hereafter.

Islam does not discourage preparing for worldly needs, nor does it prohibit saving for the future. However, such preparation must never overshadow one's duty to prioritize the Hereafter. While most people readily admit that death may come at any time, many still live as though they will remain in this world forever. Indeed, if they were promised eternal life on Earth, they would still not be able to accumulate everything they desire, being restricted by the natural limits of day and night. Countless people have died earlier than expected—yet how few take heed and amend their ways accordingly?

In truth, one of the greatest pains a person will experience at the time of death and in the stages of the Hereafter is the deep regret of having delayed their preparation for eternity. 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 considered foolish if they invested more time and wealth in a house they were to occupy only briefly, while neglecting the house they intended to reside in for a very long time. This serves as a clear example of prioritizing the temporary life of this world over the eternal life of the Hereafter.

People are encouraged to strive for both worldly needs and the Hereafter, but with the understanding that death does not come at a time, situation, or age known to any individual—yet it is certain to come. Therefore, preparation for death and all that follows it must take precedence over preparing for a worldly future that may never arrive. Chapter 20 Taha, verse 55:

“From the earth We created you, and into it We will return you, and from it We will extract you another time.”

Despite the countless signs which indicate the Oneness of Allah, the Exalted, and the importance of obeying Him and preparing for one’s accountability on Judgement Day, many people, such as Pharaoh, reject and ignore the obedience of Allah, the Exalted, as it contradicts their worldly desires. Chapter 20 Taha, verse 56:

“And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.”

As the Holy Prophet Musa, peace be upon him, was raised in the palace of Pharaoh, both Pharaoh and the senior members of his government were fully aware of his unparalleled integrity and honesty. Being educated men, they also recognised that his conduct bore no resemblance to the behaviour of one affected by sorcery. They knew with certainty that the miracles he demonstrated were not the illusions of magic.

Moreover, had they truly believed his signs to be mere sorcery, they would not have feared the loss of their authority and power, for the magic they were accustomed to only deceived the eyes and could not alter reality. Their expressed fear of losing wealth and influence is itself evidence that they recognised the miracles of the Holy Prophet Musa, peace be upon him, as genuine. Chapter 27 An Naml, verses 13-14:

“But when there came to them Our visible signs, they said, “This is obvious magic.” And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.”

Their accusation of him being a magician was therefore nothing more than a deliberate attempt to dissuade the people from accepting and following him.

Furthermore, if they had sincerely believed him to be nothing more than a magician, they could have executed him immediately and ended the matter. Their refusal to do so clearly indicates that they feared divine retribution from Allah, the Exalted, should they attempt to harm His Prophet, peace be upon him. Chapter 20 Taha, verse 56:

“And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.”

Generally speaking, the one who persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them will impede the attainment of both mental and physical equilibrium and they will misplace the value and priority of people and possessions. Consequently, all aspects of their lives—including family, friendships, career, and wealth—become sources of considerable stress. Should they continue to act in opposition to the directives of Allah, the Exalted, this stress will be misattributed, often leading them to unfairly blame others, such as a spouse, for their difficulties. The severance of ties with these beneficial individuals then serves only to exacerbate existing mental disorders, potentially culminating in severe depression, substance addiction, and even suicidal tendencies. This outcome is evident upon observing those, particularly the wealthy and famous, who persistently misuse the blessings they have received, despite their enjoyment of worldly comforts. Furthermore, because this adverse attitude prevents proper preparation for the accountability of Judgement Day, their resultant punishment in the hereafter will be immeasurably graver.

When an individual adopts a course of conduct that deviates from the conventional standards of their social group—especially one predicated upon the observance of the divine commands of Allah, the Exalted—this divergence often engenders feelings of unease or inadequacy among associates. This phenomenon is particularly pronounced when the associates' own choices are motivated by worldly desires. This intrinsic conflict may manifest externally as criticism or opposition, frequently originating within proximate relational spheres, such as family units. Such reactions do not necessarily constitute a judgement on the sincerity or

rectitude of the individual's faith, but rather on the perceived challenge it presents to the prevailing lifestyles and values of those in their vicinity. Consequently, resolute fidelity to religious tenets is frequently met with resistance, even when that commitment is fundamentally sound from both a moral and spiritual standpoint.

Furthermore, contemporary cultural forces—including social media, prevailing fashion, and culture—place considerable strain upon those striving to maintain Islamic precepts. The observance and promotion of Islam are, at times, characterized as impediments to material achievement, social esteem, and broad public acceptance. Institutions and commercial sectors that face scrutiny from an Islamic perspective may actively oppose the integration of its principles, thereby discouraging religious adherence. This opposition has significantly contributed to the proliferation of anti-Islamic sentiment, particularly across digital and social media platforms.

Adherents of Islam—who advocate the correct use of the blessings one has been granted—frequently face antagonism from those who pursue a life devoid of restraint, indulging impulses that Islamic doctrine classifies as animalistic. These individuals may seek to deter others from embracing Islam, advocating instead for a life governed by unchecked desires. Detractors commonly focus on specific components of Islamic practice, such as the prescribed feminine dress code, in an attempt to erode its authority and relevance. Nevertheless, discerning observers can readily perceive the shallow nature of these objections, which fundamentally arise from a deeper discomfort with Islam's emphasis on discipline and self-control. For instance, while Islamic dress is often subjected to unwarranted scrutiny, there is little corresponding objection to uniforms mandated within fields such as law enforcement, the military, healthcare, pedagogy, or corporate environments.

This pattern of selective critique exposes both the inherent inconsistency and the lack of logical foundation in such arguments. Ultimately, it is the core principles of Islam and the disciplined behaviour of its followers that incite opposition, prompting detractors to disparage the faith through various means. Chapter 20 Taha, verse 57:

“He said, “Have you come to us to drive us out of our land with your magic, O Moses?””

Despite the Holy Prophets Musa and Harun, peace be upon them, making it clear from the beginning that they only wanted the children of Israel to be freed from the slavery of Pharoah and they presented right guidance to him and his people without forcing them to accept it, Pharoah accused the Holy Prophet Musa, peace be upon him, of claiming Prophethood for the sake of leadership and power, in order to discourage others from accepting his message. Chapter 20 Taha, verse 57:

“He said, “Have you come to us to drive us out of our land with your magic, O Moses?””

Pharaoh concluded that the only way to counter the miracles of the Holy Prophet Musa, peace be upon him, and hinder his mission was to stage a public spectacle. By employing magicians to deceive the eyes of the people, he sought to convince them that true power and authority belonged to him

rather than to Allah, the Exalted, the God of the Holy Prophet Musa, peace be upon him. Chapter 20 Taha, verse 58:

"Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."

But as the Holy Prophet Musa, peace be upon him, trusted in the aid of Allah, the Exalted, he also desired for a public confrontation in order to guide the general masses to the truth. Chapter 20 Taha, verses 59-60:

"[Moses] said, 'Your appointment is on the day of the festival when the people assemble at mid-morning.' So Pharaoh went away, put together his plan, and then came."

Before the confrontation between the Holy Prophet Musa, peace be upon him, and the magicians of Pharaoh occurred, the Holy Prophet Musa, peace be upon him, warned them against challenging the clear proofs granted to him by Allah, the Exalted. Chapter 20 Taha, verse 61:

“Moses said to the magicians summoned by Pharaoh, “Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood].””

Generally speaking, this can occur when muslims adopt practices which are not rooted in 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 relies upon sources of religious knowledge other than the two authentic sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—even if such sources appear to encourage good deeds, the less they will act upon the true guidance. This inevitably leads to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not rooted in these two sources will be rejected by Allah, the Exalted. Furthermore, the more one acts upon other sources of religious knowledge, the more likely they are to adopt practices that contradict the teachings of Islam. This is precisely how the Devil misleads people—gradually, step by step. For instance, when a person faces difficulties, they may be advised to perform certain spiritual exercises that contradict Islamic teachings. If such a person is ignorant and accustomed to following unauthentic sources, they will easily fall into this trap, adopting practices that directly oppose Islam. Over time, they may even begin to hold beliefs about Allah, the Exalted, and the universe that contradict the very foundations of Islam—for example, believing that people or supernatural beings can control their destiny. Such beliefs arise because their knowledge is drawn from outside the two authentic sources of guidance. Some of these practices and beliefs amount to clear disbelief, such as the practice of black magic, which is categorically condemned in Islam. Chapter 2 Al Baqarah, verse 102:

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

Thus, a Muslim may lose their faith without even realising it if they develop the habit of acting upon sources of religious knowledge other than the two authentic foundations: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is why engaging in religious innovations that are not rooted in these two sources is, in reality, following in the footsteps of the Devil. For he seeks to gradually divert people from the straight path, adorning falsehood with the appearance of truth until they are led far from the guidance of Allah, the Exalted. Chapter 2 Al Baqarah, verse 208:

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

In addition, when one adopts practices which are not rooted in the two sources of guidance, they will inevitably encourage other ignorant people to follow them thereby causing them to neglect the two sources of guidance, which ultimately leads to their misguidance. The more people they misguide, the greater their sins in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 20 Taha, verse 61:

“...Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood].”

As some of the magicians had some desire for the truth and secretly acknowledged that the way of life of their people was false as it was not based on evidence or knowledge and only led to the spread of corruption and injustice in their society and as they heard some aspects of the message brought by the Holy Prophet Musa, peace be upon him, such as his desire to liberate the children of Israel from Pharoah's slavery, they secretly began to argue amongst each other on what to do. Chapter 20 Taha, verse 62:

“So they disputed over their affair among themselves and concealed their private conversation.”

But as some of the magicians preferred their way of life, which allowed them to fulfill their worldly desires without any reality of divine accountability as they feared that the message of the Holy Prophet Musa, peace be upon him, would encourage them to control their worldly desires by correctly using the blessings they had been granted, they insisted that the Holy Prophet Musa, peace be upon him, was not sincere in guiding people and they should therefore protect their way of life by defeating the Holy Prophet Musa, peace be upon him. Chapter 20 Taha, verses 63-64:

“They said, “Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way. So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes.””

Generally speaking, those who neglect the Islamic code of conduct and instead adhere to alternative, man-made systems of conduct often do so in order to satisfy worldly desires, since such systems are ultimately rooted in human inclination. The wealthy and powerful are frequently more entrenched in this mindset, as they recognize that embracing the truth of Islam would require submission to a defined moral framework—one that restricts the pursuit of misguided desires. Consequently, they often promote alternative paths and encourage others to follow them, fearing that acceptance of Islam would diminish their influence and authority. Historically, this dynamic explains why the affluent and powerful were among the first to reject and oppose the Holy Prophets, peace be upon them. Such behavior does not stem from an objective evaluation of Islam’s truth, which is established through clear evidence, but rather from the desire to preserve their worldly desires and aspirations.

In addition, this also warns against bad companionship, as some of the magicians were convinced by the others to defeat the Holy Prophet Musa, peace be upon him, despite their doubts in opposing him. As mentioned in a Hadith recorded in Sunan Abu Dawud, number 4833, a person adopts the way of life of their close companion. This indicates that one inevitably adopts the qualities—whether virtuous or corrupt—of those with whom they associate, often without conscious awareness. For this reason, it is essential to choose companions whose words and actions encourage and support obedience to Allah, the Exalted. Conversely, those who adopt bad

companions—whose sole concern is the pursuit of worldly desires—will inevitably adopt the same attitude. Such individuals persist in misusing the blessings they have been granted, thereby placing themselves in an unbalanced mental and physical condition. They will misplace everything and everyone within their lives, while failing to prepare adequately for their accountability on the Day of Judgement. This ultimately results in stress, challenges, and hardships in both this world and the next, even if they temporarily enjoy certain worldly luxuries. True companionship, therefore, is not measured by fleeting pleasures but by the extent to which it draws one closer to the obedience of Allah, the Exalted, thereby guiding them to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Finally, being coerced into following the wrong behaviour often occurs when people blindly follow the majority and popular opinion within their society, which are controlled by the rich and elite, whose only aim is to preserve their way of life whereby they are free to indulge in their worldly desires. An individual should therefore exercise discretion rather than uncritically adopting the prevalent societal norms, as widespread behaviour often deviates from the tenets prescribed by Allah, the Exalted. When observing a significant portion of the community disregard Islamic precepts, one might mistakenly conclude that the majority's conduct is justifiable, consequently leading to uncritical adherence. However, the position held by the majority is not inherently accurate. Historical precedents demonstrate instances where widely accepted views or beliefs, such as the once-held notion of a flat Earth, were subsequently invalidated by new evidence and insight. It is therefore crucial to avoid passive conformity to popular opinion, as such behaviour often leads to erroneous decisions in matters both worldly and religious. 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 expected to utilize the reasoning and intellect bestowed upon them to assess every situation based on knowledge and evidence. This critical approach enables the making of well-informed decisions, even when those decisions are contrary to the prevailing views of the majority. Furthermore, Islam strongly criticizes the unthinking imitation of others in matters of faith, which is why it actively encourages Muslims to learn and act upon Islamic teachings with full understanding. Chapter 12 Yusuf, verse 108:

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

Chapter 20 Taha, verses 63-64:

“They said, “Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way. So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes.””

In summary, Islam calls upon individuals to restrain their worldly desires, whereas those who live solely to gratify such impulses often criticize Muslims, since Islamic principles expose the animalistic nature of unchecked desire. Furthermore, industries and businesses that profit from indulgence and consumerism inevitably oppose Islam, seeking to divert people from adhering to its guidance. Despite such opposition, believers are commanded to remain steadfast in obeying Allah, the Exalted, for He alone grants inner peace and shields them from the harm of people—even when this protection is not immediately visible. By contrast, the one who compromises divine obedience in order to win societal approval will ultimately fail on both fronts: they will not escape the punishment of Allah, the Exalted, nor will they secure lasting satisfaction from people or worldly trends, as social media, culture, and fashion are inherently unstable and ever-changing. Those who remain firm in serving Allah, the Exalted, by utilizing their blessings in accordance with His guidance, however, achieve a balanced state of mind and body, correctly arrange their priorities, and receive divine support that carries them through every trial. Such individuals attain true success and lasting peace—just as Holy Prophet Musa, peace be upon him, did when he relied fully upon his Lord. Chapter 20 Taha, verses 65-68:

“They said, “O Moses, either you throw or we will be the first to throw.” He said, “Rather, you throw.” And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses. Allah said, “Fear not. Indeed, it is you who are superior.””

As the Holy Prophet Musa, peace be upon him, wanted to clearly demonstrate the difference between his miracles and magic for all the people to see, he told the magicians to demonstrate their magic first.

In addition, generally speaking, the fear felt by the Holy Prophet Musa, peace be upon him, was not criticised by Allah, the Exalted, as feeling emotions is a part of being human. As long as such emotions remain within the boundaries prescribed by Islam, their expression is entirely permissible. Islam does not expect believers to suppress their humanity or respond to hardship in a robotic manner, devoid of feeling. Instead, in every circumstance, people are called to maintain balance—allowing the natural release of emotion while refraining from exceeding the limits set by Allah, the Exalted. This has been indicated in chapter 57 Al Hadid, verse 23:

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

This verse does not prohibit a person from experiencing emotions such as sadness or happiness. Rather, it serves as a caution against excess in either grief or exultation, as both, if left unchecked, may give rise to sinful behaviour. One is therefore called to remain mindful that, by maintaining moderation within these limits, they are able to endure difficulties while earning reward and blessings in both this life and the Hereafter. The key lies in maintaining sincere obedience to Allah, the Exalted, in all circumstances. This obedience entails using the blessings granted by Him in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the

Holy Prophet Muhammad, peace and blessings be upon him. Through this approach, believers attain a balanced state—both mentally and physically—while placing every aspect of their life in accordance with divine wisdom. In so doing, they adequately prepare for their ultimate accountability on the Day of Judgement. Such conduct, rooted in discipline and sincerity, leads to inner peace and true success in both this world and the Hereafter.

Chapter 20 Taha, verses 66-67:

“He said, “Rather, you throw.” And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses.”

Furthermore, as discussed earlier, as the divine code of conduct granted by Allah, the Exalted, often challenges the worldly desires and aspirations of people, some of them will reject and oppose it according to their strength. As these people often possess worldly resources, such as wealth and social influence, their tactics will appear superior and dominant, just like the magic demonstrated by Pharaoh’s magicians. Irrespective of the resources they may possess, the efforts of those who seek to remove divine guidance from society will never succeed. They cannot overpower Allah, the Exalted, nor can they extinguish the light of the guidance He has granted to mankind. Rather, their schemes and man-made codes of conduct will inevitably be overcome by divine guidance, for truth is destined to prevail over falsehood. Thus, anyone who sincerely desires right guidance will always find it accessible and be able to act upon it, as Allah, the Exalted, has promised to preserve His revelation until the end of time. Chapter 20 Taha, verse 68:

“Allah said, “Fear not. Indeed, it is you who are superior.””

As their struggle is ultimately against Allah, the Exalted, they will never prevail over the truth of Islam—a reality that history has repeatedly demonstrated. Across the centuries, countless individuals, organisations, and empires have risen and fallen, employing diverse methods—whether through politics, warfare, propaganda, or, in modern times, social media—in their attempts to eradicate Islam from society. Yet Islam has remained steadfast, preserved by divine protection, and will continue to endure until the Day of Judgement. The truth of Islam is not only preserved but destined to prevail, ensuring that sincere seekers of guidance will always find it. Their efforts to extinguish Islam are as futile as attempting to blow out the light of the Sun with one’s breath. Chapter 9 At Tawbah, verse 32:

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

And chapter 20 Taha, verses 68-69:

“Allah said, “Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have

crafted is but the trick of a magician, and the magician will not succeed wherever he is.”

The teachings of Islam have been perfected and presented to humanity in their entirety. It is now the responsibility of each individual to choose whether to seek tranquillity in both this life and the Hereafter by engaging with these teachings and implementing them. Acting upon divine guidance guarantees a harmonious balance of mental and physical well-being, enabling one to correctly prioritise all aspects of life while adequately preparing for accountability on the Day of Judgement.

As discussed earlier, as the magicians had some desire for right guidance, as they secretly argued amongst each other before confronting the Holy Prophet Musa, peace be upon him, when they witnessed the miracle of the Holy Prophet Musa, peace be upon him, they were convinced it was not magic and a divine miracle granted to him by Allah, the Exalted. As a result, they were overpowered by the truth they witnessed to such an extent they abandoned their worldly desires and instead practically submitted to the truth. Chapter 20 Taha, verse 70:

“So the magicians were thrown down in prostration...”

This overpowering experience of guidance will only occur when one possesses a genuine intention to seek the truth and to act upon it, even when

it contradicts personal desires. Such a person pursues Islamic knowledge with an open and unbiased mind, and as a result, they are inevitably overcome by the clear proofs contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their spiritual heart recognises and accepts the truth, leaving them with no choice but to submit in sincerity. In contrast, the one who approaches Islamic teachings with a predetermined and biased mindset, or with the wrong intention—namely, to act only upon those teachings that align with their desires—will not attain true guidance. Even if they outwardly accept Islam, they will not achieve the peace of mind that comes from genuine submission, neither in this world nor in the Hereafter. The example of Pharaoh's magicians illustrates this reality. They approached with sincerity and the right intention, and when they witnessed the truth, they were overpowered by it. Despite the immense danger this posed to their worldly lives, they accepted faith without hesitation, demonstrating that when the heart is open and the intention is pure, divine guidance penetrates and compels submission. Chapter 20 Taha, verse 70:

“So the magicians were thrown down in prostration. They said, “We have believed in the Lord of Aaron and Moses.””

When Pharaoh's plan to defeat the Holy Prophet Musa, peace be upon him, publicly failed, his first response was to threaten the people who had witnessed the competition. He warned them not to make any decisions without his permission, thereby subtly hinting at the punishment they would face if they dared to accept the truth independently. This reaction demonstrates both his arrogance and his fear, for he recognised that the signs of Allah, the Exalted, were undeniable, yet he sought to maintain

control over the people by intimidation rather than by reason or evidence.
Chapter 20 Taha, verse 71:

“[Pharaoh] said, "You believed him before I gave you permission..."”

This subtle form of threat is not confined to the past but is often witnessed in the present age. Powerful figures, such as politicians and social leaders, at times hint at restricting Muslims from freely practicing their faith. They may frame such restrictions as a supposed duty to eliminate practices that, in their view, contradict their notions of freedom or social integration. In reality, such rhetoric mirrors the tactics of Pharaoh, who sought to intimidate the people into submission rather than allow them to independently accept the truth. When Pharaoh’s plan to defeat the Holy Prophet Musa, peace be upon him, publicly failed, he attempted to salvage his clear defeat by resorting to slander. He claimed that the magicians and the Prophet Musa, peace be upon him, had conspired together to misguide the people. This baseless accusation was intended to sow doubt in the hearts of the masses and divert them from recognising the undeniable truth of the miracles they had witnessed. Chapter 20 Taha, verse 71:

“...Indeed, he is your leader who has taught you magic...”

When a person resolves beforehand to reject any way of life that contradicts their desires, they will not accept the truth, even when it is presented with

clear and undeniable proofs. Instead, they resort to baseless excuses in order to justify their rejection. A common example of this is the tendency of such individuals to focus on particular aspects of Islam—such as the dress code prescribed for women—in an attempt to undermine its appeal and rationalise their opposition to the faith. However, perceptive individuals can readily discern the superficial nature of these critiques, which in reality stem from a disdain for Islam’s emphasis on self-discipline and moral restraint. For instance, while critics may condemn the Islamic dress code for women, they rarely apply the same scrutiny to the dress codes required in other essential professions, such as law enforcement, the military, healthcare, education, or business. This selective criticism, when juxtaposed with their silence regarding other forms of regulated attire, exposes the weakness and inconsistency of their arguments. Ultimately, it is the principles of Islam itself—its call to discipline, modesty, and accountability—that provoke such opposition. The disciplined conduct of its adherents serves as a living testimony to the truth of the faith, and it is this testimony that incites various assaults against Islam, whether through mockery, distortion, or selective criticism.

When subtle threats and rhetorical attacks fail to dissuade people from acting upon the truth, those in positions of power often escalate to direct threats against those who remain steadfast in obedience to Allah, the Exalted. This hostility arises from their fear of losing social status, influence, and leadership within society as the light of Islam continues to spread. Chapter 20 Taha, verse 71:

“...So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring.”

In this case, one must avoid preferring the obedience of other entities over Allah, the Exalted, such as people, social media, fashion and culture will only cause one to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced state both mentally and physically, leading to the misplacement of everything and everyone in their lives, and they will inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Instead, they must remain firm on the obedience of Allah, the Exalted, knowing that 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, even if they face difficulties. Chapter 20 Taha, verse 72:

“They said, “Never will we prefer you over what has come to us of clear proofs and [over] He who created us...””

And chapter 65 At Talaq, verse 2:

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

It is crucial to recognise that divine assistance does not necessarily conform to individual wishes or personal expectations. Rather, it consistently aligns with the boundless knowledge and perfect wisdom of Allah, the Exalted. Consequently, this support manifests at the most opportune times and in the most beneficial forms for individuals, even if they fail to perceive its wisdom at first. What may initially appear as a delay, denial, or hardship is, in reality, a manifestation of divine mercy and foresight, for Allah, the Exalted, grants His aid in ways that safeguard faith, nurture patience, and secure long-term benefit. Thus, one must cultivate trust in the decree of Allah, the Exalted, recognising that His choice for His servants is always superior to what they might choose for themselves. Chapter 2 Al Baqarah, verse 216:

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

In addition, as Allah, the Exalted, alone created, sustains and holds people accountable in both worlds, He alone deserves to be obeyed in every situation.

In order to belittle the difficulties one faces they must compare them to more serious difficulties, such as the Day of Judgement. Chapter 20 Taha, verse 72:

“...So decree whatever you are to decree. You can only decree for this worldly life.”

Indeed, every challenge a person encounters is but one piece of a vast jigsaw puzzle. When an individual fixates solely upon that single piece—often representing a trial or difficulty—they lose sight of the complete picture. As a result, the hardship appears far more daunting than it truly is, and its negative repercussions seem more severe than they actually are. This narrow focus prevents one from exercising true patience, which entails refraining from complaints in word or deed while maintaining sincere obedience to Allah, the Exalted. A highly effective means of overcoming this predicament is to consistently reflect upon the Day of Judgement. Such reflection enables a person to realise that their worldly challenges are insignificant when compared to the immense trials of that Day. No hardship of this life can equal the severity of what awaits on the Day of Recompense. It is a Day when the Sun will be drawn near—within two miles of creation—and every individual will perspire in proportion to their deeds, as warned in a Hadith recorded in Jami At Tirmidhi, number 2421. It is also a Day when the very relatives for whom one once worried and strove to please will abandon them, each person consumed only with their own fate. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

It will be a Day when each individual will be compelled to contemplate their actions after witnessing Hell with their own eyes. The veils of heedlessness will be lifted, and the reality of every deed—whether great or small—will become manifest. On that Day, excuses will be of no avail, for the truth will stand before them in its most vivid form. Chapter 89 Al Fajr, verse 23:

“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?”

When an individual directs their focus towards the Day of Judgement, the challenges and troubles of this worldly life inevitably appear less significant. This perspective enables them to exercise patience from the very onset of a trial, allowing them to assess and address the situation in a manner that alleviates stress and prevents despair.

Moreover, maintaining one’s attention on the realities of the Hereafter cultivates the ability to turn away from, disregard, and downplay matters that will hold no weight on that Day—including the hardships, pressures, and fleeting concerns of worldly existence. Instead, such a person will prioritise what truly matters: deeds that will carry value on the Day of Judgement. Chief among these is the demonstration of patience amidst difficulties, which not only preserves inner tranquillity, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, but also secures eternal reward with Allah, the Exalted. Chapter 39 Az Zumar, verse 10:

"...Indeed, the patient will be given their reward without account [i.e., limit]."

This is why the magicians, after embracing faith, remained unfazed by Pharaoh's threats of physical torture. Their hearts were firmly fixed upon the Day of Judgement, and the certainty of eternal accountability rendered the threats of worldly suffering insignificant. They recognized that no pain inflicted in this life could compare to the torment of the Hereafter, nor could it outweigh the everlasting reward promised to those who remain steadfast in obedience to Allah, the Exalted. Their unwavering composure stands as a timeless example of how true faith transforms fear of creation into fear of the Creator alone. Chapter 20 Taha, verses 72-73:

"They said, 'Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring.'"

Allah, the Exalted, then warns people against following in the footsteps of Pharaoh, who persisted on his worldly desires and aspirations despite recognising the truthfulness of divine guidance. This attitude will only cause one to misuse the blessings they have been granted, just like Pharaoh done. Such a mindset in the current life will obstruct the attainment of a balanced mental and physical condition and result in the misplacement of priorities regarding all aspects of existence. Consequently, every facet of the

individual's life, including family, friendships, career, and material possessions, will become a source of profound stress. Should this pattern of disobedience to Allah, the Exalted, persist, the individual will attribute their distress to inappropriate sources, such as their spouse or others. The act of severing ties with supportive individuals will only exacerbate psychological distress, potentially escalating to mental health disorders, substance dependence, and even suicidal ideation. This outcome is readily observable in those who persistently misuse the blessings they have been granted, even among the affluent and well-known who enjoy worldly comforts. Furthermore, because this disposition hinders preparation for the ultimate accountability on Judgement Day, the ensuing consequence in the hereafter will be significantly more severe. Chapter 20 Taha, verse 74:

“Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live.”

Instead one must follow in the footsteps of the magicians of Pharaoh, who submitted to the truth of divine guidance. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This enables them to attain a balanced mental and physical state and to rightly order everything and everyone within their lives. Such conduct ultimately leads to peace of mind and well-being. Chapter 20 Taha, verse 75:

“But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:”

And as their behaviour ensures they correctly prepare for their accountability on the Day of Judgement, they will be rewarded with eternal blessings and peace of mind. Chapter 20 Taha, verse 76:

“Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.”

As indicated by this verse, peace of mind and success in both worlds can only be achieved when one supports their verbal declaration of faith with good deeds. In fact, the one who fails to do this is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that must be nourished through acts of obedience in order to grow and endure. Just as a plant deprived of nourishment, such as sunlight, withers and dies, so too may a person's faith diminish and ultimately perish if it is not sustained through obedience. Such a loss constitutes the greatest of all losses. In order to avoid this outcome, one must purify their spiritual heart by adopting the good characteristics discussed in Islamic teachings, such as patience, gratitude and generosity, and avoid the negative characteristics discussed therein, such as pride, greed and envy. This will lead to peace of mind, as adopting positive characteristics leads to peace of mind. In addition, this behaviour will ensure they support their verbal declaration of faith in Allah, the Exalted, through actions by correctly using the blessings He has granted them as outlined in Islamic teachings. This in turn will increase their 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 20 Taha, verse 76:

“Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.”

As Pharoah and his people were determined to oppose and harm the Holy Prophet Musa, peace be upon him, and his followers, Allah, the Exalted, commanded the Holy Prophet Musa, peace be upon him, to migrate from Egypt without any fear from Pharoah and his forces. Chapter 20 Taha, verse 77:

“And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning].”

Generally speaking, this indicates that when one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they will receive His aid and support in every situation. Chapter 65 At Talaq, verse 2:

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

But it is essential to recognize that divine assistance does not necessarily align with individual inclinations or personal expectations. Rather, it manifests in accordance with the boundless knowledge and perfect wisdom of Allah, the Exalted. His support is granted at the most opportune moments and in the most beneficial forms for each individual, even when the underlying wisdom remains veiled from immediate perception. What may appear as delay, limitation, or even hardship is, in reality, a precise unfolding of divine decree, tailored to secure both worldly benefit and eternal success. 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.”

Whereas, those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted will suffer in both worlds, just like Pharoah and his people did. Chapter 20 Taha, verse 78:

“So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them.”

As a result of their disobedience, they will fall into an unbalanced mental and physical state, misplace priorities regarding everything and everyone in their lives, and neglect proper preparation for their accountability on the Day of Judgement. This inevitably leads to stress, hardship, and difficulty in both

this world and the Hereafter—even if they appear to enjoy certain worldly luxuries.

A major cause of this outcome is when people blindly follow the majority and popular opinion within their society, which is controlled by the leaders and elite, who only desire to fulfill their worldly aspirations and desires. Chapter 20 Taha, verse 79:

“And Pharaoh led his people astray and did not guide [them].”

An individual must therefore refrain from uncritically adopting the conduct of others, as prevalent societal behaviour frequently results in deviation from the commands of Allah, the Exalted. Observing a large segment of society disregard Islamic teachings might lead one to erroneously presume the majority's actions are correct, consequently prompting unreflective adherence. However, the majority viewpoint is demonstrably not infallible. History provides clear examples where widely held beliefs, such as the former conviction that the Earth was flat, were later invalidated by the emergence of new evidence and understanding. It is therefore vital to avoid passive conformity to popular opinion, as this unthinking acceptance often precipitates ill-advised decisions 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.”

Conversely, individuals are encouraged to employ the reasoning and intellect they possess to assess every situation based on knowledge and evidence. This capacity allows for the formation of informed decisions, even when those judgements run counter to the dominant majority views. Indeed, Islam strongly criticizes the unthinking imitation of others in matters of faith and, consequently, promotes a learned practice where Muslims engage with Islamic teachings with full understanding. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, then reminds the descendants of the children of Israel, the people of the book, of His favours on them and their ancestors in order to encourage them to show gratitude to Him by accepting and acting on Islam, especially after recognising its truthfulness. Their scholars recognised the Holy Quran, as they were familiar with its Author: Allah, the Exalted, and they recognised the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as they had both been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

And chapter 20 Taha, verse 80:

“O Children of Israel, We delivered you from your enemy...”

Not only did Allah, the Exalted, save them from being enslaved to Pharoah, but He also provided them with the Torah, a divine guide of conduct which ensured they achieved peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and ensured they achieve peace and justice in their society, through fulfilling the rights of people. Chapter 20 Taha, verse 80:

“...and We made an appointment with you at the right side of the mount...”

Allah, the Exalted, provided them with the provision they needed to lead a good and peaceful life in this world, especially when they were travelling in the desert, after leaving Egypt. Chapter 20 Taha, verses 80-81:

“...and We made an appointment with you at the right side of the mount and We sent down to you manna and quails. [Saying], "Eat from the good things with which We have provided you..."”

It is important to note that Allah, the Exalted, placed granting them a divine code of conduct and eating lawful and pure food side by side in this verse in order to demonstrate that the divine code of conduct encompasses every aspect of a person's life, such as earning and utilizing their provision, and encompasses every blessing they obtain and every situation they face. One must therefore avoid adopting the ignorant attitude whereby they believe the divine code of conduct granted by Allah, the Exalted, only encompasses religious acts of worship, such as the obligatory prayers, as this will cause them to misuse the blessings they have been granted. Chapter 20 Taha, verse 81:

“[Saying], "Eat from the good things with which We have provided you and do not transgress therein, lest My anger should descend upon you..."”

Such an attitude in the present life will obstruct the achievement of a balanced mental and physical state and lead to a fundamental misplacement of priorities concerning individuals and possessions. Consequently, all elements of one's existence, including family, friendships, career, and wealth, will become a profound source of stress. Should an individual persist in disobeying Allah, the Exalted, they will wrongly attribute this distress to inappropriate sources, such as their spouse or others. The act of isolating themselves by severing ties with supportive individuals will inevitably escalate psychological distress, potentially resulting in mental health disorders, escalating to depression, substance dependence, and even suicidal ideation. This outcome is evident when observing those, including the wealthy and famous, who persist in misusing their granted blessings despite enjoying worldly comforts. And as this behaviour prevents the rights of people being fulfilled, they will contribute to the spread of corruption and injustice within their society. Furthermore, because this adverse attitude prevents adequate preparation for the ultimate accountability on Judgement Day, the resulting punishment in the hereafter will be significantly more severe. Chapter 20 Taha, verse 81:

"...and do not transgress therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [into difficulties and destruction]."

But as always, Allah, the Exalted, encourages people to sincerely repent and reform their behaviour so that they can achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through

correctly placing everything and everyone within their life. Chapter 20 Taha, verse 82:

“But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then commits to right guidance.”

Sincere repentance entails several essential components. First, one must feel genuine remorse and guilt for the sin committed, recognising it as a violation of the commands of Allah, the Exalted. Second, one must seek forgiveness from Allah, the Exalted, and, where applicable, from any individual who has been wronged—provided that doing so does not lead to further harm or trouble. Third, the penitent must make a firm and sincere resolve never to return to the same sin, nor to any similar transgression. In addition, repentance requires that any rights violated—whether pertaining to Allah, the Exalted, or to people—be restored to the fullest extent possible. Finally, true repentance is not a momentary act but an ongoing state of obedience, whereby the individual strives to use the blessings granted by Allah, the Exalted, in the manner prescribed by Islamic teachings. Through this, repentance becomes a transformative process that not only erases past sins but also redirects one’s life towards righteousness and gratitude.

After encouraging the people of the book, the descendants of the children of Israel, to show gratitude to Him for the many favours He granted them and their ancestors, Allah, the Exalted, warns them not to follow in the footsteps of some of their ancestors who failed to show gratitude to Him. Chapter 20 Taha, verses 83-85:

"[Allah] said, 'And what made you hasten from your people, O Moses?' He said, 'They are close upon my tracks, and I hastened to You, my Lord, that You be pleased.' [Allah] said, 'But indeed, We have tried your people after you [departed], and Samiri has led them astray.'"

The first thing to note is that one should always hasten to do the things which please Allah, the Exalted, just like the Holy Prophet Musa, peace be upon him, did. They must prioritize pleasing Him by correctly using the blessings He has granted them as outlined in Islamic teachings over pleasing themselves or others, as this will only cause them to misuse the blessings they have been granted. Consequently, individuals will achieve an unbalanced mental and physical state, fail to appropriately prioritize all aspects of their lives, and neglect adequate preparation for the ultimate accountability on the Day of Judgement. This will inevitably result in stress, trouble, and difficulties in both the current life and the hereafter, even if they possess temporal luxuries. Therefore, an individual is obligated to accept and implement Islamic teachings for their own welfare, even when such guidance contradicts personal desires. One must emulate a discerning patient who accepts and acts upon the medical advice of a physician, recognizing its ultimate benefit, even if it entails bitter medicine or a rigorous dietary regimen. Just as this prudent patient will ultimately attain optimal mental and physical health, so too will the person who embraces and acts upon Islamic teachings. This is because Allah, the Exalted, is the sole possessor of the complete knowledge required to ensure a person achieves a balanced mental and physical state and correctly prioritizes all elements and relationships within their life. The collective knowledge of human mental and physical states amassed by society, despite extensive research, will always remain insufficient to achieve this holistic outcome. Due to inherent limitations in knowledge, experience, foresight, and the presence of biases,

secular advice cannot address every issue an individual faces, guarantee freedom from all forms of mental and physical stress, or ensure the proper placement of all aspects of one's life. Allah, the Exalted, alone possesses this complete knowledge, and He has bestowed it upon humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when observing individuals who utilize the blessings granted to them in accordance with Islamic teachings versus those who do not. While a patient often must rely on their physician's expertise, accepting prescribed medicines without understanding the underlying science, Allah, the Exalted, conversely invites humanity to reflect upon Islamic teachings so they may appreciate their positive impact on their lives. He does not require blind faith; rather, He desires people to recognize the truthfulness of Islam through its clear proofs. However, this recognition necessitates approaching Islamic teachings with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

After the Holy Prophet Musa, peace be upon him, departed for his appointment with Allah, the Exalted, many from the children of Israel fulfilled their desire of fabricating a code of conduct to live by which suited their desires, by taking a lifeless object as a god, which could not provide them a higher moral code of conduct to live by. Chapter 20 Taha, verse 85:

[Allah] said, "But indeed, We have tried your people after you [departed], and Samiri has led them astray.""

As feeling anger is part of human nature it is not a bad thing as long as it is controlled within the limits of Islamic teachings, just like the Holy Prophets, peace be upon them, controlled their anger. Chapter 20 Taha, verse 86:

“So Moses returned to his people, angry...”

Numerous teachings in Islam encourage a person to manage their anger. For instance, since anger is associated with and provoked by the Devil, a Hadith from Sahih Bukhari, number 3282, advises that an angry individual should seek refuge in Allah, the Exalted, from the Devil. A person experiencing anger is further advised in a Hadith from Jami At Tirmidhi, number 2191, to hold onto the ground. This may imply that they should prostrate on the Earth until they regain composure. Indeed, the more one adopts a passive body posture, the less likely they are to react with anger, as supported by a Hadith from Sunan Abu Dawud, number 4782. Following this guidance enables a person to contain their anger until it subsides, preventing it from harming others. Similarly, a person who feels anger should heed the guidance provided in the Hadith recorded in Sunan Abu Dawud, number 4784, in which the Holy Prophet Muhammad, peace and blessings be upon him, recommended performing ablution when angry. This practice is significant because water counteracts the natural heat of anger. If followed by prayer, it can further help in controlling one's anger while also bringing great spiritual reward.

The advice mentioned thus far aids an angry person in regulating their physical actions. To manage speech, it is advisable to remain silent during moments of anger, since spoken words often leave a more lasting impact than physical actions. Countless relationships have been damaged or destroyed due to words uttered in anger, which frequently lead to further sins and offenses. It is therefore crucial to remember the Hadith found in Sunan Ibn Majah, number 3970, which warns that a single evil word can cause a person to fall into Hell on the Day of Judgement.

Managing anger is a highly commendable quality, and those who achieve it were described by the Holy Prophet Muhammad, peace and blessings be upon him, as truly strong individuals, as stated in a Hadith from Sahih Bukhari, number 6114. Moreover, those who suppress their anger for the sake of Allah, the Exalted—choosing not to sin despite provocation—will find their hearts filled with peace and genuine faith, as advised in Sunan Abu Dawud, number 4778. Such self-restraint reflects a purified spiritual heart, which the Holy Quran identifies as the only heart that will be granted safety on the Day of Judgement. Chapter 26 Ash Shu'ara, verses 88-89:

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a purified heart."

As previously noted, anger—when kept within proper limits—can serve a beneficial purpose. It should be directed towards protecting oneself, one's faith, and one's possessions. When expressed in accordance with Islamic teachings, this is regarded as anger for the sake of Allah, the Exalted. This reflects the example of the Holy Prophet Muhammad, peace and blessings

be upon him, who never displayed anger for personal reasons; his anger was solely for the sake of Allah, the Exalted, as confirmed in a Hadith found in Sahih Muslim, number 6050. His character was the embodiment of the Holy Quran, as noted in another Hadith from Sahih Muslim, number 1739, which demonstrates that he was pleased by whatever pleased Allah, the Exalted, and angered by whatever angered Him. Furthermore, harbouring hatred solely for the sake of Allah, the Exalted, is considered a component of perfecting one's faith, as advised in a Hadith found in Sunan Abu Dawud, number 4681. Since anger is the root of hatred, this makes clear that Islam does not call upon individuals to eliminate anger altogether—an impossible task—but rather to regulate it within the framework of divine guidance.

It is equally important to recognize that anger for the sake of Allah, the Exalted, is commendable only when exercised within its proper limits. If it causes one to overstep boundaries, it becomes blameworthy. Even when anger arises in defence of divine principles, individuals must manage it in accordance with Islamic teachings. A Hadith from Sunan Abu Dawud, number 4901, recounts the example of a worshipper who, in anger, declared that Allah, the Exalted, would not forgive a certain sinner. As a result, that worshipper will be condemned to punishment in Hell, while the sinner will be granted forgiveness on the Day of Judgement.

In summary, it is imperative for a person to regulate their anger in order to avoid words or actions that may lead to deep regret in this life and severe consequences in the Hereafter.

Chapter 20 Taha, verse 86:

“So Moses returned to his people, angry and grieved...”

The Holy Prophet Musa, peace be upon him, exemplified sincerity towards others, to the extent that he grieved deeply over their misguidance. True sincerity is defined in Islam as loving for others what one desires for oneself, particularly right guidance and salvation. This principle is affirmed in a Hadith recorded in Sahih Bukhari, number 13, wherein the Holy Prophet Muhammad, peace and blessings be upon him, declared that a believer is not complete in faith until he loves for others what he loves for himself. Accordingly, every person is required to adopt this sincerity by manifesting it through both speech and action—assisting others in good according to their means, and warning them against evil in accordance with the teachings of Islam. In this spirit, the Holy Prophet Musa, peace be upon him, reproached his people for adopting behaviours that merely suited their desires, rather than showing gratitude to Allah, the Exalted, for the immense blessings He had bestowed upon them—foremost among them being their deliverance from the tyranny and slavery of Pharaoh. Their ingratitude reflected a failure to recognise that divine blessings demand obedience, humility, and steadfastness, not heedlessness and self-indulgence. Chapter 20 Taha, verse 86:

“...He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"”

Instead of taking responsibility for their sin, many of them attempted to excuse their behaviour by claiming they lost control over themselves. Chapter 20 Taha, verse 87:

"They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw.""

Generally speaking, when an individual becomes consumed by worldly desires, they gradually lose control over their actions, being driven solely by the urge to satisfy those desires while disregarding the harmful consequences that follow. This condition mirrors that of a drug addict, whose dependency compels them towards substances that cloud their judgement and strip them of self-control. In such a state, they may even commit wrongful acts, such as theft, while remaining oblivious to the destructive effects of their behaviour. A similar outcome arises when worldly desires—such as the relentless pursuit of wealth, status, or pleasure—intensify to the point of addiction. These desires then govern a person's conduct, dictating their choices and behaviour in ways that lead to moral corruption and spiritual decline. For this reason, it is essential to learn how to regulate one's desires, pursuing only what is lawful and doing so in a balanced manner. Such moderation safeguards against the destructive consequences of unchecked desire, which invariably manifest in immoral actions and in harm to both mental and physical health.

Furthermore, one must avoid adopting the destructive attitude of refusing to take responsibility for one's own actions while shifting the blame onto others. Chapter 20 Taha, verses 87-88:

"They said, 'We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw.' And he extracted for them [the statue of] a calf which had a lowing sound, and they said, 'This is your god and the god of Moses, but he forgot.'"

The individual who fails to acknowledge their personal accountability will never improve their character; rather, they will persist in misusing the blessings granted to them by Allah, the Exalted. Inevitably, such negligence leads to a state of mental and physical imbalance, wherein they misplace priorities, misuse relationships, and neglect preparation for their ultimate accountability on the Day of Judgement. This results in stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may temporarily enjoy. Moreover, failing to take responsibility prevents one from fulfilling the rights of others, thereby causing misguidance, corruption, and injustice to spread within society. Blaming others for one's own misdeeds will never be accepted by Allah, the Exalted, neither in this world nor in the Hereafter. Indeed, even attempts to shift blame onto the Devil will be rejected, despite his relentless efforts to misguide mankind. Chapter 14 Ibrahim, verse 22:

"And Satan will say when the matter has been concluded, 'Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you.'

But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...”

Even though the Devil will be held accountable for his own sins, no individual will be able to transfer the consequences of their sins onto him. This is because the Devil possesses no power to compel people towards misguidance. His role is limited to inviting and enticing them towards error, while the choice to accept or reject his invitation rests entirely with each person. Thus, those who willingly follow his call have no one to blame but themselves. On the Day of Judgement, every soul will bear the weight of its own deeds, and excuses or attempts to shift responsibility will be of no avail before Allah, the Exalted.

In reality, the Children of Israel who turned to idol worship sought to honour a lifeless object, perceiving it as a means to appear virtuous in the eyes of society while simultaneously granting themselves the freedom to indulge in their worldly desires. In doing so, they misused the blessings that had been bestowed upon them by Allah, the Exalted. Their inclination towards such worship stemmed from the recognition that a lifeless idol could not provide them with a moral compass or a binding code of conduct. Thus, by venerating what was powerless, they effectively freed themselves to establish their own standards and guidelines—ones that conveniently aligned with their desires rather than with divine instruction. Chapter 20 Taha, verse 89:

“Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?”

Therefore, at the core of all forms of idol worship and man-made codes of conduct lies the pursuit of worldly desires. Such systems are often designed to gratify human appetites while cloaking themselves in the guise of morality. Their adherents attempt to mislead others into believing that they are righteous individuals following a higher ethical framework, when in reality, they are merely indulging their lower inclinations. In truth, this behaviour reduces them to the level of animals, driven not by divine guidance or higher purpose, but by the unrestrained pursuit of appetite and desire. Chapter 7 Al A'raf, verse 148:

“...They took it [for worship], and they were wrongdoers.”

The one who adopts such behaviour will inevitably misuse the blessings they have been granted. Consequently, such individuals will inevitably fall into a state of mental and physical imbalance, misplacing their priorities and relationships, and neglecting to prepare adequately for their accountability on the Day of Judgement. This negligence will deprive them of true peace, bringing about stress, difficulties, and struggles in both this world and the next, regardless of any material comforts they may temporarily enjoy. Their worldly possessions, status, and fleeting pleasures will not shield them from inner turmoil, nor will they serve as protection from the ultimate reckoning. In reality, their negligence transforms blessings into burdens, relationships into sources of conflict, and opportunities for growth into causes of regret. Most gravely, their heedlessness prevents them from recognising that every moment of respite is a chance to repent, reform, and realign their lives with the commands of Allah, the Exalted. Thus, while they may outwardly appear

successful, inwardly they remain unsettled, and in the Hereafter their negligence will manifest as severe loss and punishment. True success lies only in obedience to Allah, the Exalted, and in preparing for the eternal life to come, as 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.

In this context, the Holy Prophet Harun, peace be upon him, stood as a voice of truth and guidance. He forbade his people from worshipping the calf and urged them to turn back in sincere repentance to Allah, the Exalted. His counsel reflected the prophetic duty of guiding people away from falsehood and towards gratitude, obedience, and the recognition of divine blessings. Chapter 20 Taha, verse 90:

“And Aaron had already told them before [the return of Moses], “O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.””

As this world is the place of tests, people will be tested by being exposed to man-made codes of conduct which invite them to fulfil their worldly desires even though they have been commanded by Allah, the Exalted, to follow the divine code of conduct which teaches them to control their worldly desires. In this case, they must remember that the capacity for any human society, irrespective of its technological sophistication or the depth of its accumulated learning—even in the fields of mental and physical human science—to devise a comprehensive standard of behaviour perfectly in sync with the totality of the human experience and applicable to every conceivable event,

condition, and scenario encountered throughout existence on Earth remains an unattainable goal. This undertaking is fundamentally impossible because humanity continues to gain new, granular understanding about distinct elements of human life, such as the specific operations within the various regions of the brain. Given this ongoing discovery, achieving a complete enough understanding to institute a flawless, universally applicable moral and ethical framework that secures tranquillity and justice at both the personal and collective levels is simply beyond reach. Only Allah, the Exalted, is capable of such a feat, as He is the Originator of all creation, and His knowledge is infinite, embracing all that was, all that is, and all that will be. Consequently, He alone possesses the proper standing to provide humanity with a code of conduct—a measure that clearly differentiates what is good from what is evil, what is beneficial from what is detrimental, and which guides individuals toward a settled inner peace rather than a life burdened by stress. Historical accounts clearly demonstrate that when this divine law was actively adopted into people's daily lives, it led to the flourishing of peace, fairness, and calm across society. It is therefore essential that individuals accept the divine standard of behaviour granted to them, recognizing that it offers the greatest benefit for their well-being, even if certain aspects may conflict with their own momentary desires. They ought to act like a judicious patient who acknowledges and follows the medical advice of their doctor, understanding that the prescribed treatment is ultimately for their greater good, despite the possibility of unpleasant medicines and a restrictive diet.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will deny or ignore Islamic teachings, even if they claim belief in it, just like the children of Israel did. Instead, they will persist on adopting man-made codes of conduct which allow them to fulfil their worldly desires. Chapter 20 Taha, verse 91:

"They said, "We will never cease being devoted to the calf until Moses returns to us.""

As the Holy Prophet Musa, appointed his brother, the Holy Prophet Harun, peace be upon them, in charge of the children of Israel in his absence, he held him responsible and thus questioned him. Chapter 20 Taha, verses 92-93:

"[Moses] said, "O Aaron, what prevented you, when you saw them going astray. From following me? Then have you disobeyed my order?""

Despite the Holy Prophet Harun, peace be upon him, being the brother of the Holy Prophet Musa, peace be upon him, the latter still held him accountable for his responsibility and did not allow familial ties to prevent him from doing so. This demonstrates the prophetic principle that justice must never be compromised by personal relationships. More broadly, one of the major reasons why societies decline is the abandonment of justice. The Holy Prophet Muḥammad, peace and blessings be upon him, warned in a Hadith recorded in Sahih Bukhari, number 6787, that previous nations were destroyed because their authorities would punish the weak when they broke the law but would pardon the rich and influential, including their own relatives. As head of state, he even declared in this Hadith that if his own daughter were to commit a crime, he would enforce the full legal punishment upon her. Although members of the general public may not always be in a position to directly advise their leaders to act justly, they can influence them indirectly

by embodying justice in their own dealings. For instance, one must act justly towards their dependents, such as their children, by treating them equally. This has been explicitly advised in a Hadith found in Sunan Abu Dawud, number 3544. Likewise, they must act justly in all business transactions, irrespective of whom they deal with. If individuals uphold justice at a personal level, communities will gradually transform for the better. In turn, those in positions of influence—such as politicians and leaders—will be compelled to act justly, whether they desire to or not, as they will recognize that the public will not tolerate injustice.

As the Holy Prophet Musa, peace be upon him, expressed anger solely for the sake of Allah, the Exalted, and shared a close bond with his brother, the Holy Prophet Harun, peace be upon him, the latter did not take offense at his actions, recognizing instead the gravity of the situation. Chapter 20 Taha, verse 94:

"[Aaron] said, 'O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not watch for my word.'"

The Holy Prophet Harun, peace be upon him, alleviated the situation by reminding the Holy Prophet Musa, peace be upon him, of their relationship and of the fact that he had fulfilled his duty as his deputy. More broadly, this highlights the importance of remaining calm in stressful situations, particularly when others lose control of their emotions. One should strive to ease such circumstances by addressing others with gentleness and kindness, avoiding any response that might escalate tensions. If controlling

one's own emotions proves difficult when others lose theirs, it is advisable to remain silent or, if possible, to step away from the situation, addressing the matter only after calm has been restored. The composure of the Holy Prophet Harun, peace be upon him, helped calm the Holy Prophet Musa, peace be upon him, who then turned to Allah, the Exalted, seeking forgiveness for having manhandled his brother. He further compensated for his actions by supplicating on his brother's behalf. Chapter 7 Al A'raf, verse 151:

"[Moses] said, 'My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful.'"

In addition, the Holy Prophet Harun, peace be upon him, did not act hastily against those who worshipped the golden calf out of fear it would lead to widespread disunity and rebellion, which only ever leads to the harming of innocent people. As a result, he warned them against disobeying Allah, the Exalted, and avoided armed conflict until his brother, the Holy Prophet Musa, peace be upon him, returned. Chapter 20 Taha, verse 94:

"...Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not watch for my word.'"

Generally speaking, this indicates that it is best to approach others with mercy and gentleness, for such conduct is far more likely to encourage them

to return to right guidance than treating them with harshness. A gentle word softens the heart, while a harsh word hardens it. When people are met with severity, they often respond with anger and resistance, even if inwardly they recognise the truth of what is being conveyed. Thus, harshness becomes a barrier to guidance, whereas gentleness opens the door to reflection and acceptance. At the same time, it is important to clarify that the Hadiths encouraging gentleness, such as the one found in Jami At Tirmidhi, number 2701, does not imply passivity or weakness. Islam teaches humility, but it does not condone allowing oneself to be humiliated or exploited. Rather, people are instructed to adopt gentleness as their general way of dealing with others, while also maintaining firmness when boundaries are crossed. This balance reflects the prophetic model: mercy as the prevailing character, but strength and resolve when justice or truth is at stake. In practice, this means that people should strive to correct others with wisdom, patience, and compassion, always seeking their reform rather than their humiliation. Yet, if circumstances demand firmness—such as when injustice is being committed or when one's rights are being violated—then firmness becomes a form of mercy in itself, as it prevents harm and upholds justice. In this way, Islam teaches a complete ethic: gentleness without weakness, and strength without cruelty.

After accepting the approach adopted by the Holy Prophet Harun, peace be upon him, when dealing with those who worshipped the golden calf, the Holy Prophet Musa, peace be upon him, did not rush to judge Samiri, the one who manufactured the golden calf idol, and instead gave him an opportunity to explain his actions. Chapter 20 Taha, verse 95:

"[Moses] said, 'And what is your case, O Samiri?'"

Generally speaking, in a Hadith recorded in Sunan Abu Dawud, number 4993, the Holy Prophet Muḥammad, peace and blessings be upon him, advised that thinking well of others is an aspect of worshipping Allah, the Exalted, correctly. In other words, maintaining a good opinion of people is itself an act of obedience to Allah, the Exalted.

Interpreting matters in a negative way often leads to sins such as backbiting and slander. For this reason, people are encouraged to interpret situations positively wherever possible, thereby giving others the benefit of the doubt. Sadly, adopting a negative mindset has consequences that extend from the family unit to the national level. History bears witness to nations that have gone to war based on mere assumptions and suspicions. Likewise, many scandals propagated in the media are founded upon conjecture, and even legal systems have, at times, enshrined suspicion as a basis for judgement.

On a personal level, this mindset fractures relationships. Those who habitually interpret matters negatively often assume that others are mocking or belittling them through words or actions. This prevents them from accepting sincere advice, believing it to be ridicule, and it discourages them from offering advice, fearing it will be dismissed or lead to conflict. Such a disposition breeds further negative traits, such as bitterness and resentment.

It is therefore important to recognise that even if one assumes another person is criticising them, they should still accept advice if it is grounded in the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace

and blessings be upon him. To reject beneficial counsel on the basis of suspicion is to deprive oneself of guidance.

Moreover, consistently interpreting matters in a negative light can give rise to a destructive mental state, namely paranoia. The one who succumbs to paranoia will constantly suspect others of ill intentions, which can devastate relationships, including marriages and close family bonds.

Thus, one should strive to interpret matters positively wherever possible, for a positive mindset nurtures healthy relationships, fosters unity, and cultivates inner tranquillity. By contrast, a negative mindset encourages hostility and mistrust, even towards those whose behaviour is good. Such an attitude prevents one from fulfilling the rights of others—an obligation commanded by Allah, the Exalted. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

When Samiri was questioned about his actions, he made an excuse which was not based on any evidence, in order to justify his actions, thereby attempting to escape facing the consequences of his actions. Chapter 20 Taha, verse 96:

“He said, “I understood what they did not understand, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me.””

Different interpretations have been offered regarding this verse, but the most obvious interpretation is that Samiri understood that following a divine code of conduct would mean he would have to correctly use the blessings Allah, the Exalted, had granted him. As he preferred to pursue his worldly desires, such as obtaining leadership and influence, he intentionally introduced a religious innovation into the faith brought by the Messenger, the Holy Prophet Musa, peace be upon him, thereby convincing people to follow him while fooling them into believing they were still on right guidance. Therefore, this warns against adopting religious innovations which are the result of acting on things which are not taken from 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 relies upon sources of religious knowledge the less they will act upon the two sources of guidance. Inevitably, this leads to misguidance. For this reason, the Holy Prophet Muḥammad, peace and blessings be upon him, warned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not rooted in these two sources will be rejected by Allah, the Exalted. Furthermore, the more one acts upon other sources of religious knowledge, the more likely they are to adopt practices and beliefs that contradict the teachings of Islam. This is precisely how the Devil misleads people—gradually, step by step. For instance, a person facing difficulties may be advised to perform certain spiritual exercises that directly oppose Islamic teachings. If such a person is ignorant and accustomed to following unauthentic sources, they will easily fall into this trap, engaging in practices that openly challenge the guidance of Islam. Over time, this deviation can corrupt their very understanding of Allah, the Exalted, and the universe. They may begin to believe that people or supernatural

beings have control over their destiny, a belief that directly contradicts the foundational tenets of Islam. Some of these misguided practices and beliefs even amount to outright disbelief, such as the practice of black magic, which is categorically condemned. Chapter 2 Al Baqarah, verse 102:

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

Thus, safeguarding one’s faith requires strict adherence to the two sources of guidance, for they alone provide the uncorrupted framework of guidance. Any deviation, however small, opens the door to innovations, superstitions, and ultimately, misguidance. Thus, a person may lose their faith without even realizing it if they develop the habit of acting upon sources of religious knowledge outside the two sources of guidance. This is why acting upon religious innovations that are not rooted in these two sources is, in reality, following in the footsteps of the Devil. For he misguides people gradually, enticing them with practices that appear virtuous but ultimately divert them from the straight path. What begins as a seemingly harmless addition to religion can, over time, erode the very foundations of faith, leaving a person vulnerable to disbelief and spiritual ruin. Chapter 20 Taha, verse 97:

“[Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.' And indeed, you have an appointment you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it into the sea with a blast.””

One must therefore avoid religious innovations and following all other codes of conduct if they desire to obtain peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 20 Taha, verse 98:

“Your god is only Allah, except for whom there is no deity...”

In Islam, the main tenet is the instruction for humanity to obey their Creator and Sustainer, Allah, the Exalted, in all circumstances. Fundamentally, the object of one's worship is, in reality, whatever or whoever an individual obeys, even if they profess no belief in a deity. This perspective posits that human beings are created with an intrinsic need to be governed and guided by something. This ultimate authority might manifest as other people, the trends dictated by social media, the dictates of fashion, established culture, or even the individual's own desires. Chapter 25 Al Furqan, verse 43:

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

The principle established is that obedience and adherence to any entity fundamentally constitutes worship. Therefore, muslims are required to

validate their verbal declaration of faith through practical actions, demonstrating sincere obedience to Allah, the Exalted, in every circumstance, prioritizing Him above all else. This commitment necessitates utilizing the blessings they have been granted in ways that are pleasing to Allah, as precisely delineated within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Adopting this disciplined behaviour is seen as essential for achieving a balanced mental and physical state, correctly prioritizing all elements and relationships within one's life, and adequately preparing for their ultimate accountability on the Day of Judgement. Consequently, this conduct leads to attaining peace of mind in both this world and the hereafter. Chapter 16 An Nahl, verse 97:

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

Conversely, an individual who rejects the Oneness of Allah, the Exalted, and chooses instead to obey and worship other things will inevitably misuse the blessings they have been granted. The consequence of this misalignment is the attainment of an unbalanced mental and physical state, the misplacement of priorities concerning everything and everyone in their life, and a failure to adequately prepare for their accountability on the Day of Judgement. This course of action will lead to stress, trouble, and difficulties in both this world and the hereafter, even if they experience a degree of worldly luxury. Chapter 20 Taha, verses 124-126:

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

Chapter 20 Taha, verse 98:

"Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

Observing the creation of the Heavens and the Earth and the numerous perfectly balanced systems within them leads to the conclusion that a Single Creator and Sustainer must be responsible for the universe. A compelling illustration of this is the precise distance of the Sun from the Earth. This distance is critical because even a slight variation—if the Sun were marginally closer or further away—would render Earth uninhabitable. Similarly, the Earth itself is formed in a specific manner that generates a pure and balanced atmosphere, which is essential for life to thrive upon it. Chapter 2 Al Baqarah, verse 164:

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

The exquisitely timed cycle of days and nights, and their fluctuations in length throughout the year, are perfectly arranged to maximize the advantages available to humanity. Should the days be extended, people would become severely exhausted by the prolonged periods of activity. Conversely, if the nights were lengthened, there would be insufficient time for individuals to earn their living, acquire knowledge, and pursue other productive endeavours. If the nights were shortened, people would be deprived of the necessary rest required to maintain optimal health. Furthermore, changes to the duration of days and nights would inevitably harm crops, thereby having a detrimental impact on the provision of sustenance for both human and animal life. The fact that the cycles of day and night, along with all the other balanced systems in the universe, operate in complete and perfect harmony provides a clear indication of the Oneness of Allah, the Exalted. If there were multiple deities, they would undoubtedly possess competing desires, which would lead to nothing but chaos and disorder throughout the universe. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

The observation of the perfectly balanced water cycle further indicates the existence of a Creator. Water evaporating from the sea ascends and condenses to form acidic rain which falls upon the mountains. The mountains then perform the crucial function of neutralizing this acidic rain, making it safe for use by people and animals. Any disruption to this precise and balanced system would lead to a catastrophic disaster for life on Earth.

The salt content of the sea prevents the contamination of the ocean by deceased organisms. If the ocean were permitted to become contaminated, marine life would be unsustainable, and the resulting impurity from the seas would eventually overwhelm terrestrial life as well. The composition of ocean water is specially designed to allow marine life to thrive within it while simultaneously enabling heavy ships to sail upon its surface. A slight variation in this composition would create an imbalance, making it possible for either sea life to flourish or ships to sail, but not both concurrently. Even today, maritime transport remains the most prevalent method for moving goods worldwide, emphasizing the vital nature of this perfect balance to life on Earth.

Considering the concept of evolution as a form of mutation, which is inherently imperfect, one finds a stark contrast when observing the countless species. They appear to have been created in a perfectly balanced way that allows them to thrive in their specific environments. The camel, for instance, is perfectly engineered to endure high temperatures and lengthy periods without water, making it ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

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

The goat's physiology is cited as another example of perfect design, particularly in how the animal's body flawlessly separates impurities from the milk it generates. Any contamination or mixing of internal impurities with the milk 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.”

Each species has been allocated a specific life span that functions as a natural mechanism to prevent any single species from overpopulating and dominating others. For instance, the house fly has a very short life span of approximately three to four weeks but can lay up to 500 eggs. If its life span were extended, the fly population would become disproportionately large, enabling them to overwhelm all other species on Earth. Conversely, creatures with a much longer life span typically produce only a small number of offspring, which also serves to moderate their population size. This pervasive and consistent balance across all life forms cannot logically be attributed to accident or adequately explained solely by the process of imperfect evolution. Chapter 2 Al Baqarah, verse 164:

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

The presence of winds is indispensable for several critical functions. They facilitate wind pollination, which is necessary for the reproduction of various crops, plants, and trees. Historically and continuing to this day, wind has been essential for sea travel, the dominant method for transporting goods globally. Winds are also required to carry rainclouds to specific regions, distributing the water that is vital for all creation. A perfectly balanced system of winds operates on Earth; an absence of wind would cause chaos, just as an excessive increase in wind activity also results in disorder. Similarly, rainfall is precisely balanced: insufficient rain precipitates droughts and famine, while excessive rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

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

Whoever seriously contemplates all these perfectly balanced systems cannot logically deny the existence of a single Creator who possesses absolute power over all things. Chapter 20 Taha, verse 98:

"Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

If an individual who merely secures certain aspects of another person's provision, such as providing them with housing, deserves gratitude, then it is only just and proper that humanity should show thanks to Allah, the Exalted, for having granted every blessing found in the universe. Gratitude rooted in intention means performing actions solely for the purpose of pleasing Allah, the Exalted. Conversely, anyone whose actions are motivated by other reasons will forfeit any reward from Him, a warning found in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear sign of good intention is that a person neither expects nor hopes for any appreciation or compensation from others. Gratitude expressed through the tongue involves either speaking what is beneficial or choosing to remain silent. Finally, gratitude demonstrated through one's actions involves utilizing the blessings one has been granted in ways that are pleasing to Allah, as laid out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive demonstration of thankfulness is understood to lead to an increase in blessings and ultimately secure peace of mind in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

It is universally accepted as correct and normal that a person who owns an object is entitled to use it as they wish. Given that Allah, the Exalted, is the

ultimate Creator, Owner, and Sustainer of everything in the universe, including all human beings, it is His alone to determine what should and should not take place within this creation. Therefore, it is only reasonable and just for an individual to obey Allah, the Exalted, since He holds exclusive ownership over the entire universe, including the individual themselves.

Similarly, when one lends an item to another, it is expected that the borrower will use the item according to the owner's wishes. Allah, the Exalted, has granted every blessing a person possesses not as a gift, but as a loan. Like any worldly debt, this loan requires repayment. The sole method of repaying this loan is by using those blessings in ways that are pleasing to Allah, the Exalted. In sharp contrast, the blessings granted in Paradise are a genuine gift, meaning people will be free to utilize them however they desire. 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.""

One must, therefore, be careful not to mistake the worldly blessings, which are temporary loans, for the gifts that await in Paradise. Chapter 20 Taha, verse 98:

"Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

As Allah, the Exalted, alone is the Creator, Sustainer, and the One who will hold the creation accountable in both worlds, and as He alone possesses complete knowledge of all things, He must be obeyed at all times through the implementation of the divine guidance He has revealed for every circumstance. Allah, the Exalted, is the only One who possesses the knowledge required to ensure that a person achieves a balanced mental and physical state and correctly places everything and everyone in their life in its proper place. By contrast, the knowledge of human beings concerning mental and physical states, despite extensive research and study, will never suffice to achieve this outcome. Human understanding is inherently limited by experience, foresight, and bias. It cannot resolve every issue a person may face in life, nor can it guarantee protection from all forms of mental and physical stress, nor can it provide the wisdom to correctly prioritise and manage relationships and responsibilities. Allah, the Exalted, alone possesses this perfect knowledge, and He has granted it to mankind in the form of the Holy Quran and the authentic traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. This truth becomes evident when one observes the contrast between those who utilise the blessings they have been granted in accordance with Islamic teachings and those who do not. The former attain balance, clarity, and purpose, while the latter fall into confusion, imbalance, and mental health issues. Thus, an individual should embrace and practice the teachings of Islam for their own benefit, even when those teachings oppose personal desires. They should act like a sensible patient who follows the guidance of a physician, fully aware that the prescribed treatment is in their best interest—even if it involves unpleasant medicine or a restrictive diet. Just as such a patient ultimately regains sound mental and physical health, so too does the one who submits to and lives by Islamic principles attain well-being, balance, and peace. Chapter 20 Taha, verses 98-99:

“...He has encompassed all things in knowledge. Thus, We relate to you from the news of what has preceded. And We have certainly given you from Us the a reminder.”

Given that the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a truth recognized by both the People of the Book and the non-Muslims in Mecca—he would not have been aware of the modified or original teachings found in these holy texts. This reality further supports the divine origins of the Holy Quran. Chapter 20 Taha, verse 99:

“...We relate to you from the news of what has preceded. And We have certainly given you from Us a reminder.”

In addition, this verse serves as a profound admonition against adopting a self-centred outlook, wherein an individual becomes absorbed solely in personal circumstances while neglecting the broader realities of life. Such a mindset veils one’s ability to perceive the wisdom embedded in history, personal experience, and the struggles of others. Reflection upon these lessons is among the most effective means of cultivating noble character, avoiding the repetition of past errors, and attaining genuine inner tranquillity. For instance, observing the wealthy and famous misuse the blessings they have been granted—only to suffer anxiety, mental illness, substance dependence, and even suicidal tendencies despite their access to luxury—offers a powerful reminder. It demonstrates that true peace cannot be

attained through material possessions or the unchecked pursuit of desire. Likewise, witnessing someone endure poor health should awaken gratitude for one's own well-being and inspire its correct use before it is lost. Islam therefore continually calls individuals to remain reflective, to look beyond their immediate concerns, and to draw wisdom from the world around them. In doing so, they protect themselves from heedlessness and cultivate a perspective that nurtures balance, gratitude, and lasting peace. This is achieved through correctly using the blessings one has been granted as outlined in Islamic teachings. This leads to a sound mental and physical state and the correct placing of everything and everyone within their lives. In this way, reflection becomes not merely an intellectual exercise but a form of worship, aligning the heart and mind with the obedience of Allah, the Exalted. which leads to peace of mind in both worlds.

Chapter 20 Taha, verse 99:

“...And We have certainly given you from Us a reminder.”

Divine revelation has been referred to in this verse as a reminder. Indeed, Islamic teachings serve as a reminder for all people, for they are designed in perfect harmony with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel alien, producing mental and physical disruption when individuals attempt to follow it. By contrast, because Islamic teachings are divinely crafted to correspond with the essence of humanity, they feel inherently familiar, nurturing balance in both the mental and physical states. This sense of familiarity is especially pronounced among those who embrace Islam after following another religion

or way of life. Many converts testify that even without prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to their natural state with which Allah, the Exalted, has created all people. Other systems, by contrast, often impose codes of conduct that are foreign to human nature, leading to inner conflict, imbalance, and discontent. Nevertheless, this reality may not be fully grasped until one approaches Islamic teachings with an open and impartial mindset. 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, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. In this way, revelation becomes both a mirror and a compass: a mirror that reflects the innate truth already within the human soul, and a compass that guides it towards peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings they have been granted. In this world, such an attitude prevents individuals from attaining a balanced mental and physical state and causes them to misplace priorities regarding everything and everyone in their lives. As a result, matters such as family, friends, career, and wealth—intended as blessings—become sources of stress and hardship. If they persist in disobeying Allah, the Exalted, they begin to assign blame to the wrong people and circumstances, even to those who are a genuine source of good, such as their spouse. Cutting such people out of their lives only deepens their struggles, leading to worsening mental disorders, depression, substance addiction, and, in extreme cases, suicidal tendencies. This outcome is evident when observing those who persistently misuse the

blessings granted to them, such as the wealthy and famous, who, despite their worldly luxuries, often face severe mental health issues. Moreover, because such an attitude also prevents them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 20 Taha, verses 100-101:

“Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden. [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load.”

It is important to note that these verses warn that the one who turns away from Islamic teachings will suffer eternal torment in the hereafter. This is a warning to muslims to support their verbal declaration of faith in Allah, the Exalted, with obedient actions otherwise they may leave this world without their faith. It is vital to understand that faith is like a delicate plant which requires constant nourishment in order to flourish and endure. Just as a plant deprived of sunlight, water, and care will wither and die, so too may the faith of a person perish if it is not sustained through acts of obedience to Allah, the Exalted. Faith cannot remain alive in the heart by mere claim or sentiment; it must be nurtured through prayer, remembrance, righteous deeds, and steadfastness upon divine guidance. When faith is neglected, it gradually weakens until it may be extinguished altogether, leaving the individual spiritually barren. This is the greatest of all losses, for while worldly losses can be recovered, the loss of faith deprives a person of peace of mind in both worlds and eternal success. Chapter 20 Taha, verse 102:

“The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.”

Allah, the Exalted, then warns people not to allow their worldly desires to prevent them from achieving peace of mind in both worlds through His obedience, as the worldly pleasures they pursue are extremely short-lived and will not lead them to peace of mind in this world or in the next. Chapter 20 Taha, verses 103-104:

“They will murmur among themselves, “You remained not but ten [days in the world].” We are most knowing of what they say when their greatest exemplar in their path will say, “You remained not but one day.””

In addition, one must avoid adopting false hopes of a long life in this world, for life passes by with astonishing speed. Indeed, entertaining hopes of longevity is an extremely blameworthy trait, as it is among the primary causes for people prioritising the accumulation of worldly possessions over preparing for the Hereafter. A simple reflection upon the average twenty-four hours of one’s day—considering how much is devoted to worldly pursuits and how little to the Hereafter—reveals this reality. False hope of a long life is one of the strongest weapons employed by the Devil to misguide people. When a person convinces themselves that they will live long, they delay preparation for the Hereafter, imagining that they will have time to repent and reform in the near future. Yet, in most cases, this “near future” never arrives, and death overtakes them without adequate preparation.

Moreover, false hope for a long life causes one to delay sincere repentance and the effort to refine one's character, under the illusion that ample time remains. It encourages hoarding of worldly possessions, such as wealth, by instilling fear that one will be left unsupported in old age when physical strength declines. Such fears neglect the reality that the same Lord who provided sustenance in youth will continue to provide in old age. In fact, provision was decreed for all creation 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 remarkable that a person may dedicate forty years of their life saving for retirement—which rarely lasts more than two decades—yet fail to prepare with the same diligence for the eternal Hereafter.

Islam does not forbid preparing for worldly needs. There is no harm in saving for the near future, provided that priority is always given to the Hereafter. Yet, despite acknowledging that death may come at any moment, many live as though they will remain in this world forever. Some even behave as if, were they promised eternal life on earth, they would still strive to accumulate more of the material world, limited only by the cycle of day and night. How many have passed away earlier than expected, and how few take heed from their departure?

In reality, one of the greatest pains a person will experience at the time of death—or at any stage of the Hereafter—is the regret of having delayed preparation for eternity. This regret will be of no benefit then, for the opportunity to act will have passed. True wisdom, therefore, lies in recognising the brevity of life, abandoning false hopes, and dedicating

oneself to preparing for the everlasting abode. 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 were to dedicate more time, effort, and wealth to a house in which they would reside only for a short while, while neglecting the house in which they intended to live for a very long time. This is the precise example of those who give priority to the fleeting life of this world over the eternal life of the Hereafter.

Islam teaches that people should strive for both the world and the Hereafter, fulfilling their responsibilities in this life while never losing sight of their ultimate destination. However, it must be remembered that death does not come at a time, situation, or age known to any person, though its arrival is certain. Therefore, preparing for death and what follows it must take precedence over preparing for a future in this world, which is uncertain and may never arrive. True wisdom lies in balancing worldly responsibilities with the greater priority of eternal preparation, ensuring that one’s efforts in this life serve as a means to obtaining 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 20 Taha, verses 103-104:

"They will murmur among themselves, "You remained not but ten [days in the world]." We are most knowing of what they say when their greatest exemplar in their path will say, "You remained not but one day.""

As life is short in this world, irrespective of how many years one spends in it, they should pursue the things which are valuable and will provide them with peace of mind in both worlds. Whenever a person seeks to enjoy the lawful luxuries of the material world, they will soon notice how quickly the sweetness it produces in the heart fades away. For instance, when returning from a holiday, the joy of the experience diminishes almost immediately, leading one to plan the next trip in search of the same feeling. Similarly, once a film or television show ends, the sweetness of the experience vanishes, leaving a desire to watch something else in order to regain that fleeting sense of pleasure. This pattern holds true for all vain or sinful pursuits. Indeed, it is this constant desire to re-experience temporary sweetness that fuels the entertainment industry.

In contrast, the sweetness derived from actions that are connected to the pleasure of Allah, the Exalted, is enduring. For example, a believer who sincerely performs the Holy Pilgrimage continues to feel its sweetness decades later. Likewise, one who undertakes a charitable act—such as building a mosque or sponsoring an orphan—retains the sweetness of that deed in the heart for years to come. This reality demonstrates that those who wish to experience lasting inner sweetness should seek it through actions that please Allah, the Exalted, rather than through vain or sinful pursuits.

Furthermore, this reality serves as a profound sign of what truly holds value in this world. That which endures has genuine worth, while that which quickly fades away is fickle and ultimately without real value. Chapter 16 An Nahl, verse 96:

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

The worth of each person is measured by what they pursue. If they strive for what is enduring and truly valuable, then they themselves will possess value, and their peace and deeds will endure. However, if they pursue what is fleeting and without worth, their enjoyment will quickly fade, and their life will likewise become devoid of lasting value.

The leaders of the non-muslims would oppose Islam in different ways in order to discourage others from accepting Islam, out of fear of losing their social influence and leadership. One of these methods was to pose questions to the Holy Prophet Muhammad, peace and blessings be upon him, in order to challenge Islamic teachings, such as the reality of the destruction of the Heavens and the Earth on the Day of Judgement. Chapter 20 Taha, verse 105:

"And they ask you about the mountains..."

As the mountains are the hardest natural structures they could identify they would show surprise at their inevitable destruction on Judgement Day. But anyone with common sense realises that the One who created the strong mountains has the power to remove them. Chapter 20 Taha, verses 105-107:

“And they ask you about the mountains, so say, “My Lord will blow them away with a blast. And He will leave the earth a level plain. You will not see therein a depression or an elevation.””

One must avoid behaving like the leaders of the non-muslims of Mecca and instead respond to the obedience of Allah, the Exalted, in this world before they reach the hereafter where they will respond to His caller summoning people towards their final judgement, whether willingly or unwillingly. Chapter 20 Taha, verse 108:

“That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom...”

Therefore, people should respond to the call of Allah, the Exalted, conveyed through the Holy Prophet Muḥammad, peace and blessings be upon him,

with sincere obedience. This obedience is manifested by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing the unfolding of destiny with patience and steadfastness, in accordance with the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. By adopting this comprehensive approach—obedience in action, restraint from sin, and patience in trials—individuals ensure that the blessings they have been granted are utilised in ways pleasing to Allah, the Exalted. In this lies the true purpose of divine favour: not mere enjoyment of worldly gifts, but their correct use as a means of drawing nearer to the Creator and securing success and peace of mind in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”

Whoever responds to the divine call in this world will find the final call easy to endure and respond to. By contrast, the one who lives in heedlessness of the call of Allah, the Exalted, misusing the blessings they have been granted, will find no peace in this life, as they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life, and they will be forced to answer the call of the trumpet on the Day of Resurrection—a call that will weigh heavily upon them, becoming a great burden to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long, for the final call will inevitably occur—sooner or later—and no one will be able to avoid or ignore it. Since this reality is certain, wisdom dictates that one should respond to it now, today, rather than persist in heedlessness. For if one hears the trumpet blast while in a state of

negligence, no action or regret will avail them, and what follows thereafter will only be more terrifying and severe. Chapter 20 Taha, verse 108:

“...and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper.”

As everyone will be humbled into silence on the Day of Judgement, one must adopt this type of humility in their speech in this world, such as when they face times of difficulty which Allah, the Exalted, has decreed for them, so that they receive the mercy and blessings of the Most Merciful in both worlds. Generally speaking, speech can be divided into three categories. The first is evil speech, which must be avoided at all costs, as it brings harm to both the speaker and others. The second is good speech, which should be spoken at the appropriate time, for it benefits the individual and society alike. The third category is vain speech. While this type of speech is not in itself considered a sin or a good deed, it often serves as a gateway to evil speech and therefore is best avoided. Moreover, vain speech will become a source of regret on the Day of Judgement, when a person observes the opportunities and time they wasted in vain talk that could have been invested in remembrance of Allah, the Exalted, or in beneficial deeds. For this reason, the Holy Prophet Muḥammad, peace and blessings be upon him, advised in a Hadith recorded in Sahih Muslim, number 176, that a person should either speak what is good or remain silent. This principle highlights the immense responsibility attached to the tongue. By guarding one's speech, a person not only protects themselves from sin but also ensures that their words become a means of guidance, comfort, and reward rather than a cause of regret and punishment.

Just like having hopes in a long life and failing to appreciate the temporary nature of worldly pleasures prevents one from obeying Allah, the Exalted, so does adopting wishful thinking, such as expecting someone else to save them on Judgement Day even though they persisted on disobeying Allah, the Exalted. Chapter 20 Taha, verse 109:

“That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and is pleased with him in speech.”

Although intercession is a real event that will take place on the Day of Judgement—subject entirely to the explicit permission of Allah, the Exalted—it is imperative that its significance not be treated with mockery, negligence, or disregard. Such an attitude risks depriving an individual of this immense manifestation of divine mercy. Mocking or belittling the concept of intercession often stems from wishful thinking, wherein a person neglects to employ the blessings granted to them in accordance with Islamic principles, yet presumes that salvation will be secured through the intervention of others, such as family members, saints, or spiritual figures. This false reliance not only undermines personal responsibility but also contradicts the very purpose of intercession, which is reserved for those who sincerely strive to obey Allah, the Exalted, and remain steadfast upon His guidance. In truth, one who mocks or abuses the concept of intercession in this manner may ultimately find the Holy Prophet Muḥammad, peace and blessings be upon him, testifying against them on the Day of Judgement, rather than interceding on their behalf. For intercession is not a license for heedlessness, but a mercy granted to those who honour divine guidance and strive to live by it. 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 alone have acknowledged and accepted the guidance of the Holy Quran. By contrast, non-Muslims, having not embraced its teachings, cannot be regarded as having abandoned them. For any Muslim against whom the Holy Prophet Muḥammad, peace and blessings be upon him, testifies against on the Day of Judgement, the outcome is both evident and severe.

Moreover, even in cases where intercession is granted, negligence in this world may not prevent entry into Hell; rather, it may only serve to mitigate the intensity or duration of the punishment. It must be recognised, however, that even the briefest experience of Hell is unbearably profound, beyond what the human mind can truly comprehend. Thus, any sincere hope in intercession must be accompanied by earnest striving—namely, the active and genuine use of one’s blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muḥammad, peace and blessings be upon him. Only then may one rightly hope for intercession on the Day of Judgement, with the clear understanding that it is not a right to be claimed, but a mercy granted solely by the authority and permission of Allah, the Exalted. To rely upon it without striving is to fall into heedlessness, but to strive sincerely in the obedience of Allah, the Exalted, while hoping for it is to embody the balance of fear and hope that characterises true faith.

In order to hold people accountable on the Day of Judgement, the ability to resurrect the dead and authority of them is required, as discussed earlier, both of these belong to Allah, the Exalted, alone. In addition, the knowledge of their intentions, speech and actions are required, which again, Allah, the Exalted, alone possesses, as He knows all past, present and future things. Chapter 20 Taha, verse 110:

“Allah knows what is [presently] before them and what will be after them, but they do not encompass Him in knowledge.”

The final part of this verse may be understood as a reference to the reality that human beings, regardless of the extent of their knowledge, will never truly comprehend the divine essence and attributes of Allah, the Exalted—such as His infinite knowledge, power, and wisdom. Yet, in order to avoid forming misguided or anthropomorphic beliefs about Allah, the Exalted, it is essential to study His divine names and attributes as they are presented in the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. Such study fosters a sound and balanced belief in Allah, the Exalted, and inspires sincere obedience by guiding individuals to utilise the blessings they have been granted in accordance with Islamic principles. Conversely, ignorance of the divine names and attributes can lead to erroneous conceptions of Allah, the Exalted, which in turn result in disobedience and heedlessness. For example, one who correctly understands that Allah, the Exalted, is the All-Forgiving will strive earnestly to obey Him, hoping for His pardon while recognising the necessity of repentance and righteous action. By contrast, one who misunderstands the nature of divine forgiveness may persist in sin, wrongly assuming that they will be pardoned irrespective of their deeds. Such wishful thinking is itself a

form of delusion, for divine mercy is inseparably linked with sincere effort, repentance, and obedience.

Chapter 20 Taha, verse 110:

“Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.”

In addition, more specifically, verse 110 may be understood as a reference to the extremely limited knowledge of human beings, irrespective of how much they acquire in the various sciences, when compared to the infinite knowledge of Allah, the Exalted. This reality indicates that Allah, the Exalted, alone possesses the knowledge required to ensure that a person attains a balanced mental and physical state and correctly places everything and everyone within their life in its proper place. By contrast, the knowledge of human beings concerning the mental and physical states of individuals, despite the vast amount of research undertaken, will never suffice to achieve this outcome. Human advice cannot resolve every issue a person may face in life, nor can it guarantee protection from all forms of mental and physical stress. Likewise, it cannot provide the wisdom to correctly prioritise and manage relationships and responsibilities, for human knowledge is inherently limited by experience, foresight, and bias. Allah, the Exalted, alone possesses this perfect knowledge, and He has granted it to mankind in the form of the Holy Quran and the authentic traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. This truth becomes evident when one observes the contrast between those who employ the blessings

they have been granted in accordance with Islamic teachings and those who do not.

Chapter 20 Taha, verse 110:

“...but they do not encompass it in knowledge.”

The pronoun mentioned in this verse could also be referring to the Day of Judgement, which has been discussed in the earlier verses. Even though the exact reality of the Day of Judgement is beyond the comprehension of people, none the less, one must strengthen their faith in respect to it, through studying its discussion in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as this will aid them in practically preparing for it by correctly using the blessings they have been granted as outlined in Islamic teachings. Humbling one's worldly desires in the obedience of Allah, the Exalted, in this way, will ensure they succeed on the Day when all things will be humbled before Him. Chapter 20 Taha, verse 111:

“And [all] faces will be humbled before the Ever-Living, the Sustainer of existence...”

In reality, anyone who can experience death and is dependent on something or someone else for sustenance cannot be a deity. This truth alone rules out divinity for every entity in the Heavens and the Earth except Allah, the Exalted. Moreover, since Allah, the Exalted, alone created life and death and sustains all creation, He alone is worthy of obedience. Just as a person who provides another with some aspect of provision—such as housing—is worthy of gratitude, it follows all the more that Allah, the Exalted, who has granted every blessing in the universe, is most deserving of gratitude. Gratitude with one's intention entails acting solely to please Allah, the Exalted, for actions performed for other reasons will not earn His reward. This is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of sincere intention is that a person does not seek appreciation or compensation from others. Gratitude with the tongue is expressed by speaking only what is good or by remaining silent. Gratitude with one's actions consists of using the blessings one has been granted in ways that please Allah, the Exalted, as prescribed 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 and ultimately to peace of mind in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

As the rightful owner of an object is generally considered to possess the authority to determine its usage, so too does the Creator possess ultimate authority. Since Allah, the Exalted, created, owns, and sustains the entirety of the universe, including all individuals, it is His prerogative alone to dictate what should and should not transpire within it. Consequently, it is deemed

appropriate for an individual to submit to the commands of Allah, the Exalted, given that He alone holds ownership over the entire universe, including the individual.

Similarly, when an item is lent to another party, it is expected that the borrower will utilize the item in accordance with the lender's wishes. Allah, the Exalted, bestowed every worldly blessing upon humanity as a loan, not as an outright gift. Much like temporal loans, this divine loan carries an expectation of repayment. This obligation can only be fulfilled through the proper utilization of these blessings in ways that are pleasing to Allah, the Exalted. In contrast, the blessings granted in Paradise are considered a gift, permitting recipients the freedom to utilize them as they desire. 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.""

One must, therefore, not mistake the worldly blessings, which are a loan, for the gifts of Paradise.

But the one who fails to obey Allah, the Exalted, as it contradicts their worldly desires, despite the fact that He alone created and sustains the creation, will inevitably misuse the blessings He has granted them. Such an attitude in this life prevents individuals from attaining a balanced mental and physical state

and it causes them to improperly prioritize everything and everyone within their existence. Consequently, all aspects of their life, including their family, friends, career, and wealth, become a source of stress. If the individual persists in their disobedience to Allah, the Exalted, they may incorrectly assign blame for their stress to people or circumstances, such as their spouse. The subsequent removal of these positive influences from their lives only serves to exacerbate their mental distress, potentially leading to depression, substance addiction, and even suicidal tendencies. This outcome is observable in those who misuse the blessings granted to them, such as the rich and famous, despite their enjoyment of worldly luxuries. Furthermore, because this perspective hindered their preparation for accountability on the Day of Judgement, their ultimate punishment in the hereafter will be considerably more severe. Chapter 20 Taha, verse 111:

“...And he will have failed who carries injustice.”

In order to avoid this outcome, one must obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This approach will ensure that the individual achieves a balanced mental and physical state and accurately prioritizes everything and everyone in their life, all while adequately preparing for their accountability on the Day of Judgement. Such behaviour, therefore, leads to peace of mind in both this world and the next. Chapter 20 Taha, verse 112:

“But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.”

It must be noted that performing good deeds, by correctly using the blessings one has been granted as outlined in divine teachings, has been mentioned before belief in this verse. This highlights the importance of supporting one's faith with good deeds in order to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with good actions is in great danger of losing their faith. It is essential to recognize that faith is akin to a plant that requires continuous nourishment through acts of obedience to thrive and endure. Just as a plant will perish without sustenance, such as sunlight, a person's faith may similarly diminish and expire if it is not nourished by consistent acts of obedience. The loss of one's faith represents the most profound and significant detriment.

In order to avoid this outcome and the other negative things connected to disobeying Allah, the Exalted, which have been discussed earlier, one must sincerely obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 20 Taha, verse 113:

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will become righteous or it would cause for them a reminder.”

Regardless of how advanced a society may become, and irrespective of the knowledge acquired across various fields, including the mental and physical aspects of people, it remains unattainable for any human collective to formulate a code of conduct that is entirely aligned with human nature and adequately accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter on Earth. This endeavour is fundamentally impossible, as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice at both the individual and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of the past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that the advice is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Chapter 20 Taha, verse 113:

“And thus We have sent it down as an Arabic Qur'an...”

Reminding the non-muslims of Arabia that the Holy Quran was revealed in their language indicates that despite them being the masters of Arabic speech, they cannot match the Holy Quran in anyway. Even the most eloquent and rhythmic sentence composed in Arabic would fall far short of the Holy Quran. Unlike human discourse, the Holy Quran penetrates the very essence of human nature, psyche, and disposition with unmatched insight. It presents its guidance with such clarity that even those without formal education can understand and implement its teachings in their lives. Moreover, it conveys profound and abstract truths in simple terms that are accessible and actionable for all individuals. The Holy Quran addresses the inherent reality of human nature and provides timeless guidance suitable for every individual, community, and era. No verse can, or ever will, equal it in this regard, further affirming its divine origin. Chapter 20 Taha, verse 113:

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will become righteous or it would cause for them a reminder.”

Generally speaking, the expressions within the Holy Quran are unmatched, and its meanings are conveyed with extraordinary precision. Its verses and words display a level of eloquence that surpasses every other literary work. Unlike other scriptures and teachings from various religions and lifestyles, the Holy Quran is demonstrably free from contradictions. It provides a complete account of the histories of previous nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, had no formal study of history. The Holy Quran commands all that is beneficial and forbids all that is harmful, addressing both individual and societal consequences. In doing so, it effectively establishes justice, security, and peace within households and communities. It avoids exaggeration, falsehood, and deceit, in stark

contrast to poetry, stories, and fables. Every verse contains benefit and can be practically applied in life. Even when recounting the same story, the Holy Quran highlights fresh lessons, ensuring it never becomes monotonous upon repetition. It sets forth promises and warnings, always supported by undeniable and clear evidence. Even when addressing concepts that may seem abstract, such as patience, the Holy Quran offers simple, practical methods for implementation in daily life. It reminds people of their true purpose: to sincerely obey Allah, the Exalted, by using His blessings in ways that please Him. This obedience ensures peace and success in both this life and the Hereafter through a balanced state of mind and body and the proper ordering of everything and everyone within one's life. The Holy Quran makes the straight path clear and appealing to all who seek genuine peace and success in both worlds. It addresses the core of human nature, making its guidance timeless and relevant to every person, place, and era. When understood and applied correctly, it becomes the solution to emotional, financial, and physical challenges, offering answers to every difficulty faced by individuals or societies. History itself bears witness that communities who truly lived by the teachings of the Holy Quran reaped the blessings of its eternal wisdom. Most remarkably, not a single letter of the Holy Quran has been altered across the centuries, as Allah, the Exalted, has promised to preserve it. No other text in human history possesses this unique and extraordinary distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the primary challenges faced by communities and provided effective solutions for each. By resolving these fundamental issues, countless secondary problems are also prevented or alleviated. This

demonstrates how the Holy Quran offers comprehensive guidance on every essential matter required for individuals and societies to prosper in this life and in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This constitutes the greatest and everlasting miracle that Allah, the Exalted, granted to His final Holy Prophet, Muhammad, peace and blessings be upon him. Yet, its benefit is reserved solely for those who sincerely seek and commit themselves to the truth. As for those who allow their desires to govern them and selectively accept only parts of it, they will ultimately face loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 20 Taha, verse 113:

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will become righteous...”

It is important to recognise that both glad tidings and warnings only yield benefit when they are met with a practical response. Mere acknowledgment without action does not suffice. Thus, the one who responds sincerely and practically—by utilising the blessings Allah, the Exalted, has granted them in accordance with Islamic teachings—will attain peace of mind in both worlds. Such a person achieves a balanced mental and physical state and correctly places everything and everyone within their life in its rightful order. By contrast, the one who fails to respond practically to the good news and warnings conveyed in Islamic teachings will persist in misusing the blessings they have been granted. As a result, they will fall into imbalance, both mentally and physically, and will fail to rightly order their priorities, relationships, and responsibilities. Most gravely, they will neglect proper preparation for their accountability on the Day of Judgement. Consequently, such individuals will face stress, hardship, and difficulty in both worlds, even if they outwardly appear to enjoy certain worldly luxuries. For true tranquillity is not found in material abundance, but in aligning one's life with divine guidance. Only through this alignment can blessings be transformed into a source of peace, rather than a cause of regret.

Chapter 20 Taha, verse 113:

“And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will become righteous or it would cause for them a reminder.”

Divine revelation is presented here as a reminder, for the teachings of Islam are themselves the ultimate reminder to humanity. They are perfectly aligned with human nature, crafted by the Creator to correspond with the innate disposition instilled in every soul. Any code of conduct that clashes with this natural state will inevitably feel foreign, producing mental unrest and physical imbalance when one attempts to live by it. By contrast, Islamic teachings feel instinctively familiar because they restore individuals to the state upon which Allah, the Exalted, has created them, nurturing balance, peace, and harmony in both body and mind. This reality is often expressed most vividly by those who embrace Islam after following another path. Many converts testify that Islamic principles resonate with them on a profound level, even before deep study, as though the truths of Islam were already etched upon their hearts. This is because Islam does not impose an artificial framework on humanity; rather, it unveils what was always there by nature. Other systems, on the other hand, often demand conformity to ideals that are alien to human nature, and thus they foster discontent, confusion, and inner conflict. Yet this harmony between revelation and the human soul may remain hidden from those clouded by prejudice, arrogance, or blind loyalty to inherited traditions. Such veils prevent the heart from recognizing the comfort and balance inherent in divine guidance. But when approached with sincerity and openness, revelation is experienced not as a burden but as a liberation—restoring equilibrium, cultivating tranquillity, and guiding the human being to its true purpose. In this way, revelation serves both as a mirror, reflecting the innate truth embedded within the soul, and as a compass, pointing it towards achieving peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, by sincerely obeying Allah, the Exalted, in every situation.

Chapter 20 Taha, verse 113:

“...that perhaps they will become righteous or it would cause for them a reminder.”

This verse also indicates that Allah, the Exalted, does not demand nor expect people to become righteous overnight. Rather, Allah, the Exalted, accepts that the process to becoming a righteous person, who correctly uses the blessings He has granted them as outlined in Islamic teachings, takes time. Therefore, one must seek reminders from Islamic teachings until they are encouraged, step by step, to adopting righteousness in every aspect of their life. But it is important to note that if one's behaviour towards Allah, the Exalted, and the creation does not change positively over time, then they are not progressing and they should not fool themselves into believing otherwise, as they will only cause them to persist on misusing the blessings He has granted them. As a result, they will fall into an unbalanced mental and physical state, misplace priorities concerning everything and everyone in their lives, and fail to prepare adequately for their accountability on the Day of Judgement. This will inevitably lead to stress, hardship, and difficulties in both worlds, even if they appear to enjoy certain worldly luxuries.

But as indicated by the next verse, the one who adopts the right attitude, whereby they respond to the reminders discussed in Islamic teachings, will progressively improve their behaviour, step by step, until they reach righteousness whereby they acknowledge, through their intentions, speech and actions, that obedience is only due to Allah, the Exalted, in every situation, as this alone 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 20 Taha, verse 114:

“So high [above all] is Allah, the Sovereign, the Truth. And do not hasten with the Qur’an before its revelation is completed to you, and say, “My Lord, increase me in knowledge.””

This verse also serves as an encouragement for people to acquire a thorough understanding of the Holy Quran before attempting to apply its teachings within their lives. In order to correctly grasp the meanings of the verses of the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him, one must always place them in their proper context. No verse or Hadith can be taken in isolation and then used to justify personal actions or opinions without first considering the circumstances in which it was revealed or recorded. To correctly understand this context, the verses and Hadiths must be analysed in the light of the life, practice, and guidance of the Holy Prophet Muḥammad, peace and blessings be upon him. Only through this holistic approach does it become clear what or who a specific verse or Hadith refers to, and how it should be applied. Chapter 20 Taha, verse 114:

“...say, “My Lord, increase me in knowledge.””

Failure to observe this principle inevitably leads to the misinterpretation of the Holy Quran, which in turn results in the disobedience of Allah, the Exalted. Such misinterpretation has historically led to grave consequences, including the harming of innocent people under the false pretext of religious justification. Correct understanding, therefore, is not merely an academic

exercise but a safeguard for faith, morality, and society, ensuring that divine revelation is applied in the manner intended by Allah, the Exalted, and exemplified by His Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 20 Taha, verse 114:

“...say, “My Lord, increase me in knowledge.””

In a Hadith recorded in Sahih Muslim, number 6853, the Holy Prophet Muḥammad, peace and blessings be upon him, advised that whoever follows a path in pursuit of knowledge, Allah, the Exalted, will make the path to Paradise easy for them. This noble statement encompasses both the physical path one takes in seeking knowledge—such as attending lectures, classes, and gatherings of learning—as well as the intellectual and spiritual path of acquiring knowledge without physical travel, through listening, reading, studying, and writing. All forms of sincere pursuit of knowledge fall under this guidance.

The path to Paradise is filled with obstacles that prevent one from reaching it safely. Only the one who possesses knowledge of these obstacles and the means to overcome them will traverse the path successfully. The analogy is clear: just as a person cannot reach a city in this world without knowing its

location and the route that leads to it, so too can Paradise not be attained without knowledge of its path and the deeds that lead towards it.

The knowledge referred to here includes both religious and beneficial worldly knowledge. Religious knowledge provides direct guidance on how one must use the blessings Allah, the Exalted, has granted them. Beneficial worldly knowledge, when sought with the correct intention, also aids one in obedience. For example, the one who acquires useful knowledge in order to obtain a lawful occupation will find it easier to avoid unlawful earnings, thereby safeguarding their faith and aiding their journey towards Paradise.

Furthermore, the path to Paradise is only traversed by those who adopt piety. Piety entails fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience, all in accordance with the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. The root of piety is therefore the acquisition of religious knowledge and, more importantly, acting upon it. Knowledge without practice is like a lamp left unlit—it holds potential but provides no guidance. True knowledge illuminates the path only when it is coupled with obedience and sincerity. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

The important point to note is that a person's intention in seeking and acting upon knowledge must be solely to please Allah, the Exalted. Whoever pursues religious knowledge for worldly reasons—such as prestige, argumentation, or showing off—has been sternly warned of Hellfire, unless they sincerely repent. This warning is explicitly mentioned in a Hadith found in Sunan Ibn Majah, number 253.

Furthermore, it is essential that knowledge be coupled with action, for knowledge without practice is of no value or benefit. It is akin to one who possesses knowledge of a path leading to safety yet refuses to walk upon it, choosing instead to remain in an area full of dangers. Such knowledge, though present, provides no deliverance. For this reason, knowledge can be divided into two categories. The first is knowledge that is acted upon, which leads to piety and an increase in obedience to Allah, the Exalted. This is the type of knowledge that illuminates the heart and guides 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. The second is knowledge that is neglected and left unapplied. This type does not increase one's obedience; rather, it often breeds arrogance, as the individual imagines themselves superior to others by virtue of what they know, even though they fail to embody it. Such a person resembles the Quranic parable of donkeys carrying books—laden with knowledge that brings them no benefit. Chapter 62 Al Jumu'ah, verse 5:

“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”

Thus, the true worth of knowledge lies not in its possession, but in its sincere application for the sake of Allah, the Exalted. Only then does it become a means of salvation, guidance, 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.

The importance of acting on one's knowledge is further indicated in the next verse, where the Holy Prophet Adam, peace be upon him, is mentioned, who was granted superiority over the Angels partly through the knowledge granted to Him by Allah, the Exalted. Chapter 2 Al Baqarah, verses 31-32:

"And He taught Adam the names - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.' They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'"

And chapter 20 Taha, verse 115:

"And We had already taken a promise from Adam before, but he forgot..."

But unlike the parable of the donkey mentioned earlier, the Holy Prophet Adam, peace be upon him, did not intentionally ignore acting on his

knowledge as he was not determined to disobey Allah, the Exalted, by eating from the forbidden tree and was instead coerced and tricked into eating from it by the Devil. Chapter 20 Taha, verse 115:

“...and We found not in him determination.”

Just like acting on the Holy Quran in haste without correct knowledge has been warned against, similarly, in the case of the Holy Prophet Adam, peace be upon him, acting with haste without thinking about the consequences has been warned against. In a Hadith recorded in Jami At Tirmidhi, number 2012, the Holy Prophet Muḥammad, peace and blessings be upon him, advised that careful deliberation is from Allah, the Exalted, while hastiness is from the Devil.

This is an immensely important teaching to understand and implement, for many who perform abundant righteous deeds often undermine or even destroy them through hastiness. For example, a person may utter evil words in a moment of uncontrolled anger, thereby plunging themselves into ruin. This danger has been explicitly warned against in another Hadith found in Jami At Tirmidhi, number 2314.

Indeed, the vast majority of sins and difficulties—such as arguments, disputes, and conflicts—arise because people fail to think matters through and instead act impulsively. The true sign of intelligence is when one reflects

before speaking or acting, proceeding only when certain that their words or deeds are good and beneficial in both worldly and religious matters.

At the same time, while one should not delay in performing righteous deeds, they must still think carefully before acting. This is because a deed, though outwardly righteous, may be deprived of reward if its conditions and etiquettes are neglected due to hastiness. Thus, wisdom dictates that one should only move forward in any matter after thoughtful consideration.

After discussing the importance of avoiding of disobeying Him and its consequences, Allah, the Exalted, then mentions the original disobedient one. Chapter 20 Taha, verse 116:

“And [mention] when We said to the angels, “Prostrate to Adam,” and they prostrated, except Iblees; he refused.”

The Devil was not an Angel; rather, he originated from the Jinn. Chapter 18, verse 50:

“...except for Satan. He was of the jinn...”

However, due to his numerous acts of devotion, he was elevated to the rank of the angels, and thus the command to prostrate also included him. Yet the Devil succumbed to arrogance, considering himself superior to the Holy Prophet Adam, peace be upon him. Chapter 7 Al A'raf, verse 12:

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

He arrogantly dismissed the reality that a person's external appearance does not determine their rank or status. True ranks are determined solely by Allah, the Exalted, and whoever sincerely acknowledges Him as their Lord will not dispute this. The Devil hastily judged the external attributes of the Holy Prophet Adam, peace be upon him, while disregarding the knowledge and soul that Allah, the Exalted, had bestowed upon him. It is vital to avoid this selective mindset that nurtures negativity, for it can cause a person to consistently view others through a distorted lens. Such an attitude often leads to additional sins, including backbiting, gossip, and slander. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith recorded in Sunan Abu Dawud, number 4993, that maintaining positive thoughts about others is itself a form of worship of Allah, the Exalted.

Moreover, one must recognize that external appearances or worldly measures—such as wealth, ethnicity, or gender—do not establish superiority over others. Allah, the Exalted, has made clear that true superiority is found

only in the degree of one's fear of Him. This requires genuine obedience, whereby a person uses the blessings they have been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

It is essential to recognize that since an individual's intentions are concealed from others, neither they nor anyone else can judge superiority based solely on outward behavior. Therefore, a person must refrain from making claims regarding their own status or that of others, for only Allah, the Exalted, possesses complete knowledge of the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

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

Due to his arrogance, the Devil clearly lacked any fear of Allah, the Exalted, and thus he could never be considered superior to the Holy Prophet Adam, peace be upon him, even though Adam was created from clay. Pride, in general, is a destructive trait that must be avoided, as it leads to ruin in both this world and the next. The Holy Prophet Muhammad, peace and blessings

be upon him, warned in a Hadith recorded in Sahih Muslim, number 265, that even the smallest measure of pride is enough to condemn a person to Hell. Pride blinds individuals to the truth when it is presented to them, because the truth often conflicts with their desires. The Devil rejected the truth by refusing to accept the honoured rank that Allah, the Exalted, had granted to the Holy Prophet Adam, peace be upon him. Furthermore, pride causes one to look down on others, believing themselves to be superior. Both of these consequences of pride are reckless: the truth is indispensable for sound guidance in worldly and spiritual matters, and so it must be accepted no matter who conveys it, for its ultimate source is Allah, the Exalted. Likewise, regarding others with disdain is unwise, as no one knows their own standing, nor that of others, in the sight of Allah, the Exalted. Since the final outcome of each person in the Hereafter remains hidden, it is foolish to belittle others, as one cannot guarantee they themselves will depart this world with faith. Moreover, every blessing a person enjoys was created and bestowed solely by Allah, the Exalted; thus, He alone is the true Owner of all blessings. To feel pride in something that does not ultimately belong to oneself is absurd—like someone boasting about a mansion they do not own. Pride is a quality that belongs exclusively to Allah, the Exalted, and whoever dares to contest Him in this attribute will face punishment in both worlds, as emphasized in a Hadith recorded in Sunan Abu Dawud, number 4090. Another destructive trait embraced by the Devil was envy. Envy is a major sin because it directly challenges the wisdom of Allah, the Exalted, in distributing blessings among His creation. The envious person behaves as if Allah, the Exalted, erred in granting a specific blessing to someone else rather than to them. The Devil demonstrated this when he acted as though the honour given to the Holy Prophet Adam, peace be upon him, rightfully belonged to him. One can protect themselves from envy by recognizing that Allah, the Exalted, apportions blessings according to His perfect knowledge and wisdom, granting each individual what is most suitable for them. Instead of fixating on what others have been given, a person should focus on using the blessings they themselves possess in ways that please Allah, the Exalted. By doing so, they will attain peace of mind in both worlds—achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 42 Ash Shuraa, verse 27:

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

One should harbour a dislike for envy and take care not to let it influence their words or actions toward the person they envy. By conducting themselves in this manner, it is hoped that Allah, the Exalted, will forgive any feelings of envy. It is important to understand that desiring similar possessions to those granted to others—without wishing them harm—is permissible, though generally discouraged in worldly affairs. If one seeks blessings similar to those enjoyed by others, it is advisable to direct these desires toward religiously beneficial goals, such as acquiring knowledge or engaging in charitable acts. This guidance is supported by a Hadith recorded in Sahih Muslim, number 1896. Additionally, this episode serves as a cautionary example regarding excessive ambition for leadership and authority. The Devil aspired to be the representative of Allah, the Exalted, on Earth and considered himself more deserving of this position. His intense desire for leadership led him to defy Allah, the Exalted, and gave rise to other destructive traits, including pride and envy. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the pursuit of leadership and wealth can be more harmful to a person’s faith than two famished wolves unleashed upon a flock of sheep. Excessive craving for these pursuits can easily lead an individual to disobey Allah, the Exalted, in their efforts to acquire, retain, or increase them. It is invariably wiser to seek lawful pursuits that align with one’s needs and responsibilities, thereby protecting oneself from stress and the risk of punishment in both this life and the Hereafter.

Moreover, it is essential to emulate the Angels, who fully understood the essence of servanthood: they do not contest the decrees of Allah, the Exalted, but submit to them with complete obedience. Chapter 15 Al Hijr, verses 29-30:

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

The Devil, in contrast, acted as a master, imposing his own reasoning in place of the commands of Allah, the Exalted. Chapter 15 Al Hijr, verses 30-32:

“Except Iblees, he refused to be with those who prostrated. [Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?” He said, “Never would I prostrate to a human whom You created out of clay from an altered black mud.””

This behaviour directly opposes true servanthood, as a servant is expected to listen and obey their Master at all times, trusting that the Master knows what is best in every circumstance. The Devil was the first to innovate by

imposing his own reasoning on the command of Allah, the Exalted, rather than submitting to it. It is essential to reject this mindset and instead follow the example of the Angels, who refrained from innovation and submitted to Allah, the Exalted, exactly as He commanded. This principle is one of the reasons the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that any matter not grounded in Islam—specifically the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him—is rejected by Allah, the Exalted, as confirmed in a Hadith recorded in Sunan Abu Dawud, number 4606. Therefore, one must diligently commit to learning from and acting upon these two primary sources of guidance, avoiding other actions even if they appear beneficial. The reality is that excessive engagement with alternative sources of religious knowledge can diminish understanding and practice of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, ultimately leading to misguidance.

Moreover, the Devil was the first to adopt a mentality of selective obedience—choosing when to obey Allah, the Exalted, and when to disobey Him. While he did not reject the Oneness of Allah or acts of worship, he refused the singular command to prostrate, out of respect, to the Holy Prophet Adam, peace be upon him, out of arrogance and attachment to his own perceived status. Similarly, a person may exhibit this behaviour by selectively adhering to Islamic teachings according to personal desires, treating faith as a garment to be worn or removed at convenience. This fundamentally contradicts the essence of being a Muslim, which requires continuous and practical submission to Allah, the Exalted. A true believer must avoid this devilish tendency, approaching every circumstance with sincerity, utilizing all blessings in ways that please Allah, the Exalted, fulfilling their role as His representative, and thereby attaining balance, tranquillity, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Conversely, a selective approach leads to the disobedience of

Allah, the Exalted, by misusing the blessings one has been granted. This results in an unbalanced mental and physical state, misplacement of priorities concerning everything and everyone in one's life, and inadequate preparation for accountability on the Day of Judgement. Ultimately, it produces stress, hardship, and difficulties in both worlds, even when worldly pleasures are enjoyed.

Chapter 15 Al Hijr, verse 33:

"He [Satan] said, "Never would I prostrate to a human whom You created out of clay from an altered black mud.""

This also underscores the importance of striving to uphold the rights of creation alongside the rights of Allah, the Exalted. The Devil's dispute concerned honouring the rights of the Holy Prophet Adam, peace be upon him, rather than fulfilling the rights of Allah, the Exalted. One must avoid this imbalance and instead prioritize fulfilling the rights of Allah, the Exalted, which involves using the blessings one has been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, while simultaneously striving to fulfil the rights of others. This is achieved by treating people in accordance with the teachings of Islam, specifically as one wishes to be treated oneself. It is crucial not to assume that fulfilling only the rights of Allah, the Exalted, guarantees success. Islam clearly states that justice will be established on the Day of Judgement, even if it appears to have been evaded in this world. Those who have wronged others, even after fulfilling the rights of Allah, the Exalted, will be required to transfer their good

deeds to their victims and, if necessary, bear the sins of those they have wronged until justice is fully served. This may result in the wrongdoer being cast into Hell on the Day of Judgement, as warned in a Hadith recorded in Sahih Muslim, number 6579.

Additionally, as indicated in the following verse, another negative trait the Devil exhibited was a refusal to take responsibility for his own actions, instead blaming Allah, the Exalted, for his misguidance. Chapter 15 Al Hijr, verse 39:

“[Iblees] said, “My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.”

Allah, the Exalted, does not compel anyone toward guidance or misguidance, as doing so would negate the purpose of life as a test. Instead, He informs people of the paths of right and wrong, allowing them to choose their own way, and then holds them accountable for their choices. Consequently, no one can justifiably blame Allah, the Exalted, or any other entity for their misguidance if they choose to disobey Him by misusing the blessings He has granted them. One must avoid adopting an attitude in which they fail to take responsibility for their actions and shift the blame onto others. A person who refuses to accept responsibility will never improve their character and will continue to misuse the blessings they have been granted. As a result, they will experience mental and physical imbalance, misplace priorities concerning everything and everyone in their life, and fail to adequately prepare for their accountability on the Day of Judgement. This

leads to stress, hardship, and difficulties in both this world and the Hereafter, regardless of any worldly luxuries they may possess.

Moreover, failing to take responsibility for one's actions prevents a person from fulfilling the rights of others. Such behaviour misguides others and contributes to the spread of corruption and injustice within society. Blaming others for one's own wrongdoing is never accepted by Allah, the Exalted, in this world or the next. Indeed, as indicated in the following verse, Allah, the Exalted, will not accept attempts to shift the blame for one's sins onto the Devil, despite his relentless efforts to mislead people. Chapter 14 Ibrahim, verse 22:

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

Even though the Devil will be held accountable for his own sins, no one can shift the consequences of their actions onto him, as he lacks the power to compel anyone toward misguidance. He can only invite and encourage, and those who willingly accept his invitation bear full responsibility for their choices. Their accountability rests solely upon themselves.

Chapter 15 Al Hijr, verse 39:

“[Satan] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.””

Furthermore, it is essential to recognize that, since destiny is concealed from individuals, it cannot be used as a justification for engaging in immoral actions. Chapter 6 Al An'am, verse 148:

“...Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing.””

In addition, Allah, the Exalted, will not hold individuals accountable for their destiny on the Day of Judgement; rather, He will judge them based on their intentions and actions, both of which are within their control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

Since an individual's intentions and actions are within their control, they are required to take responsibility for them, regardless of any claims to the contrary. A police officer who deliberately misuses their training and the resources provided by the department cannot hold the department accountable for their misconduct. Similarly, a person cannot blame Allah, the Exalted, when they intentionally misuse the blessings He has granted, especially after being guided on their proper use.

It is also inconsistent for someone to invoke destiny as an excuse for committing sins while simultaneously demanding justice when wronged by others. According to the same belief in predestination, the injustice they suffer would also have been predetermined, and thus they could not hold their oppressor accountable.

In conclusion, destiny should never serve as a justification for sinful actions. Destiny does not imply that Allah, the Exalted, compels individuals to act in a particular way. Rather, it reflects His knowledge of their choices and actions in advance, His recording of these actions, and His allowance for individuals to carry out their intended deeds. Allah, the Exalted, does not impose guidance or misguidance upon people, as doing so would negate the purpose of life as a test in this world.

Even though the Devil was fully aware of these realities, he blamed Allah, the Exalted, for his own misguidance, refusing to take responsibility for his actions. Furthermore, he wrongly attributed the loss of his elevated position among the angels to the Holy Prophet Adam, peace be upon him. Out of arrogance and resentment, he vowed to misguide all his descendants so that

they would fail the test of life in this world and suffer in both this world and the Hereafter, just as he did. Chapter 20 Taha, verses 117-121:

"So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer. Indeed, it is for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun." Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?" And Adam and his wife ate of it, and their private parts became apparent to them..."

As the Holy Prophet Adam, peace be upon him, knew he was created to be the representative of Allah, the Exalted, on Earth, he desired to remain in Paradise in the close company of Allah, the Exalted, and not experience the normal things humans face, such as sickness and death. As a result, he was coerced and tricked into eating from the tree while falsely believing it would make him an Angelic being thereby allowing him to remain in Paradise with the other Angelic beings. This is the same delusion the Devil instills in the children of the Holy Prophet Adam, peace be upon him, by directing their focus towards worldly pleasures, while promising them continuous peace of mind, enjoyment, entertainment and fun. One must remember that the material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups, it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. Therefore, one must direct their efforts towards the hereafter over pursuing worldly desires. In addition, the more they misuse the blessings they have been granted, in pursuit of their worldly desires, the more unbalanced their mind

and body will become and the more they will misplace everything and everyone within their life. This will lead to stress, trouble, difficulties, shame and embarrassment just like it did for the Holy Prophet Adam and his wife, peace be upon them. Chapter 20 Taha, verse 121:

“And Adam and his wife ate of it, and their private parts became apparent to them...”

And as this attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse, if they fail to repent like the Holy Prophet Adam and his wife, peace be upon them, did. Chapter 20 Taha, verse 121:

“...and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.”

As Allah, the Exalted, instilled within them—and within all human beings—the natural inclination to avoid shame and embarrassment, they sought to cover their nakedness. In time, they also sought to cover the deeper shame that arises from disobedience to Allah, the Exalted, through the act of sincere repentance. Sincere repentance entails several essential components. It begins with genuine remorse and a feeling of guilt for the sin committed. This is followed by seeking the forgiveness of Allah, the Exalted, and, where applicable, seeking pardon from those who have been wronged, provided

that doing so does not lead to further harm or trouble. True repentance also requires a firm and sincere resolve never to return to the same or similar sin again. In addition, one must rectify any rights that have been violated—whether they pertain to Allah, the Exalted, such as neglected acts of worship, or to people, such as withheld dues or injustices. Finally, repentance is not complete without continued obedience to Allah, the Exalted, by utilising the blessings He has granted in accordance with Islamic teachings. In this way, repentance is not merely an act of seeking forgiveness but a transformative process that restores balance, purifies the heart, and re-orient's life towards sincere servitude, which 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 20 Taha, verse 122:

“Then his Lord chose him and turned to him in forgiveness and guided [him].”

In addition, unlike the Devil, the Holy Prophet Adam and his wife, peace be upon them, took responsibility for their mistake. An individual who fails to accept responsibility for their actions compromises their own character development, leading to a continued misuse of the blessings they have been granted. This persistent avoidance of accountability often results in a state of both mental and physical disequilibrium, causing them to mismanage aspects of their lives, including relationships and possessions. Furthermore, such an individual neglects the necessary preparation for their ultimate accountability, the Day of Judgement. This refusal to take responsibility ultimately manifests as stress, challenges, and hardships in both their current life and the afterlife, irrespective of any material wealth or worldly comforts they may possess. The failure to accept one's actions also impedes the fulfilment of the rights of others and therefore contributes to the spread

of corruption and injustice within society. It is understood that the act of shifting blame onto others for one's own transgressions will not be accepted by Allah, the Exalted, in this life or the next. Indeed, even attempts to attribute their sins to the Devil, despite his persistent efforts to mislead humanity, will not be accepted by Allah, the Exalted, as indicated by scriptural verse. Chapter 14 Ibrahim, verse 22:

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

This individual accountability underscores a critical theological point: even though the Devil will face reckoning for his own sins, no one will be permitted to transfer the consequences of their transgressions to him. This is because the Devil lacked the power to compel people toward misguidance; he merely extended an invitation. Those who willingly chose to accept this invitation, therefore, have no one to hold accountable but themselves.

After learning the importance of obeying Allah, the Exalted, at all times and the act of sincere repentance, the test of life on Earth began. Chapter 20 Taha, verse 123:

“[Allah] said, “Descend from Paradise - all being enemies to one another...””

It is important to recognise that just as the Devil is an avowed enemy to humankind, people can also become enemies to one another. For this reason, one must remain vigilant against the influence of misguided companions, just as they remain cautious of the traps of the Devil. The Holy Prophet Muḥammad, peace and blessings be upon him, warned in a Hadith recorded in Sunan Abu Dawud, number 4833, that a person inevitably adopts the characteristics of their companions. Therefore, it is essential to choose righteous companions so that one acquires praiseworthy traits rather than blameworthy ones. By surrounding themselves with good company, one strengthens their resolve to remain steadfast in obedience to Allah, the Exalted. This, in turn, enables them to achieve peace of mind in both worlds—attaining balance in their mental and physical state, and correctly ordering everything and everyone within their life. Furthermore, companionship not only shapes one's conduct in this world but also determines one's association in the Hereafter. Those who accompany the righteous in this life will be gathered with them in the next, for as the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Abu Dawud, number 4031, a person belongs to the group they imitate. Thus, companionship is both a reflection of one's inner state and a decisive factor in one's eternal outcome.

Allah, the Exalted, warned mankind through their forefather, the Holy Prophet Adam, peace be upon him, that the only way to pass the test of life, which involves whether or not one will correctly use the blessings they have been granted, is by accepting and acting on divine guidance. This alone 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. Chapter 20 Taha, verse 123:

“...And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray nor suffer.”

It is important to note that following has been mentioned in this verse, which involves belief supported by good actions. Therefore, a verbal declaration of faith in Allah, the Exalted, is not enough to pass the test of life and achieve peace of mind in both worlds. In fact, the one who fails to support their verbal declaration of faith with good actions is in great danger of losing their faith. It is vital to understand that faith is akin to a plant that requires nourishment through acts of obedience in order to flourish and survive. Just as a plant that is denied essential nourishment, such as sunlight, will inevitably perish, the faith of an individual may likewise die if they fail to cultivate it through consistent acts of obedience. This decline represents the greatest loss. To avoid this outcome one must believe and perform good deeds. Chapter 20 Taha, verse 123:

“...And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray nor suffer.”

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the mental and physical sciences—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or

societies may encounter throughout their existence on earth. Such an endeavour is fundamentally impossible, for humanity continues to uncover new insights into even the most basic aspects of its own existence, such as the functions of different regions of the human brain. How then could it ever amass sufficient understanding to establish an impeccable code of conduct that guarantees tranquillity and justice on both the individual and societal level? Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a comprehensive code of conduct—a divine standard that distinctly separates good from evil, beneficial from harmful, and which facilitates the attainment of peace of mind in a life otherwise fraught with stress and uncertainty. Historical evidence unequivocally demonstrates that whenever this divine code of conduct was faithfully implemented in the lives of individuals and societies, it resulted in the proliferation of tranquillity, justice, and peace. Conversely, when it was neglected or replaced by humanly devised systems, imbalance, injustice, and unrest inevitably followed. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements appear to conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the counsel of a skilled physician, understanding that the prescribed treatment—though it may involve bitter medicine or a stringent regimen—is ultimately in their best interest. In the same way, obedience to divine guidance, even when it challenges one's inclinations, is the surest path to health of the soul, balance of life, and eternal success.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings they have been granted. In this world, such an attitude prevents a person from attaining a balanced mental and physical state and causes them to misplace

everything and everyone within their life. As a result, all aspects of their existence—family, friends, career, and wealth—become sources of stress rather than comfort. If they persist in disobeying Allah, the Exalted, they will inevitably misdirect blame, holding the wrong people and circumstances responsible for their distress. In many cases, they may even blame their spouse or loved ones, cutting good people out of their lives. This only deepens their imbalance, increasing their vulnerability to mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is not theoretical but observable, particularly among those who persist in misusing the blessings they have been granted. Even the rich and famous—despite their outward enjoyment of worldly luxuries—often exemplify this reality, as their severe mental health issues demonstrate a life detached from divine guidance. Chapter 20 Taha, verse 124:

“And whoever turns away from My remembrance - indeed, he will have a depressed life...”

Most gravely, such an attitude not only deprives them of peace in this world but also prevents them from preparing for their accountability on the Day of Judgement. Consequently, their punishment in the Hereafter will be far worse. Chapter 20 Taha, verses 124-127:

“...and We will gather him on the Day of Resurrection blind. He will say, “My Lord, why have you raised me blind while I was [once] seeing?” [Allah] will say, “Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten. And thus do We recompense he who transgressed

and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.”

As warned in these verses ignoring the divine guidance granted by Allah, the Exalted, has been equated to disbelieving in them. As discussed earlier, a verbal declaration of faith is not good enough to achieve success until it is supported by acts of obedience to Allah, the Exalted. The one who fails to do this is therefore in great danger of losing their faith before departing this world. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all.

As indicated by the next verse, in order to appreciate the importance of obeying Allah, the Exalted, and avoiding His disobedience one must observe the choices of others and the consequences they faced. Chapter 20 Taha, verse 128:

“Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings?...”

This verse serves as a striking reminder against falling into a self-absorbed way of life, where one’s attention is confined only to personal circumstances

while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognizing the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflecting upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Chapter 20 Taha, verse 128:

“...Indeed in that are signs for those of intelligence.”

By doing so, they shield themselves from heedlessness and cultivate balance, gratitude, and peace of mind in both worlds. This state is achieved by striving for soundness of mind and body and by placing people and matters in their rightful place in line with divine guidance. In this way, reflection transcends mere thought—it becomes an act of worship, aligning one's heart and mind with the will of Allah, the Exalted.

In addition, as Allah, the Exalted, always grants people respite so that they can reform their behaviour, one must not be deluded into believing their respite is permanent. Chapter 20 Taha, verse 129:

“And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].”

The one who fails to take advantage of the respite they are granted and instead persists on misusing the blessings they have been granted will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. If they persist on this attitude, they will fail to prepare for their accountability on the Day of Judgement. When their respite in this world eventually ends, they will then face a harsher punishment in the hereafter. Whereas, the one who understands this reality will remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. But as the obedience of Allah, the Exalted, will cause one to choose a different path from the majority of people around them, they will face criticism. Chapter 20 Taha, verse 130:

“So be patient over what they say...”

In general, when an individual pursues a path that diverges from the prevailing norms of their peers—particularly one rooted in adherence to the

commandments of Allah, the Exalted—it often generates discomfort or a sense of inadequacy in others, especially when their own choices are driven by personal desires. This internal tension frequently manifests as criticism or opposition, often arising within close circles such as family members. Such reactions are not necessarily a reflection on the authenticity or validity of the individual's faith, but rather on the perceived challenge it poses to the lifestyle and values of those around them. As a result, steadfast commitment to religious principles is often met with resistance, even when that commitment is both morally upright and spiritually sound.

Moreover, contemporary societal influences—such as social media, fashion trends, and dominant cultural standards—exert significant pressure on those striving to uphold Islamic values. The practice and advocacy of Islam are at times portrayed as obstacles to material success, social recognition, and public acceptance. Institutions and industries subject to Islamic critique may actively resist the incorporation of its principles and, in turn, discourage adherence to the faith. Such resistance has contributed substantially to the spread of anti-Islamic sentiment, particularly across digital and social media platforms.

Adherents of Islam—who embrace moderation in personal desires and the responsible use of the blessings bestowed by Allah, the Exalted—often encounter opposition from those who live without restraint, indulging in impulses that Islam characterises as base and animalistic. Such individuals may attempt to dissuade others from embracing Islam, promoting instead a lifestyle governed by unchecked desire. Critics frequently target specific aspects of Islamic practice, such as the prescribed dress code for women, in an effort to undermine its credibility and relevance. Yet careful observers can readily discern the superficiality of such objections, which ultimately stem

from a deeper discomfort with Islam's emphasis on discipline and self-restraint. For example, while Islamic attire is often subjected to disproportionate scrutiny, there is little objection to uniforms mandated in professions such as law enforcement, the military, healthcare, education, or corporate sectors. This selective criticism exposes both the inconsistency and the lack of sound reasoning underlying such arguments. Ultimately, it is the foundational principles of Islam and the disciplined conduct of its adherents that provoke resistance, prompting detractors to disparage the faith through various channels. Chapter 20 Taha, verse 130:

“So be patient over what they say...”

In such circumstances, unwavering obedience to Allah, the Exalted, is essential. It cultivates a profound sense of peace of mind and shields individuals from negative external influences, even when this protection is not immediately apparent. Such obedience ensures the correct utilisation of the blessings one has received, fostering balance in both mental and physical states and enabling the proper organisation of all aspects of life while preparing for accountability on the Day of Judgement. In this way, obedience promotes peace in both this world and the Hereafter. Consequently, those who remain steadfast are guided through all situations—whether easy or challenging—enhancing inner tranquillity and securing immeasurable rewards. Maintaining such steadfastness requires cultivating strong faith. Strong faith is indispensable for remaining devoted to Allah, the Exalted, under all circumstances, and it is nurtured through a deep understanding and practical application of the clear teachings of the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience yields true peace in both this life and the Hereafter. Conversely,

those who lack knowledge of Islamic principles possess fragile faith, making them more prone to deviate from obedience, particularly when personal desires conflict with divine guidance. This deficiency obscures the understanding that surrendering personal desires in favour of the commands of Allah, the Exalted, is essential for attaining true peace. Therefore, it is vital to strengthen faith through the acquisition and application of Islamic knowledge, ensuring continuous obedience to Allah, the Exalted. By employing one's blessings in accordance with Islamic teachings, an individual can achieve a balanced state of mind and body and rightly order every aspect of their life. Chapter 20 Taha, verse 130:

“So be patient over what they say and glorify [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night glorify and at the ends of the day, that you may be satisfied.”

In addition, as nothing within the universe occurs without the will of Allah, the Exalted—including the difficulties, trials, and criticism one may face from others—it is incumbent upon one to glorify Allah, the Exalted, by refraining from attributing negative qualities or intentions to Him. Rather, they must accept with certainty that everything He decrees is ultimately for the best, even if its wisdom is not immediately apparent to them. This attitude reflects true servitude, for it acknowledges both the absolute sovereignty of Allah, the Exalted, and the limitations of human perception. What may outwardly appear as hardship is, in reality, a means of purification, elevation, or protection from greater harm. Thus, glorifying Allah, the Exalted, in times of trial entails recognising His perfect wisdom, submitting to His decree with patience, and maintaining trust that His choice for His servants is always superior to what they might choose for themselves. Chapter 2 Al Baqarah, verse 216:

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

An important aspect of glorifying Allah, the Exalted, whereby one refrains from attributing anything negative to Him, is the cultivation of a positive mindset. Generally speaking, it is essential for people to nurture such a mindset, as it serves as a valuable tool in navigating life's challenges while remaining steadfast in obedience to Allah, the Exalted. This obedience entails utilising the blessings He has bestowed in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muḥammad, peace and blessings be upon him. Whenever individuals encounter hardships, they should recognise that the situation could have been far worse. If the trial is of a worldly nature, they ought to be grateful that it does not affect their faith, for the preservation of faith is the greatest blessing. Rather than fixating on the immediate sorrow that accompanies the challenge, they should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences the loss of certain blessings, they should reflect upon the multitude of blessings that remain with them. In every trial, they should recall the Quranic reminder that within difficulties and tests lie hidden wisdoms that may not be immediately apparent to human perception. Thus, the situation they are currently facing is, in reality, more favourable than the one they may have initially desired, for it carries within it divine wisdom, purification, and the potential for elevation in rank. In this way, adopting a positive mindset becomes an act of glorification of Allah, the Exalted, as it affirms His perfect wisdom, mercy, and justice, while protecting the believer from despair, ingratitude, and misguidance. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, one should reflect deeply upon these realities—and others like them—in order to cultivate a positive mindset. Such a mindset is essential for correctly glorifying Allah, the Exalted, by refraining from attributing anything negative to Him. Instead, one recognises that every decree of Allah, the Exalted, carries wisdom, mercy, and benefit, even if it is not immediately apparent. By adopting this perspective, one transforms trials into opportunities for growth and gratitude, thereby strengthening faith and obedience. Thus, one should always remember: the cup is not half empty; it is, in truth, half full—overflowing with blessings, wisdom, and divine mercy for those who perceive with insight. Chapter 20 Taha, verse 130:

“...and glorify with praise of your Lord...”

Showing gratitude to Allah, the Exalted, for the countless and continuous blessings He bestows upon humanity is not only an act of devotion but also the upright and fair response to His generosity. Gratitude manifests in three primary forms. First, gratitude through intention entails directing one’s motives and purposes solely towards pleasing Allah, the Exalted, without seeking recognition or worldly gain. Second, gratitude through speech involves uttering words of goodness, remembrance, and praise, or choosing silence when speech would not be beneficial. Third, gratitude through action requires utilising the blessings one has received in ways that are pleasing to

Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muḥammad, peace and blessings be upon him. When gratitude is expressed in these comprehensive ways, it becomes a means of attracting further blessings, as Allah, the Exalted, has promised increase to those who are thankful. Moreover, it cultivates tranquillity, balance, and success in both this world and the Hereafter—through achieving harmony in one's mental and physical state and by rightly ordering everything and everyone within one's life. In this way, gratitude is not merely a response to blessings but a transformative practice that safeguards faith, nurtures contentment, and secures eternal reward. Chapter 14 Ibrahim, verse 7:

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

Chapter 20 Taha, verse 130:

“So be patient over what they say and glorify [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night glorify and at the ends of the day...”

These times also refer to the five daily obligatory prayers. As the obligatory prayers remind one of their accountability on the Day of Judgement, they aid one on focusing on practically preparing for it thereby preventing them from becoming distracted by the difficulties they are facing. This practical preparation involves correctly using the blessings they have been granted

as outlined in Islamic teachings, which 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 20 Taha, verse 130:

“...that you may be satisfied.”

The accurate establishment of obligatory prayers necessitates adherence to all their requisite conditions and etiquettes, with the performance of each prayer within its prescribed time being paramount. The Holy Quran consistently underscores the significance of the obligatory prayers, recognizing it as the primary practical manifestation of a believer's faith in Allah, the Exalted. Distributed throughout the day, these prayers function as perpetual reminders of the Day of Judgement, thereby preparing the believer for ultimate accountability. Consequently, the obligatory prayers are not merely the pillar of faith but also the indispensable foundation upon which all virtuous deeds are erected. It steers the believer toward a life marked by mindfulness of Allah, the Exalted, and preparedness for the Hereafter. In fact, every component of the prayer symbolically reflects dimensions of that Great Day. For instance, the act of standing upright in prayer symbolically mirrors the very posture in which all humanity shall one day stand before Allah, the Exalted, for 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?”

In a similar vein, when one performs the act of bowing in prayer, it serves as a profound reminder of the innumerable individuals who will face reproach on the Day of Judgement for having failed to bow before Allah, the Exalted, during their earthly existence. Chapter 77 Al Mursalat, verse 48:

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

This action emphasizes the critique faced by those who failed to submit fully to the obedience of Allah, the Exalted, in every facet of life. Furthermore, when a believer engages in prostration during prayer, it recalls the Day when all people will be commanded to prostrate before Allah, the Exalted. Those who neglected this act during their earthly lives—and thus demonstrated their refusal to obey Him in every situation—will discover they are physically unable to prostrate on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

Lastly, the act of kneeling in prayer serves as a solemn reminder of the posture an individual will assume before Allah, the Exalted, on the Day of

Judgement, a posture filled with apprehension while awaiting the pronouncement of their final reckoning. Chapter 45 Al Jathiyah, verse 28:

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

A person who performs their prayers while reflecting upon these reminders will correctly establish them. Such profound reflection ensures that their obedience to Allah, the Exalted, extends beyond the prayer ritual itself, actively guiding their conduct and actions in the periods between prayers. Chapter 29 Al Ankabut, verse 45:

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

This obedience necessitate utilizing 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. This behavior, therefore, leads to peace of mind in both worlds by ensuring the believer maintains a balanced mental and physical state, correctly places all aspects and individuals within their life, and adequately prepares for their accountability on the Day of Judgement. Chapter 20 Taha, verse 130:

“So be patient over what they say and glorify with praise of your Lord before the rising of the sun and before its setting; and during periods of the night glorify and at the ends of the day, that you may be satisfied.”

As obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him. In fact, one of the major causes of adopting the wrong behaviour is when one blindly follows the majority and popular opinion within their society, which is controlled by the elite and leaders of society whose only aim is to fulfil their worldly desires. As a result, the Holy Quran repeatedly warns against blindly imitating others. Chapter 20 Taha, verse 131:

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them...”

One must be cautious not to imitate others without discernment, for the conduct of the majority often drifts away from obedience to Allah, the Exalted. When people see widespread neglect of Islamic teachings, they may assume that what most of society practices must be correct, and so they follow along without careful thought or reflection. In reality, the position of the majority is not a guarantee of truth. History itself testifies to this: countless beliefs once embraced by the masses have later been proven false through clearer evidence and knowledge—for instance, the widespread conviction that the Earth was flat. Such examples remind us that truth is not established

by numbers but by alignment with divine guidance. Thus, it is vital to avoid behaving like unthinking cattle, blindly conforming to prevailing trends. To do so is to risk making misguided choices not only in worldly matters but also in matters of faith, with consequences in both this life and the next. 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.”

Rather than surrendering to the influence of the majority, individuals should utilize the intellect and reasoning granted to them by Allah, the Exalted, to assess each situation carefully. By grounding their choices in sound knowledge and clear evidence, they can make informed decisions—even when these decisions stand in contrast to popular opinion. For this reason, Islam strongly condemns blind imitation in matters of faith. It calls instead for people to approach their religion with understanding, learning its teachings and acting upon them with clarity of purpose. True obedience is not found in unthinking conformity but in conscious submission rooted in knowledge. Chapter 12 Yusuf, verse 108:

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

This will ensure one focuses on the correct attitude whereby they correctly use the blessings they have been granted as outlined in Islamic teachings, even though this contradicts the popular and majority attitude within their society. As indicated by verse 131, by doing so, a person secures both mental and physical balance, granting them the clarity to assign everything and everyone their rightful place in life. At the same time, they remain mindful of their ultimate accountability on the Day of Judgement. Such an approach becomes a source of tranquillity, ensuring peace of mind in both this world and the next. Chapter 20 Taha, verse 131:

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.”

This verse also makes it clear that obtaining worldly things, such as wealth and leadership, is not a sign of success or divine love. Rather, it is only a test: whether or not they will correctly use what they have been granted as outlined in Islamic teachings. The one who fails this test by misusing these blessings will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. This outcome is commonly observed in the rich and famous. Therefore, one must not be fooled by the worldly things they possess, as failing the test of obtaining these things will only lead them to trouble and difficulties in both worlds.

Chapter 20 Taha, verse 131:

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.”

In addition, this verse corrects the popular yet erroneous belief that the lives of others often appears better than one's own life. For instance, many people observe celebrities and mistakenly assume that their lives are superior. In reality, this perception is often far from the truth, for those who outwardly seem to enjoy ease and privilege may, in fact, be burdened with difficulties so severe that others would never wish to trade places with them. An outsider typically sees only a single dimension of another's life, but if the entire reality were revealed, it would become clear that every individual faces trials and that no one possesses a perfect life, regardless of their wealth, fame, or status. This misconception is frequently fuelled by the media, whose aim is not to present unembellished reality but to craft appealing narratives that attract attention and readership. Were the media to report only unvarnished facts, stripped of glamour and exaggeration, much of its audience would quickly lose interest. Thus, the image of perfection projected onto the lives of celebrities is often a carefully constructed illusion rather than an accurate reflection of reality.

One must guard themselves against this false belief, for it is a tool of the Devil, who seeks to drive people towards ingratitude for the blessings they already possess. The Holy Prophet Muḥammad, peace and blessings be upon him, warned against this tendency in a Hadith recorded in Jami At Tirmidhi, number 2513, advising that one should look to those who possess fewer worldly goods rather than those who possess more. This perspective cultivates gratitude and prevents discontent with the divine decree.

Therefore, whenever one feels ungrateful, they should shift their focus to the countless individuals living in severe poverty and enduring hardships far greater than their own. In doing so, they will recognise that the grass is not greener on the other side of the fence; rather, it is sufficiently green on their own side, for Allah, the Exalted, has apportioned to each person what is best for them in His infinite wisdom. 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 chapter 42 Ash Shuraa, verse 27:

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

This will ensure they correctly use whatever Allah, the Exalted, has granted them as outlined in Islamic teachings, thereby obtaining peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After mentioning the importance of establishing the obligatory prayers, Allah, the Exalted, reminds people that part of their role as His representatives on Earth is to encourage others to obey Him. Chapter 20 Taha, verse 132:

“And enjoin prayer upon your family...”

As discussed earlier, as the daily prayers are all spread out, they act as a constant reminder of the Day of Judgement and practically preparing for it, as each stage of the obligatory prayer is connected to Judgement Day. Therefore, the obligatory prayers are the central pillar of all good actions, and thus one must establish them and encourage others to do so also, such as their relatives. Chapter 20 Taha, verse 132:

“And enjoin prayer upon your family and be steadfast upon them...”

As indicated by this verse, the most effective means of preserving and transmitting the truth of Islam is through leading by example. Leading by example entails first learning and then acting upon the teachings of Islam, so that others may recognise its truthfulness through both word and deed. Only when Muslims embody the principles of the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him, in their daily lives can they effectively teach these principles to the next generation. In this way, the youth will come to understand the truthfulness of Islam through clear evidence rather than through blind imitation, ensuring that they remain steadfast upon its teachings throughout their lives. It is, however, a matter of deep concern that many Muslim parents display great eagerness in imparting worldly knowledge to their children—knowledge that leads to material success—yet they neglect their religious education, often delegating this responsibility entirely to others. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Parents bear the primary duty of teaching their children the foundations of Islam directly, for this responsibility cannot be outsourced. Merely sending children to mosques to learn how to recite the Holy Quran without understanding its meanings is insufficient. A teenager, in particular, must be equipped to accept Islam on the basis of evidence and conviction, not blind imitation. Otherwise, as they mature, they may come to view Islam as a cultural inheritance rather than a divine truth, and thus feel free to discard it over time. By contrast, when one accepts Islam based on evidence, they recognise it as a comprehensive way of life—one that must be applied in every circumstance and in the use of every blessing granted by Allah, the Exalted. This outcome is only possible when elders within the family, especially parents, take responsibility for teaching the clear proofs and evidences of Islam's truthfulness. And this, in turn, is only possible when those elders themselves lead by example—learning, internalising, and acting upon Islamic teachings in their own lives. In this way, the next generation will not only inherit knowledge but also witness its living application, which is the most powerful form of spreading the message of Islam and the surest safeguard of faith.

Chapter 20 Taha, verse 132:

“And enjoin prayer upon your family and be steadfast upon them...”

Generally speaking, it is incumbent upon people to persistently uphold the duty of commanding good and forbidding evil in accordance with knowledge and through a gentle approach. A person should never harbour the conviction that their personal adherence to virtue will insulate them from the negative influence of misguided individuals. Just as a good apple will eventually be affected when placed among rotten ones, the person who neglects to command others to do good will inevitably be impacted by their negative behaviour, whether it is subtle or apparent. Even if the wider society has become heedless, one must never cease advising one's dependents, such as family members, as their negative behaviour will affect the individual most profoundly. Furthermore, this advisory role is a specific duty incumbent upon all people as indicated in a Hadith found in Sunan Abu Dawud, number 2928. Even in the face of being ignored, a person must discharge this duty by persistently offering gentle advice supported by strong evidence and knowledge. Conversely, attempting to command good and forbid evil while ignorant or with poor manners will only push people further away from the truth and right guidance, which in turn will negatively affect the entire community. Ultimately, only when one correctly implements the principle of commanding good and forbidding evil will they be protected from the negative effects of society and be vindicated in their ultimate accountability.

Chapter 7 Al A'raf, verse 164:

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

However, if an individual focuses solely on their own conduct and ignores the actions of others, it is feared that the negative effects emanating from society may well lead to their eventual misguidance.

Allah, the Exalted, then makes it clear that obeying Him, such as establishing the obligatory prayers, does not benefit Him in anyway, rather it benefits people, as it leads them to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Therefore, whether one obeys Allah, the Exalted, or disobeys Him, has no effect on Him, the effect and consequences rebound on people. Chapter 20 Taha, verse 132:

"...We ask you not for provision; We provide for you, and the ultimate outcome is for the righteous."

This truth is critical to understand, as an individual may adopt arrogance, falsely believing they are doing a favour to Allah, the Exalted, by obeying Him. This arrogance can actively hinder their genuine obedience to Allah,

the Exalted, particularly when their personal desires conflict with His commands, potentially steering them off the right path. Conversely, those who recognize that their faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted, and remain dedicated to their obedience during both challenges and moments of ease. In tough times, they will exhibit patience, and in times of comfort, they will express gratitude. Gratitude in intention involves acting solely to please Allah, the Exalted, while in speech it can be conveyed through good words or maintaining silence. Furthermore, gratitude in actions means 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. Patience, on the other hand, entails avoiding complaints in both words and actions while consistently obeying Allah, the Exalted, and trusting that He always chooses what is best for them, even if the wisdom behind it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

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

Consequently, an individual who consistently behaves in alignment with this appropriate conduct in all circumstances will receive unwavering support and mercy from Allah, the Exalted. This results in peace in both this world and the hereafter, achieved by obtaining a balanced mental and physical state and correctly placing everything and everyone within their life, as illustrated in a Hadith found in Sahih Muslim, number 7500. Chapter 20 Taha, verse 132:

“...We ask you not for provision; We provide for you, and the ultimate outcome is for the righteous.”

When someone assists another with even a portion of their needs, such as offering food or shelter, it is only natural to show them thanks. How much greater, then, is the gratitude owed to Allah, the Exalted, who provides every blessing in existence? As discussed earlier, gratitude must be shown through one's intention, by only performing good deeds to please Allah, the Exalted, it must be shown through one's speech, by speaking good words or remaining silent, and it must be shown in one's actions by correctly using the blessings one has been granted as outlined in Islamic teachings. Such comprehensive gratitude invites an increase in blessings and opens the way to inner peace and contentment in both this life and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

When someone possesses an object, it is natural and unquestioned that they have the right to use it however they wish. In the same way, since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists—including human beings—He alone has the authority to determine what takes place within the universe. Thus, it is only just and proper that people obey Him, for they themselves belong to Him.

Likewise, when a person lends their property to someone else, it is expected that the borrower respects the wishes of the true owner. Allah, the Exalted, has entrusted every blessing in a person's life as a loan, not as an unrestricted gift. And as with all loans, repayment is required. This repayment takes the form of using blessings in ways that are pleasing to Allah, the Exalted. In contrast, the gifts of Paradise are not loans; they are permanent bestowals, freely granted to be enjoyed 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.""

The comforts, wealth, and opportunities granted in this life are merely trusts on loan, carrying with them responsibility and accountability. They are to be returned through gratitude and obedience to Allah, the Exalted. The gifts of the Hereafter, however, are true possessions—bestowed without condition and enjoyed without restriction. Recognizing this distinction helps one remain humble, use worldly blessings rightly, and strive for the eternal rewards that never fade. The one who understands this truth will repay the loan they have been granted in this world, by correctly using them as outlined in Islamic teachings. By adopting this approach, a person secures both mental and physical equilibrium, allowing them to position every matter and relationship in its rightful place. At the same time, they prepare themselves for the ultimate accountability on the Day of Judgement. Such conduct brings clarity, harmony, and inner relief in this life, and lasting peace and success in the Hereafter. Chapter 20 Taha, verse 132:

“...and the ultimate outcome is for the righteous.”

Generally speaking, part of righteousness lies in refraining from certain permissible matters out of concern that they may become a gateway to what is forbidden. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not simply forbid crossing His boundaries; He goes further by instructing individuals to avoid even approaching them. This precautionary guidance recurs throughout the Holy Quran. A clear example is found in the command of Allah, the Exalted, to the Holy Prophet Adam, peace be upon him: while he was forbidden to eat from a particular tree, he was also advised not to approach it, even though merely approaching it was not inherently unlawful. This illustrates a divine principle urging believers to maintain a safe distance from actions that could potentially lead to transgression. Chapter 7 Al A'raf, verse 19:

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

Countless examples demonstrate that just because an action is permissible does not mean it should be pursued. While approaching the limits set by Allah, the Exalted, is not itself sinful, crossing them is. Certain lawful acts—particularly those considered vain or frivolous—should be avoided because they often pave the way toward the unlawful. For instance, idle or vain speech, though not sinful in itself, frequently leads to more serious transgressions such as gossip or lying. Likewise, vain spending of wealth can easily escalate into wastefulness, which is sinful. These examples highlight the wisdom of exercising caution and refraining from some permissible actions in order to remain safely distant from what is prohibited. Chapter 17 Al Isra, verse 27:

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

Most individuals who deviate from the right path do so gradually, through a step-by-step process. Often, they first approach what is unlawful without fully engaging in it, only to be slowly tempted or encouraged over time to commit prohibited actions. For example, a person who regularly socializes with those who consume alcohol is far more likely to partake themselves than someone who avoids such company. This principle of pre-emptive caution, especially regarding certain lawful or vain matters, was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, as recorded in a Hadith in Jami At Tirmidhi, number 2451. He explained that a person cannot achieve righteousness—by remaining steadfast in using the blessings they have been granted correctly according to Islamic teachings—until they deliberately avoid some permissible things out of concern that these may lead to the unlawful. Therefore, one must not only avoid what is explicitly forbidden but also exercise caution with certain lawful matters, particularly

those that are vain, to prevent eventual transgression. By doing so, they preserve sincere obedience to Allah, the Exalted, making proper use of the blessings He has granted, as outlined in the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. This careful approach forms the essence of righteousness and fosters lasting peace of mind in both this life and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 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, a person who does not appreciate the importance of maintaining distance from the limits set by Allah, the Exalted, is likely to overindulge in permissible actions, especially vain pursuits. This overindulgence greatly increases the risk of eventually committing unlawful acts and misusing the blessings they have been granted. As a consequence, such a person will fall into imbalance, both mentally and physically. They will misuse the blessings entrusted to them, fail to assign people and matters their rightful place, and neglect proper preparation for their ultimate accountability on the Day of Judgement. This will inevitably bring about anxiety, hardship, and trials in both this life and the next. Even if fleeting worldly comforts or luxuries come their way, these will not shield them from the inner turmoil and lasting difficulties that arise from turning away from divine guidance. Chapter 20 Taha, verses 124-126:

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

As mentioned earlier, the leaders of the non-muslims of Mecca employed different methods in order to discourage others from accepting Islam, out of fear of losing their leadership and social influence. One such method was demanding specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 20 Taha, verse 133:

"And they say, "Why does he not bring us a sign from his Lord?"..."

Based on the eternal tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracle they demanded and they still persisted in rejecting Islam, His justice would have necessitated their complete annihilation. However, since Allah, the Exalted, did not will their destruction, He chose not to respond to their erroneous demands. Instead, He granted them respite, allowing them the opportunity to reflect, repent, and embrace guidance. Yet, in their obstinacy, they attempted to use the absence of such miracles as a pretext to question the legitimacy of Islam. In reality, this reasoning was flawed, for the truth of Islam had already been established through the greatest miracle—the Holy Quran—whose eloquence, wisdom, and preservation remain unmatched. Their demands for additional signs were not born of sincerity or a genuine search for truth, but rather of

arrogance and defiance. Thus, the withholding of the miracles they requested was itself a manifestation of divine mercy, sparing them from immediate destruction and granting them further opportunity to accept guidance. At the same time, it exposed the insincerity of their objections, demonstrating that their rejection was not due to a lack of evidence, but due to hardened hearts and misplaced pride. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

Moreover, the role of every Holy Prophet, peace be upon them, has been to elucidate the divine guidelines for humanity and to serve as a perfect example for people to follow. Their mission was never to impress others with miraculous displays, for the miracles granted to them by Allah, the Exalted, were limited to specific times and places and served only as supporting signs of their truthfulness. They were not the essence of their message. The fundamental core of every prophetic mission has always been knowledge, guidance, and clear evidence. In the case of the Holy Prophet Muḥammad, peace and blessings be upon him, the heart of his message was the Holy Quran and his unparalleled character. The Holy Quran itself stands as the everlasting miracle—its eloquence, wisdom, and depth transcending human capacity. The non-Muslims of Mecca, being masters of the Arabic language, recognised that such speech could not be the words of a human being. Furthermore, having lived alongside the Holy Prophet Muḥammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood, they knew him to be truthful, trustworthy, and free from deceit. Their rejection, therefore, was not due to any deficiency in the message or the Messenger, peace and blessings be upon him, but rather due to

arrogance, pride, and the unwillingness to abandon their entrenched ways.
Chapter 10 Yunus, verse 16:

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

Given that the Holy Prophet Muḥammad, peace and blessings be upon him, had no interaction with the previous divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he could not have been acquainted with either the altered or the original teachings contained within those texts. This reality stands as a powerful testimony to the divine origins of the Holy Quran. The Holy Quran presents detailed accounts of past nations, Holy Prophets, peace be upon them, and revelations with precision and consistency, despite the Holy Prophet Muḥammad, peace and blessings be upon him, being unlettered and having no access to such knowledge through study or instruction. The accuracy of these accounts, coupled with the profound wisdom and guidance contained within the Holy Quran, demonstrates that it could not have been authored by a human being. Rather, it is the direct revelation of Allah, the Exalted, whose knowledge encompasses all things. Thus, the very absence of prior exposure to earlier scriptures, combined with the unparalleled depth of the Holy Quran, serves as irrefutable evidence of its divine origin and of the truthfulness of the Prophethood of Muhammad, peace and blessings be upon him. Chapter 29 Al Ankabut, verse 48:

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

And chapter 20 Taha, verse 133:

“...Has there not come to them evidence of what was in the former scriptures?”

Allah, the Exalted, clarified that the non-Muslims of Mecca were not genuinely seeking the truth. Instead, they demanded miracles not out of sincere curiosity but to discourage others from embracing Islam. Even if Allah, the Exalted, had granted them extraordinary signs, they would have found excuses to reject them, as their minds were already closed. Their refusal stemmed from the fact that accepting Islam conflicted with their worldly desires and personal ambitions. Chapter 15 Al Hijr, verses 14-15:

“And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.””

Even though the non-muslims of Mecca were worthy of being punished, as they adopted practices which caused the spread of corruption and injustice within their society, Allah, the Exalted, did not destroy them and instead dispatched the Holy Prophet Muhammad, peace and blessings be upon him, with the Holy Quran in order to guide them back to the correct path and so that no excuses would be left for them if they chose to disobey Allah, the Exalted, after the coming of the final version of Islam. Chapter 20 Taha, verse 134:

“And if We had destroyed them with a punishment before him, they would have said, “Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?””

Now that the final message and divine guidance has been perfected and delivered to mankind, no one is left with any excuses if they fail to accept and act on it, especially, in this age, where authentic and reliable Islamic teachings are easily accessible to people. Chapter 20 Taha, verse 135:

“Say, “Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is committed to right guidance.””

The respite granted to people in this world is only temporary. One must therefore make use of it before facing the inevitable consequences of their actions. A person who misuses the blessings they have been granted should

not be deceived into believing that, because they have not yet been punished—or because they fail to recognise the subtle forms of punishment already present—they will escape accountability altogether. In reality, such an attitude prevents them from attaining a balanced mental and physical state and causes them to misplace everything and everyone within their life. As a result, the very elements that should bring comfort—such as family, friends, career, and wealth—become sources of stress and anxiety. If they persist in disobeying Allah, the Exalted, they will inevitably misdirect blame, holding the wrong people and circumstances responsible for their distress. In many cases, they may even blame their spouse or loved ones, cutting good people out of their lives. This only deepens their imbalance, increasing their vulnerability to mental disorders until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is not speculative but observable, particularly among those who persist in misusing the blessings they have been granted, such as the rich and famous—despite their outward enjoyment of worldly luxuries. Most gravely, such an attitude not only deprives them of peace in this world but also prevents them from preparing for their accountability on the Day of Judgement. Consequently, their punishment in the Hereafter will be far worse. Chapter 20 Taha, verse 135:

“Say, “Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is committed to right guidance.””

Therefore, an individual must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. The person should behave like a wise patient who accepts and acts on the medical advice of their doctor, knowing it is for their best, even if the treatment involves bitter medicines and a strict diet plan. Just as this wise

patient achieves good mental and physical health, so too will the person who accepts and acts on Islamic teachings. This outcome is secured because Allah, the Exalted, is the only One possessing the complete knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life. The knowledge of human mental and physical states possessed by society, despite all the research undertaken, will never be sufficient to achieve this holistic outcome. Societal advice cannot solve every issue a person faces, cannot cause one to avoid all types of mental and physical stress, nor can it enable one to correctly place everything and everyone within life, owing to limited knowledge, experience, foresight, and inherent biases. Allah, the Exalted, alone possesses this knowledge and 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. This truth is evident when one observes the lives of those who use the blessings they have been granted according to Islamic teachings versus those who do not. Unlike patients who, in most cases, blindly trust their doctor because they do not understand the science behind their medicines, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they may appreciate its positive effects on their lives. He does not expect people to blindly trust Islamic teachings; instead, He wants them to recognize its truthfulness from its clear proofs. However, this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

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

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

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

Therefore, it is evident that Allah, the Exalted, will only grant peace of mind to those who correctly utilize the blessings He has bestowed upon them, in accordance with Islamic teachings. Chapter 16 An Nahl, verse 97:

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

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

Chapter 21 – Al Anbiya, Verses 1-112 of 112

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ﴿٢﴾

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النُّجُوى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ
مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٤﴾

بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ أِفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِذِرْنَا يَتَّعِ
كَمَا أَرْسَلَ الْأَوَّلُونَ ﴿٥﴾

مَاءَ أَمْنَةٍ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا آلِيًّا كُلُّونَ الطَّعَامِ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ؕ آخَرِينَ ﴿١١﴾

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

قَالُوا يُبَوِّلْنَا إِنََّّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿١٦﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُوَ لَا تَتَّخِذَنَّهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ، فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ
مِمَّا نَصِفُونَ ﴿١٨﴾

وَلَهُ، مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ، لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

يُسَبِّحُونَ أَلَيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٢٢﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ، إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ
وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ، بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْبِقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

﴿٢٩﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌُ مِنْ دُونِهِ، فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِلْبَشَرِ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

وَإِذَا رَأَى الْكَافِرُ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُوتُ عَنْ وُجُوهِِهِمُ النَّارُ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

وَلَقَدْ أَرْسَلْنَا بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

قُلْ مَنْ يَكْلُوْكُمْ بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ
ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ
أَنْفُسِهِمْ وَلَا هُمْ مِنْآيُصْحَبُونَ ﴿٤٣﴾

بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا
يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ
الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا
يُنذَرُونَ ﴿٤٥﴾

وَلِإِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا
كُنَّا ظَالِمِينَ ﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَاسِبِينَ ﴿٤٧﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَآءَ وَذِكْرًا
لِّلْمُنْتَقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ
مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

﴿٥١﴾ وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَلِكَ
مِنَ الشَّاهِدِينَ ﴿٥٦﴾

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْرِينَ ﴿٥٧﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

قَالُوا مَنْ فَعَلَ هَذِهِ أَيْتَاهِ الْهَيْتَانِ إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

قَالُوا فَاتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِثَالِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا
يَنْطِقُونَ ﴿٦٣﴾

فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

ثُمَّ نَكْسُوْا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا
يَضُرُّكُمْ ﴿٦٦﴾

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِ الْهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

قُلْنَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَبِيدِينَ ﴿٧٣﴾

وَلُوطًا إِذْ أَنَا فِي حُكْمٍ وَعَلَّمَا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ
تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ ﴿٧٤﴾

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ
مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَنَصْرَنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَمٌّ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ

الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ

أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا

وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ

ذَٰلِكَ ۚ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

﴿٨٣﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

الرَّاحِمِينَ ﴿٨٣﴾

فَأَسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَءَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ

مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۚ إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

وَإِذَا النُّونُ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي
الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُشَجِّي
الْمُؤْمِنِينَ ﴿٨٨﴾

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ ﴿٨٩﴾

فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَاهُ، زَوْجَهُ
إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا
وَرَهْبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاعْبُدُونِ ﴿٩٢﴾

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَارٍ جَعُوتٌ ﴿٩٣﴾

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ
وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٤﴾

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ
يَنْسِلُونَ ﴿٩٦﴾

وَأَقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا
يَتَوَلَّوْنَ أَكْثَرَ كُنَافٍ فِي غَفْلَةٍ مِّنْ هَذَا بَلَّ كُنَّا ظَالِمِينَ ﴿٩٧﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ
لَهَا وَرِدُونَ ﴿٩٨﴾

لَوْ كَانَهُمْ يُشْعُرُونَ هَؤُلَاءِ آلِهَةٌ مَا وَرَدُوها وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾
لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ
خَالِدُونَ ﴿١٠٢﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ هَذَا
يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ
خَلْقِ نُعِيدُهُ، وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِي الصَّالِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَذَا الْبَلَاغِ لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

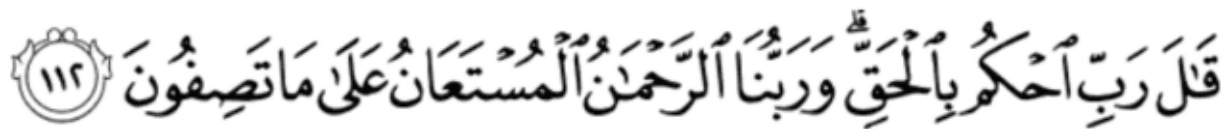
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ
مُسْلِمُونَ ﴿١٠٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَى سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ بَعِيدُ
مَا تُوعَدُونَ ﴿١٠٩﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَيَّ حِينَ ﴿١١١﴾



"[The time of] their account has approached for the people, while they are in heedlessness turning away.

No mention comes to them anew from their Lord except that they listen to it while they are at play

With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"

The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

Not a [single] city which We destroyed believed before them, so will they believe?

And We sent not before you, except men to whom We revealed [the message], so ask the people of the message if you do not know.

And We did not make the prophets forms not eating food, nor were they immortal [on earth].

Then We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.

We have certainly sent down to you a Book in which is your mention. Then will you not reason?

And how many a city which was unjust have We shattered and produced after it another people.

And when its inhabitants perceived Our punishment, at once they fled from it.

[Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."

They said, "O woe to us! Indeed, we were wrongdoers."

And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

And We did not create the heaven and earth and that between them in play.

Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so.

Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

They exalt [Him] night and day [and] do not slacken.

Or have men taken for themselves gods from the earth who resurrect [the dead]?

Had there been within the heavens and earth gods besides Allah , they both would have been ruined. So exalted is Allah , Lord of the Throne, above what they describe.

He is not questioned about what He does, but they will be questioned.

Or have they taken gods besides Him? Say, "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.

And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.

They cannot precede Him in word, and they act by His command.

He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell. Thus do We recompense the wrongdoers.

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

And We made the sky a protected ceiling, but they, from its signs, are turning away.

And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.

And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?

Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

And when those who disbelieve see you, they take you not except in ridicule, [saying], "Is this the one who insults your gods?" And they are, at the mention of the Most Merciful, disbelievers.

Man was created of haste. I will show you My signs, so do not impatiently urge Me.

And they say, "When is this promise, if you should be truthful?"

If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...

Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.

And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.

But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?

Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.

And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous

Who fear their Lord unseen, while they are of the Hour apprehensive.

*And this [Qur'an] is a blessed message which We have sent down. Then
are you with it unacquainted?*

*And We had certainly given Abraham his sound judgement before, and We
were of him well-Knowing*

*When he said to his father and his people, "What are these statues to
which you are devoted?"*

They said, "We found our fathers worshippers of them."

He said, "You were certainly, you and your fathers, in manifest error."

They said, "Have you come to us with truth, or are you of those who jest?"

*He said, "[No], rather, your Lord is the Lord of the heavens and the earth
who created them, and I, to that, am of those who testify.*

*And [I swear] by Allah , I will surely plan against your idols after you have
turned and gone away."*

*So he made them into fragments, except a large one among them, that
they might return to it [and question].*

*They said, "Who has done this to our gods? Indeed, he is of the
wrongdoers."*

They said, "We heard a young man mention them who is called Abraham."

*They said, "Then bring him before the eyes of the people that they may
testify."*

They said, "Have you done this to our gods, O Abraham?"

*He said, "Rather, this - the largest of them - did it, so ask them, if they
should [be able to] speak."*

*So they returned to [blaming] themselves and said [to each other], "Indeed,
you are the wrongdoers."*

*Then they reversed themselves, [saying], "You have already known that
these do not speak!"*

He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?"

Uff to you and to what you worship instead of Allah . Then will you not use reason?"

They said, "Burn him and support your gods - if you are to act."

Allah said, "O fire, be coolness and safety upon Abraham."

And they intended for him harm, but We made them the greatest losers.

And We delivered him and Lot to the land which We had blessed for the worlds.

And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.

And We admitted him into Our mercy. Indeed, he was of the righteous.

And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great flood.

And We saved him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.

And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement.

And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].

And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?

And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.

And of the devils were those who dived for him and did work other than that. And We were of them a guardian.

And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.

And We admitted them into Our mercy. Indeed, they were of the righteous.

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkneses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

So We responded to him and saved him from the distress. And thus do We save the believers.

And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds.

Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

And [yet] they divided their affair among themselves, [but] all to Us will return.

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.

And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend

And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

For them therein is heavy sighing, and they therein will not hear.

Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed.

They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised" -

The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

Indeed, in this [Qur'an] is notification for a worshipping people.

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

Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"

But if they turn away, then say, "I have announced to [all of] you equally. And I know not whether near or far is that which you are promised.

Indeed, He knows what is declared of speech, and He knows what you conceal.

And I know not; perhaps it is a trial for you and enjoyment for a time."

[The Prophet] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe.""

Discussion on Verses 1-112 of 112

This chapter of the Holy Quran begins with a direct warning of the closeness of the Day of Judgement and how one should not ignore practically preparing for it otherwise, they will reach it unprepared. Chapter 21 Al Anbiya, verse 1:

“Their account has approached for the people...”

The Day of Judgement is an inevitable reality. When one reflects upon the universe, they observe countless examples of balance and precision. The Earth, for instance, is positioned at a perfect and balanced distance from the Sun; were it even slightly closer or further away, life would not be sustainable. Similarly, the water cycle—whereby water evaporates from the oceans, condenses in the atmosphere, and returns as rain—is perfectly balanced to sustain life on Earth. The ground itself was created in a balanced manner: soft enough for fragile shoots to penetrate and grow into crops, yet firm enough to support the weight of heavy structures. Such examples not only testify to the existence of a Creator but also to the principle of balance that permeates His creation.

Yet, amidst this harmony, there remains one glaring imbalance: the actions of mankind. One often witnesses oppressors and tyrants who escape punishment in this world, while countless oppressed individuals endure hardship without receiving their due recompense. Many Muslims who

sincerely obey Allah, the Exalted, face trials and difficulties, receiving only a portion of their reward in this life, whereas those who openly disobey Him often enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, so too must there be balance in the reward and punishment of human actions. Since this balance is not fully realised in this world, it must necessarily occur at another appointed time—namely, the Day of Judgement.

Allah, the Exalted, could have chosen to reward and punish fully in this world. However, one of the divine wisdoms in withholding complete recompense is that He grants people repeated opportunities to repent sincerely and amend their behaviour. Likewise, He does not grant Muslims their full reward here, for this world is not Paradise. Belief in the unseen—particularly in the full reward awaiting the believer in the Hereafter—is a central aspect of faith. Indeed, it is this very belief in the unseen that distinguishes true faith, for believing in what is immediately perceptible through the senses requires no special conviction.

In addition, maintaining both fear of full punishment and hope in the complete reward of the Hereafter motivates one to abstain from sin and to perform righteous deeds.

For the Day of Recompense to commence, however, this material world must come to an end. Reward and punishment can only be administered once the actions of all people have concluded. Therefore, the very necessity of the Day of Judgement implies that the temporal world must eventually cease. Reflecting upon these realities strengthens one's conviction in the certainty

of the Day of Judgement. Such reflection encourages one to prepare for it by utilising the blessings they have been granted in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. In doing so, they attain peace of mind in this world and secure success in the eternal life to come, 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 21 Al Anbiya, verse 1:

“Their account has approached for the people...”

But as obeying Allah, the Exalted, and preparing for one’s accountability often contradicts the worldly desires of people, many of them will ignore it, even if they claim belief in Allah, the Exalted, and Judgement Day. Chapter 21 Al Anbiya, verse 1:

“Their account has approached for the people, while they are in heedlessness turning away.”

It is important to note that even if the Day of Judgement itself is far away, one's judgement actually begins with their death, which is certainly not far away. In fact, death can come at any time and irrespective of how long one lives, their life will pass by extremely quickly, something no reasonable person denies. One of the major causes of ignoring one's accountability, even if they claim belief in it, is adopting false hopes for a long life. Harboursing false hopes for a long life is a deeply blameworthy trait, for it is among the primary causes that lead a person to prioritise the accumulation of worldly possessions over preparation for the Hereafter. A simple reflection on the average twenty-four hours of one's day reveals how much time is devoted to worldly pursuits compared to how little is dedicated to the eternal life to come. Indeed, misplaced hope in a long life is one of the most effective weapons employed by the Devil to misguide humanity. When a person convinces themselves that they will live long, they delay preparing for the Hereafter, falsely believing that they will have ample time to do so in the future. In most cases, this “future” never arrives, and the person departs from this world without having adequately prepared for their eternal abode.

Furthermore, false hope in a long life causes one to postpone sincere repentance and the reform of character, under the illusion that there is still much time left for change. It encourages the hoarding of worldly possessions, such as wealth, by instilling the fear that these will be needed during old age when physical strength diminishes and the ability to work declines. Yet such fears neglect the reality that the same Lord who provided sustenance in youth will continue to provide in old age. In fact, the provision of every created being was decreed fifty thousand years before the creation

of the heavens and the Earth, as confirmed in a Hadith recorded in Sahih Muslim, number 6748. It is remarkable that a person may dedicate forty years of their life saving for retirement—an era that rarely exceeds twenty years—yet fail to prepare with the same diligence for the eternal Hereafter.

This is not to suggest that Islam discourages preparation for worldly needs. There is no harm in saving for the near future, provided that the Hereafter remains the ultimate priority. Although people readily acknowledge that death may come at any moment, many live as though they will remain in this world forever. Indeed, even if they were promised eternal life on Earth, they would not be able to strive harder in pursuit of material gain, for the limitations of day and night would still restrict them. How many have passed away earlier than expected, and how few take heed from their departure to amend their own conduct?

In truth, one of the greatest pains a person will experience at the time of death—or at any stage of the Hereafter—is the regret of having delayed preparation for the eternal life to come. 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 considered unwise if they devoted greater time and wealth to a dwelling in which they were only to reside for a short period, while neglecting the home in which they intended to live for a far longer duration. This serves as a clear analogy for those who give precedence to the fleeting concerns of the temporal world over the everlasting life of the Hereafter.

It is necessary for individuals to strive for both worldly stability and eternal success. However, they must remain ever mindful that death does not arrive at a time, circumstance, or age known to them, though its occurrence is certain. For this reason, preparation for death and for what follows it must take precedence over preparation for a worldly future that may never materialise. Chapter 21 Al Anbiya, verse 1:

“Their account has approached for the people, while they are in heedlessness turning away.”

Another major cause of this attitude amongst those who claim faith in their accountability on the Day of Judgement is wishful thinking. Wishful thinking refers to persisting in disobedience to Allah, the Exalted, while still expecting His mercy and forgiveness in this world and the Hereafter. Such an attitude holds no weight in Islam. In contrast, genuine hope lies in striving to obey Allah, the Exalted—by using the blessings one has been granted in accordance with Islamic teachings—and then seeking His mercy and forgiveness. This vital distinction is highlighted in a Hadith recorded in Jami

At Tirmidhi, number 2459. For this reason, one must recognize the difference and ensure they cultivate true hope in the mercy of Allah, the Exalted, while avoiding wishful thinking, for the latter offers no benefit in this world or the next. In fact, the muslim who fails to practically support their belief in Allah, the Exalted, and Judgement Day through good actions is in great danger of losing their faith. Faith can be compared to a fragile flame that must be continually nurtured. Just as fire fades and dies when it lacks fuel, faith diminishes and may eventually be extinguished if it is not sustained through regular acts of obedience. Neglecting this spiritual nourishment endangers a person with the loss of their guiding light—and such a loss is among the greatest of all tragedies.

Chapter 21 Al Anbiya, verse 1:

“Their account has approached for the people, while they are in heedlessness turning away.”

Another major cause of ignoring one’s accountability, as indicated by this verse, is when one blindly follows the majority and popular attitude within their society which is controlled by the elite and leaders, whose only aim is to indulge in their worldly desires. Individuals are thus advised to refrain from uncritical conformity, as the prevailing societal conduct frequently leads to disregard for established moral and spiritual principles. Upon observing the broader community ignoring Islamic teachings, a person might erroneously conclude that the majority's actions are inherently sound, thereby adopting these behaviours without due consideration or scrutiny. However, the majority consensus is not invariably accurate. Historical precedent

demonstrates numerous instances where widely accepted opinions or beliefs—such as the geocentric model of the universe or the belief that the Earth was flat—were subsequently disproven by emerging evidence and knowledge. It is therefore imperative to avoid passive adherence to the dominant viewpoint, as such unexamined conformity often results in ill-judged decisions 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 ought to utilize the faculties of reason and intellect granted to them, assessing every situation on the basis of verifiable knowledge and empirical evidence. This rigorous evaluation allows them to arrive at well-informed decisions, even when those choices run contrary to the predominant views of the broader populace. Indeed, Islam actively discourages the unthinking imitation of others in matters of faith for this very reason. It thereby strongly advocates that its adherents engage with and practice its teachings through a framework of comprehension and thoughtful application. Chapter 12 Yusuf, verse 108:

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

But those who fail to use their common sense and instead blindly follow the majority attitude within their society, will ignore practically preparing for their accountability on Judgement Day, even when they are reminded of its reality and imminent appearance. Chapter 21 Al Anbiya, verses 2-3:

“No mention comes to them anew from their Lord except that they listen to it while they are at play. With their hearts distracted...”

In addition, this serves as a clear warning that people must listen to religious teachings in the correct manner if they are to truly benefit from them. Proper listening is not a passive act but an active process that requires attentiveness, reflection, and sincerity. It involves carefully engaging with knowledge, connecting it to one's past experiences, evaluating how it can be applied in future situations, and then striving earnestly to implement it in daily life. Only through this deliberate process can knowledge be transformed into guidance that shapes character and conduct. Merely hearing religious instruction without reflection or application will not bring about meaningful change. Knowledge that is not acted upon remains theoretical, and in many cases, it becomes a burden rather than a blessing. This is one of the primary reasons why, despite unprecedented access to religious knowledge in the modern age—through books, lectures, and digital platforms—many people fail to experience genuine transformation in their behaviour. The abundance of information has not translated into an abundance of reform because the essential steps of reflection, internalisation, and application are often neglected. True benefit arises when knowledge penetrates the heart, influences intention, and manifests in action. When a person listens with humility, connects the teaching to their own life, and sincerely strives to live by it, the knowledge becomes a source of light that guides them through challenges and strengthens their faith. Without this, knowledge risks

becoming little more than an intellectual exercise, admired in theory but absent in practice. Chapter 21 Al Anbiya, verses 2-3:

“No mention comes to them anew from their Lord except that they listen to it while they are at play. With their hearts distracted...”

When a person becomes consumed by worldly desires, they gradually 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 closely resembles that of a drug addict, whose dependence compels them toward substances, stripping them of self-control and clouding their Judgement. In such a state, they may even commit wrongful acts, such as theft, while remaining oblivious to the destructive effects of their behaviour. In the same way, excessive attachment to worldly pursuits—such as the relentless chase for wealth, status, or pleasure—can evolve into a form of addiction that dictates a person’s conduct. When desire intensifies unchecked, it ceases to be a tool under one’s control and instead becomes a master that governs thought, speech, and action. For this reason, it is essential to learn how to regulate desires and to pursue only those that are lawful and beneficial, while maintaining balance and moderation. Without such discipline, unchecked desires inevitably lead to immoral actions, strained relationships, and harm to both mental and physical health. By contrast, when desires are managed within the boundaries of divine guidance, they become a means of stability, contentment, and growth rather than a cause of downfall.

In order to avoid being distracted and dominated by worldly desires, which prevent one from preparing practically for their accountability on Judgement Day, they must adopt strong faith. Strong faith is essential, for it ensures that a person remains steadfast in obedience to Allah, the Exalted, in every circumstance—whether in times of ease or in times of difficulty. Such faith is cultivated through learning and acting upon the clear proofs and evidences contained within the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the true path to peace of mind and contentment in both this world and the Hereafter. Conversely, the one who remains ignorant of divine teachings will inevitably possess weak faith. Such a person will easily succumb to disobedience whenever their desires are challenged, for they fail to recognise that abandoning their whims in favour of obedience to Allah, the Exalted, is the very means of attaining tranquillity in both worlds. For this reason, it is incumbent upon every individual to strive for certainty of faith by acquiring and applying authentic knowledge. This requires utilising the blessings one has been granted in accordance with the guidance of Islam, thereby ensuring that each blessing is placed in its rightful position and used for its intended purpose. Through this, a person secures balance in both mind and body, cultivates harmony in their relationships and responsibilities, and ultimately attains peace of mind in this world and eternal success in the next.

But those who are dominated and distracted by their worldly desires will inevitably ignore divine teachings, even if they claim belief in it. In reality, every individual who abandons the Islamic code of conduct in favor of man-made systems does so only to gratify worldly desires, for all such alternative codes are ultimately rooted in human desires rather than divine guidance. The wealthy and powerful are often the most entrenched in this mindset, as they recognize that embracing the truth of Islam would require them to submit to a defined moral framework that restricts the pursuit of their misguided desires. Acknowledging this, they resist such submission and instead

encourage others to follow their lead, fearing that acceptance of divine truth would diminish their influence and authority. Historically, this explains why the affluent and influential were frequently the first to reject and oppose the Holy Prophets, peace be upon them. Their opposition was not grounded in a rational assessment of whether Islam was true or false based on clear evidence, but rather in their determination to preserve their own power and to continue satisfying their desires without restraint. Thus, their rejection was less a matter of intellectual conviction and more a manifestation of arrogance, pride, and attachment to worldly gain. Chapter 21 Al Anbiya, verse 3:

“...And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"”

In general, when an individual pursues a path that diverges from the prevailing norms of their peers—particularly one rooted in adherence to the commandments of Allah, the Exalted—it often provokes discomfort or a sense of inadequacy in others, especially when their own choices are governed by personal desires. This inner unease frequently manifests as criticism, ridicule, or outright opposition, and it often arises within the closest circles, such as family and friends. Such reactions are not necessarily a reflection on the authenticity or validity of the individual’s faith, but rather on the perceived challenge it poses to the lifestyle, values, and self-justifications of those around them. Consequently, steadfast commitment to religious principles is frequently met with resistance, even when such commitment is both morally upright and spiritually sound.

Moreover, contemporary societal influences—such as social media, fashion trends, and dominant cultural standards—exert immense pressure on those striving to uphold Islamic values. The practice and advocacy of Islam are at times portrayed as barriers to material success, social recognition, and public acceptance. Institutions and industries that find themselves subject to Islamic critique may actively resist the incorporation of its principles, discouraging adherence to the faith and marginalising those who uphold it. This resistance has played a significant role in the spread of anti-Islamic sentiment, particularly across digital and social media platforms, where narratives are often shaped to undermine religious commitment.

Adherents of Islam—who embrace moderation in their desires and the responsible use of the blessings bestowed by Allah, the Exalted—frequently encounter opposition from those who live without restraint, indulging in impulses that Islam characterises as animalistic. Such individuals may attempt to dissuade others from embracing Islam, promoting instead a lifestyle governed by unchecked desire. Critics often target specific aspects of Islamic practice, such as the prescribed dress code for women, in an effort to undermine its credibility and relevance. Yet careful observers can readily discern the superficiality of such objections, which ultimately stem from a deeper discomfort with Islam's emphasis on discipline, modesty, and self-restraint. For instance, while Islamic attire is disproportionately scrutinised, there is little objection to uniforms mandated in professions such as law enforcement, the military, healthcare, education, or corporate sectors. This selective criticism exposes both the inconsistency and the lack of sound reasoning underlying such arguments. Ultimately, it is not the outward practices themselves that provoke resistance, but rather the foundational principles of Islam and the disciplined conduct of its adherents. These principles stand in stark contrast to lifestyles built upon indulgence and

desire, and it is this contrast that compels detractors to disparage the faith through various channels. Chapter 21 Al Anbiya, verse 3:

“...And those who do wrong conceal their private conversation, [saying], “Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?””

In such circumstances, unwavering obedience to Allah, the Exalted, is required. It cultivates within the individual a profound sense of inner peace and shields them from harmful external influences, even when such protection is not immediately perceptible. Through steadfast obedience, one learns to utilise the blessings bestowed upon them in their proper manner, thereby fostering balance in both mental and physical states and it enables the correct organisation of all aspects of life while ensuring adequate preparation for accountability on the Day of Judgement. In this way, obedience to Allah, the Exalted, is not merely a spiritual duty but also a source of harmony and stability in worldly affairs. It promotes tranquillity in this life and secures eternal peace in the Hereafter. Consequently, those who remain steadfast in their devotion are guided through every circumstance—whether of ease or of trial—strengthening their inner serenity and securing immeasurable rewards that transcend the limits of worldly comprehension.

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

they enjoy. And as their attitude prevents them from preparing for their accountability in the hereafter, they will face more difficulties in the hereafter, as the One who will hold them accountable knows all their intentions, speech and actions. Chapter 21 Al Anbiya, verse 4:

“He [i.e. the Prophet] said, “My Lord knows whatever is said throughout the heaven and Earth, and He is the Hearing, the Knowing.””

Throughout the generations, the leaders of the non-muslims employed various techniques in order to discourage others from accepting Islam, the religion of all the Holy Prophets, peace be upon them, out of fear of losing their social status and influence. The leaders of the non-muslims of Mecca behaved in the same manner against the Holy Prophet Muhammad, peace and blessings be upon him. Some of these methods are mentioned in the next verse. Chapter 21 Al Anbiya, verse 5:

“But they say, “[The revelation is but] a mixture of false dreams...””

This was indeed a peculiar accusation, for the Holy Prophet Muḥammad, peace and blessings be upon him, was in fact reciting truthful accounts of history and presenting clear proofs and knowledge in support of the message of Islam. It is a well-established reality—acknowledged by both the People of the Book and the non-Muslims of Mecca—that the Holy Prophet Muḥammad, peace and blessings be upon him, had no interaction with the

previous divine scriptures. He was unlettered and had not studied the altered or original teachings contained within those texts. This fact alone renders it inconceivable that he could have produced such detailed and accurate accounts of past nations, Holy Prophets, peace be upon them, and revelations without divine assistance. The Holy Quran, therefore, stands as irrefutable evidence of revelation from Allah, the Exalted. Its precision, wisdom, and consistency transcend human capacity, and its knowledge of matters beyond the reach of people further confirms its divine origin. Thus, the very absence of prior exposure to earlier scriptures, coupled with the depth and truth of the Holy Quran, serves as a decisive proof that it is not the product of human authorship but the eternal word of Allah, the Exalted. Chapter 29 Al Ankabut, verse 48:

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

As they could not deny this fact, they then claimed the Holy Prophet Muhammad, peace and blessings be upon him, authored the Holy Quran. Chapter 21 Al Anbiya, verse 5:

“...rather, he has invented it...”

The Holy Quran is composed of Arabic letters and words that were entirely familiar to the Arabs, who constituted its primary audience. Despite their mastery of the Arabic language and their reputation as the most eloquent of speakers, they were unable to produce anything that could rival the Holy Quran in meaning, elegance, or practical guidance. The Arabs of that era prided themselves on their linguistic skill, composing eloquent poetry and prose that was celebrated across generations. Yet when confronted with the Holy Quran, they found themselves incapable of imitating even a single phrase of it. This inability was not due to a lack of linguistic ability, for they were acknowledged masters of rhetoric and expression. Rather, it was because the Holy Quran transcends human composition, combining unmatched eloquence with profound wisdom, flawless consistency, and transformative guidance for every aspect of life. Their failure to replicate it, despite their expertise, stands as a decisive and enduring proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

Even if an individual were to compose a sentence in Arabic that appeared graceful and rhythmic, they would inevitably fall short of capturing the profound insights into human nature, psychology, and disposition that the Holy Quran conveys. Their words would lack the same clarity and accessibility that allow even those without formal education to understand, internalise, and implement its teachings in their daily lives. Nor would they succeed in articulating abstract concepts with the same simplicity, practicality, and universal relevance that characterise the Holy Quran. The Holy Quran penetrates to the very essence of human nature, addressing the

deepest needs of the heart and mind while offering timeless guidance that transcends cultural, social, and historical boundaries. Its message serves every individual, community, and era, providing principles that remain as applicable today as they were at the time of revelation. No verse composed by human effort can, or ever will, equal the Holy Quran in this regard. Its unmatched eloquence, coupled with its transformative wisdom, stands as a perpetual and irrefutable testimony to its divine origin.

The Holy Quran possesses an eloquence and clarity unmatched by any other speech or writing. Its words are precise, its meanings profound, and its style entirely unique. Unlike other scriptures and human writings, which often contain contradictions and inconsistencies, the Holy Quran is flawless in its message. It recounts the histories of past nations with accuracy, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal study of such accounts. The Holy Quran commands all that is beneficial and forbids all that is harmful, addressing both individual and societal needs in a way that fosters justice, harmony, and peace. It is free from exaggeration, falsehood, and deceit—traits common in myths, fables, and poetry. Every verse has purpose and practical guidance. Even when repeating a story, it reveals new lessons and fresh wisdom, ensuring its message never becomes repetitive or tiresome. Its promises and warnings are supported with clear and decisive evidence. Even in matters that may seem abstract, such as patience, the Holy Quran provides simple, practical methods for their application in everyday life. Above all, it reminds people of their true purpose: to live in sincere obedience to Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him. In doing so, they attain peace and success in this life and the Hereafter, achieve balance in mind and body, and correctly place everything and everyone within their lives. The Holy Quran clarifies the straight path and makes it appealing to all who seek genuine peace and success in both worlds. Its guidance, perfectly aligned with human nature, remains timeless and universally beneficial. When sincerely understood and applied, it provides solutions to emotional,

financial, and physical difficulties, offering answers to every challenge faced by individuals and communities alike. History itself testifies that societies which adhered to its teachings prospered under its comprehensive and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been altered throughout the centuries, for Allah, the Exalted, has promised to preserve it. No other text in human history shares this extraordinary and unique distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addressed the primary challenges faced by each community and provided effective solutions for them. By resolving these fundamental issues, countless secondary problems were also prevented or alleviated. This demonstrates how the Holy Quran offers comprehensive guidance on all essential matters required for the prosperity of both individuals and societies, ensuring their success in this world and their salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

And chapter 20 Taha, verse 4:

“A revelation from He who created the Earth and highest heavens.”

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, its benefit is reserved only for those who sincerely seek and commit themselves to the truth. Those who allow their desires to dominate, selectively accepting certain elements while neglecting others, will ultimately incur loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

After they could not fulfil the challenge of authoring something which could match the Holy Quran, the leaders of the non-muslims of Mecca accused the Holy Prophet Muhammad, peace and blessings be upon him, of being a poet and in other instances, insane. Chapter 21 Al Anbiya, verse 5:

“...rather, he is a poet...”

And chapter 15 Al Hijr, verse 6:

“And they say, “O you upon whom the message has been sent down, indeed you are mad.””

Again, these were strange claims as the non-muslims of Mecca had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, and therefore knew he was no liar, poet or madman. Chapter 10 Yunus, verse 16:

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

In addition, unlike poetry, the Holy Quran is entirely free from exaggeration, falsehood, aimless dialogue, lewdness, ambiguity, and concepts that cannot be acted upon. Every verse is purposeful, precise, and practical, guiding individuals toward moral refinement, spiritual elevation, and the correct ordering of their lives. Its words are not merely ornamental or designed to entertain; rather, they are directives that shape conduct, purify the heart, and establish justice within society. By contrast, poetry—though often eloquent and aesthetically pleasing—frequently relies on embellishment, metaphor, and imaginative expression. It may entertain, inspire, or stir emotion, but it does not necessarily provide actionable guidance or enduring principles by which to live. Poetry can exaggerate realities, glorify vices, or dwell on

themes of vanity and desire, whereas the Holy Quran consistently calls to truth, righteousness, and accountability before Allah, the Exalted. To equate the two, therefore, is a profound error. The Holy Quran transcends the limitations of human composition, combining unmatched eloquence with timeless wisdom and practical instruction. It is not a work of art for admiration alone, but a divine revelation intended to transform individuals and societies. Only one who fails to grasp this distinction would attempt to compare the Holy Quran with poetry, for the two are incomparable in both purpose and effect.

When the leaders of the non-muslims of Mecca failed to challenge the authenticity of the Holy Quran and the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, they then attempted to demand things in order to support his claim, such as a miracle, despite the fact that the two greatest and timeless miracles were right in front of them: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 5:

"...So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

The function of a Holy Prophet, peace be upon them, involves clarifying the divine instructions for humankind and serving as a flawless role model for others to emulate. Their objective was not to captivate people with acts of wonder, as the miracles granted to them by Allah, the Exalted, were confined to specific moments and locales and merely corroborated their teaching; these acts did not constitute the essence of their message. Furthermore,

because extraordinary events are constrained by temporality and geography, those present for them are spurred toward accepting the truth. Yet, for individuals who did not witness these transient miracles, they remain merely accounts, inadequate for inciting conviction or reinforcing obedience to Allah, the Exalted, among those who already believe, since they lacked direct observation of the event. Conversely, the Holy Quran, and by extension the practices of the Holy Prophet Muhammad, peace and blessings be upon him, constitute an enduring and living marvel, accessible to anyone at any time, and as such, it significantly exceeds any passing miracle that was bestowed upon the other Holy Prophets, peace be upon them.

Moreover, in accordance with the timeless custom of Allah, the Exalted, had He afforded the non-Muslims of Mecca the miracle they sought and they nonetheless rejected Islam, He would have completely obliterated them. However, since Allah, the Exalted, did not wish for their annihilation, He opted not to satisfy their mistaken requests. Consequently, they would utilize this fact as evidence against the authenticity of Islam. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

And chapter 21 Al Anbiya, verse 6:

“Not a [single] city which We destroyed believed before them, so will they believe?”

Based on this understanding, Allah, the Exalted, revealed that the non-Muslim leaders in Mecca were not genuinely interested in finding the truth. Their demands for miracles were solely a tactic to dissuade others from embracing Islam. In reality, even if Allah, the Exalted, had presented them with spectacular miracles, they would have fabricated excuses to reject them. This is because they had already resolved not to accept Islam, as its tenets went against their worldly ambitions and desires. Chapter 15 Al Hijr, verses 14-15:

“And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.””

Another tactic employed by the leaders of the non-muslims of Mecca, just like the people before them, in order to discourage others from accepting Islam, out of fear of losing their social influence and leadership, was to challenge the human nature of the Holy Prophet Muhammad, peace and blessings be upon him. They would claim that a Holy Prophet, peace be upon them, should be a special creature, such as an Angel, instead of being human like the rest of his nation. Chapter 17 Al Isra, verse 94:

“And what prevented the people from believing when guidance came to them except that they said, “Has Allah sent a human messenger?””

And chapter 21 Al Anbiya, verse 7:

“And We sent not before you except men to whom We revealed [the message]...”

The function of a Holy Prophet, peace be upon them, is uniquely suited to humanity, making it unreasonable to suggest that beings such as Angels could fulfil this role. The primary objective of a Holy Prophet, peace be upon them, is to serve as a tangible and practical example for people, demonstrating how to navigate every aspect of life in obedience to Allah, the Exalted. Angels, by their very nature, do not experience human conditions such as fatigue, hunger, or emotional struggle. Were an Angel to be appointed as a Holy Prophet, peace be upon him, people would find it difficult to relate to him, and this could provide them with a pretext before Allah, the Exalted, on the Day of Judgement, claiming that they were unable to emulate such a being. Consequently, even if Allah, the Exalted, were to designate an Angel as a Holy Prophet, peace be upon him, He would necessarily manifest him in human form so that people could realistically follow his example. It is therefore remarkable that non-Muslims expressed astonishment at the appointment of a human Holy Prophet, peace and blessings be upon him, when this is in fact the most natural and logical arrangement. If people are lost in misguidance and oblivious to the truth, what is truly astonishing: that

their Creator and Lord would take measures to guide them, or that He would allow them to persist indefinitely in error? The rejection of such divine mercy and guidance is, indeed, extraordinary. Furthermore, the fact that every Holy Prophet, peace be upon them, was human is a matter confirmed by the previous divine scriptures. The leaders of the non-Muslims of Mecca were not ignorant of this, for they were acquainted with scholars from among the People of the Book residing in Medina, many of whom were anticipating the arrival of the final Holy Prophet, peace and blessings be upon him. This historical reality further underscores the irrationality of their objection and highlights the consistency of divine guidance throughout the ages. Chapter 21 Al Anbiya, verses 7-8:

“...so ask the people of the message if you do not know. And We did not make their forms [i.e. the prophets] not eating food, nor were they immortal.”

Generally speaking, it is essential to recognize the virtuous conduct of those who earnestly seek to obey the commands of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as described in Islamic teachings, such as the Holy Prophets, peace be upon them, thereby allowing one to imitate their commendable character. One must steer clear of two extreme perspectives when observing the righteous to avoid falling into misguidance.

One extreme perspective involves diminishing the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance, mistakenly thinking that such actions elevate the greatness of Allah, the Exalted. In reality, this attitude undermines the respect necessary to emulate

the virtuous qualities of these individuals, as it is impossible to imitate the character of someone who is not held in high regard.

The second extreme perspective involves elevating the status of the righteous beyond what is prescribed in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This perspective leads individuals to perceive the righteous as angelic figures rather than as human beings whose qualities can and should be emulated. It is impossible to emulate someone with whom one cannot relate. By raising the status of the righteous beyond the boundaries established by Islamic teachings, individuals are hindered from relating to them, which in turn obstructs their ability to adopt the righteous' admirable traits, as they may perceive such traits as unattainable. Consequently, rather than actively following the righteous, individuals may only engage in discussions about their elevated status and virtuous attributes. This can lead to the misconception that merely verbally extolling the righteous suffices for attaining proper guidance in life, even if one does not actively strive to embody their commendable qualities. While it may be true that one cannot attain the exalted status of the righteous, such as that of the Holy Prophet Muhammad, peace and blessings be upon him, it remains essential for each individual to strive to realize their own potential by emulating the virtuous qualities of the righteous, rather than limiting themselves to mere verbal admiration.

It is therefore essential to steer clear of both extremes and to regard the righteous in accordance with Islamic teachings. This approach will foster respect for them, enabling individuals to emulate their virtuous traits, while recognizing them as human beings whose admirable qualities are worthy of

imitation, rather than perceiving them as angelic figures who are unattainable in practice.

Allah, the Exalted, then warns all people, that only those who practically follow the Holy Prophets, peace be upon them, by obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in divine teachings, will obtain the peace of mind and safety in both worlds He has promised to those who obey Him, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 9:

“Then We fulfilled for them the promise, and We saved them and whom We willed...”

And chapter 65 At Talaq, verse 2:

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

It is essential to recognise that divine assistance does not necessarily align with individual inclinations or personal expectations. Rather, it manifests in accordance with the boundless knowledge and perfect wisdom of Allah, the Exalted. His support is never arbitrary, nor is it delayed without purpose;

instead, it is granted at the most opportune moments and in the most beneficial forms for each individual. At times, the wisdom underlying such assistance may remain veiled from immediate perception, yet it continues to operate with flawless precision, shaping outcomes in ways that ultimately serve the believer's best interests. This reality reminds humanity that divine aid is not to be measured by transient desires or limited human understanding. What may appear as a delay, a trial, or even a deprivation is often, in truth, a form of hidden mercy and guidance. By entrusting themselves to the perfect decree of Allah, the Exalted, individuals cultivate patience, humility, and reliance upon Him, thereby strengthening their faith and ensuring that they remain recipients of His assistance in both this world and the Hereafter.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will fail to practically follow the Holy Prophets, peace be upon them, in obeying Allah, the Exalted. Instead, they will persist on misusing the blessings they have been granted. Such an outlook will impede their ability to attain a balanced mental and physical state in this life and it will cause them to fundamentally misplace everything and everyone in their lives. Consequently, every aspect of their life, including their family, friends, career, and wealth, will become a source of stress. If they insist on defying Allah, the Exalted, they will mistakenly hold the wrong things and people in their lives, such as their spouse, responsible for their stress. When they cut these good people out of their lives, it will only exacerbate their mental disorders until they plummet into depression, substance addiction, and even suicidal tendencies. This consequence is evident when observing those who persist in misusing the blessings they have received, such as the rich and famous, even though they possess worldly luxuries. And since their attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be significantly worse. Chapter 21 Al Anbiya, verse 9:

“...and destroyed the transgressors.”

To avert this negative outcome, an individual must, for their own benefit, accept and act upon Islamic teachings, even when those teachings clash with personal desires. They must act like a wise patient who accepts and follows their doctor's medical advice, knowing it is for their best, even if the treatment involves bitter medicine and a strict diet. Just as this wise patient will attain good mental and physical health, so too will the person who accepts and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One who possesses the complete knowledge necessary to ensure a person achieves a balanced mental and physical state and correctly positions everything and everyone in their life. The knowledge of human mental and physical states accumulated by society will never be sufficient to achieve this goal, despite all the research conducted. Societal knowledge cannot solve every issue a person may face, nor can its advice eliminate all forms of mental and physical stress, nor can it guide a person to correctly prioritize everything and everyone, all due to its inherent limitations in knowledge, experience, foresight, and its susceptibility to biases. Allah, the Exalted, alone possesses this perfect knowledge, and He has bestowed it upon humanity in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 10:

“We have certainly sent down to you a Book in which is your mention. Then will you not reason?”

The truth of this is evident when one observes those who use the blessings granted to them in accordance with Islamic teachings versus those who do not. Unlike the common scenario where patients often do not understand the science behind their prescribed medicines and must therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so they can appreciate their positive effects on their lives. He does not expect people to blindly trust Islamic teachings; instead, He wants them to recognize its truthfulness through its clear proofs. However, this recognition requires a person to approach the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

In addition, since Allah, the Exalted, alone controls the spiritual hearts of people, which are the abode of peace of mind, He alone determines who attains it and who does not. Chapter 53 An Najm, verse 43:

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

And it is evident that Allah, the Exalted, will only grant peace of mind to those who utilize the blessings bestowed upon them in the proper manner, as delineated by Islamic teachings. Chapter 21 Al Anbiya, verse 10:

“We have certainly sent down to you a Book in which is your reminder. Then will you not reason?”

Divine revelation has been referred to as a reminder in this verse. Indeed, Islamic teachings serve as a reminder for all people, for they are designed in perfect harmony with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel alien, producing mental and physical disruption when individuals attempt to follow it. By contrast, because Islamic teachings are divinely crafted to correspond with the essence of humanity, they feel inherently familiar, nurturing balance in both the mental and physical states. This sense of familiarity is especially pronounced among those who embrace Islam after following another religion or way of life. Many converts testify that even without prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to their natural state on which Allah, the Exalted, has created all people. Other systems, by contrast, often impose codes of conduct that are foreign to human nature, leading to inner conflict, imbalance, and discontent. Nevertheless, this reality may not be fully grasped until one approaches Islamic teachings with an open and impartial mindset. 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, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. In this way, revelation becomes both a mirror and a compass: a mirror that reflects the innate truth already within the human soul, and a compass that guides it towards peace of mind

in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. As a result, Allah, the Exalted, warns people against facing the same fate as the people before them met, when they persisted on disobeying Him. Chapter 21 Al Anbiya, verses 11-15:

“And how many a city which was unjust have We shattered and produced after it another people. And when its inhabitants perceived Our punishment, at once they fled from it. “Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned.” They said, “O woe to us! Indeed, we were wrongdoers.” And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished.”

These verses serve as a powerful reminder against adopting a self-absorbed way of life, wherein one’s attention is confined solely to personal circumstances while neglecting the greater realities that surround them. Such a narrow outlook blinds the heart from recognising the wisdom that may be drawn from history, personal trials, and the experiences of others. Reflection upon these lessons is among the surest means of refining character, avoiding the repetition of mistakes, and attaining lasting inner peace—through cultivating balance in both mental and physical states and by correctly placing everything and everyone within their rightful position in life. For instance, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety,

depression, addiction, or even suicide despite their material comforts—teaches that genuine tranquillity cannot be purchased with wealth nor secured through unchecked indulgence of desire. Likewise, witnessing the struggles of those afflicted with illness should stir gratitude for one's own health and inspire its proper use before it slips away. Islam therefore calls upon people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. In doing so, they cultivate gratitude, humility, and perspective, recognising that every circumstance—whether ease or hardship—carries within it lessons that guide a person toward moral refinement, spiritual growth, and ultimate success in the Hereafter.

Chapter 21 Al Anbiya, verses 11-12:

“And how many a city which was unjust have We shattered and produced after it another people. And when its inhabitants perceived Our punishment, at once they fled from it.”

These verses serve as a solemn warning against neglecting the respite granted by Allah, the Exalted, to correct one's behaviour. Such respite is always temporary and never permanent. A person who misuses the blessings they have been granted should not be deceived into thinking that, because they have not yet been punished—or because they fail to recognise the subtle forms of punishment already present—they will remain free from accountability. In this world, such an attitude prevents the individual from attaining a balanced mental and physical state. It causes them to misplace priorities, misjudge relationships, and misuse the blessings entrusted to

them. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. Ultimately, their negligence in this world prevents them from preparing for accountability on the Day of Judgement. The punishment awaiting them in the Hereafter will therefore be far more severe, for they squandered both the respite and the blessings that could have been their means to salvation. Chapter 21 Al Anbiya, verses 13-15:

“Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned.” They said, “O woe to us! Indeed, we were wrongdoers.” And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished.”

These verses also indicate that the worldly things they were granted became the source of their wrongdoing, as they failed to pass the test of being granted these things by using them correctly as outlined in divine teachings. Therefore, one should make things easier for themselves by adopting a simple life so that their test in this world become easier, as the more one possesses, the harder the test of using them correctly becomes. In fact, this is one of the reasons why the Holy Prophet Muḥammad, peace and blessings be upon him, advised in a Hadith recorded in Sunan Ibn Majah, number 4118, that simplicity is a part of faith. A person is not instructed to abandon all wealth or lawful desires; rather, they are encouraged to adopt a life of moderation and simplicity across all aspects of existence—whether in food, clothing, housing, or business. Such a lifestyle frees them from unnecessary distractions, granting the time and clarity to achieve peace of mind in this world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and prepare adequately for the Hereafter. This preparation entails fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with

patience, all in accordance with the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. A simple life does not negate striving in the world; rather, it encourages one to work diligently to meet personal needs and the needs of dependents, but without excessiveness, waste, or extravagance. The more a person concentrates on simplicity, the easier it becomes to use the blessings they have been granted in ways pleasing to Allah, the Exalted. Such a life cultivates gratitude, balance, and discipline, ensuring that wealth and resources remain tools of service rather than sources of arrogance or distraction. Ultimately, this path of moderation leads to peace and success in both worlds: tranquillity and stability in this life, and eternal reward 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 addition, a person should recognise that the simpler their life is, the less they will be burdened by stress over worldly matters. This simplicity allows them to devote greater energy and focus to preparing for the Hereafter, thereby attaining peace of mind, body, and soul, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Conversely, the more complicated and indulgent a person's life becomes, the more they will be consumed by stress, difficulties, and endless preoccupations with worldly concerns. Such an attitude prevents them from achieving true tranquillity and balance within themselves. Simplicity leads to ease in this world and to a straightforward reckoning on the Day of Judgement. By contrast, a life of excess and indulgence results in constant anxiety in this world and a severe and difficult accounting in the Hereafter. The stricter one's accounting, the greater the

punishment that follows. This reality is indicated in a Hadith found in Sahih Bukhari, number 103, which highlights the connection between simplicity in worldly life and ease in the ultimate reckoning.

In addition, in order to avoid being dominated by the desire to obtain worldly possessions and thereby being tempted to misuse the blessings they have been granted, a person must recognise that worldly things—such as fame, wealth, authority, family, friends, and career—only hold true value when accompanied by peace of mind. Without inner tranquillity, these very blessings become sources of stress, anxiety, and difficulty, both in this world and in the Hereafter. This reality is evident when one observes the lives of the rich and famous, who, despite possessing and enjoying abundant worldly comforts, are often plagued by mental health struggles, depression, addiction, and even despair. Their condition demonstrates that material abundance, when divorced from inner peace and spiritual grounding, cannot provide peace of mind. True value lies not in the accumulation of possessions, but in the ability to use them with gratitude, moderation, and purpose, in ways that bring contentment to the heart, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Furthermore, in order to focus one's mind on the right attitude they must appreciate the purpose of life in this world: whether or not they will use the blessings they have been granted as outlined in Islamic teachings. Chapter 21 Al Anbiya, verses 16-17:

“And We did not create the heaven and Earth and that between them in play. Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so.”

And chapter 45 Al Jathiyah, verse 22:

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

The Day of Judgement is an inescapable truth, its certainty rooted in the very structure of the universe. When one contemplates the cosmos, one finds countless manifestations of balance and precision. For example, the Earth maintains a perfectly calibrated distance from the Sun, a delicate equilibrium that makes life possible. Similarly, the water cycle is exquisitely tuned to sustain the planet, and the ground itself is designed to be yielding enough for fragile seedlings to sprout yet firm enough to support massive structures. These pervasive examples affirm not only the existence of a Creator but also the fundamental principle of equilibrium governing all creation.

However, a stark imbalance remains in the realm of human actions. In the present world, oppressors and tyrants often evade punishment, while countless individuals endure hardship and injustice without receiving their just due. Many sincere servants of Allah, the Exalted, face considerable difficulties, realizing only a fraction of their reward in this life, while those who

openly disregard His commands may enjoy worldly prosperity. Just as Allah, the Exalted, has established balance in the natural order, the recompense for human actions must eventually be brought into perfect equilibrium. Since this ultimate justice is not fully achieved here, it must necessarily be established in another time—the Day of Judgement.

Allah, the Exalted, could have chosen to administer complete reward or punishment immediately. Yet, a primary aspect of Divine Wisdom in withholding full recompense is to continuously grant people opportunities to repent and reform their conduct. Correspondingly, believers do not receive their full reward in this life because this world is not their eternal abode. Faith necessitates belief in the unseen, and it is precisely this unseen reward in the Hereafter that distinguishes true conviction. Were all consequences visible and instant, the belief would lose its unique quality.

In addition, the profound fear of punishment and the intense hope of reward in the Hereafter serve as powerful incentives, motivating individuals to abandon sin and dedicate themselves to righteous deeds.

For the Day of Recompense to commence, the current material world must inevitably conclude, as final Judgement can only be passed once the deeds of all people have ceased. The end of the world is thus a required precursor to the establishment of ultimate justice.

Reflecting on these realities deepens one's conviction in the Day of Judgement. This belief inspires the faithful to prepare diligently by using the blessings granted to them in accordance with the guidance of the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. By following this path, they achieve true peace of mind in this world and secure success in the eternal life to come, attaining a balanced mental and physical state and correctly ordering every priority in their life. It is therefore imperative to reject all other man-made codes of conduct, which are fundamentally flawed, rooted in human desires, and incapable of leading one to enduring peace or success in this life or the next, as they only encourage the misuse of divine blessings. Chapter 21 Al Anbiya, verse 18:

“Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.”

Regardless of a society's advancements and the knowledge they acquire across various fields, including the mental and physical aspects of people, it remains impossible for them to formulate a code of conduct that is perfectly aligned with human nature and accommodates all circumstances, conditions, and scenarios individuals or societies may face throughout their existence on Earth. This undertaking is fundamentally unattainable, as humanity continues to discover new insights about specific components of human existence, such as the functions of different regions of the human brain, let alone accumulating enough understanding to establish an impeccable code of conduct that fosters tranquillity and justice at both the individual and societal level. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His

knowledge is limitless, encompassing the entirety of past, present, and future. Chapter 21 Al Anbiya, verse 19:

“To Him belongs whoever is in the heavens and the Earth...”

Therefore, He alone is rightfully positioned to provide humanity with a code of conduct—a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally shows that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will adopt an arrogance stance towards His obedience thereby persisting on disobeying Him by misusing the blessings He has granted them. As a result, they will fall into an unbalanced mental and physical state, they will misplace everything and everyone within their lives and fail to adequately prepare for their accountability on the Day of Judgement. This will inevitably lead to stress, hardship, and difficulties in both worlds, even if they experience moments of worldly luxury or temporary comfort. Such

luxuries cannot shield them from the consequences of misusing the blessings they have been granted, nor can they protect them from the justice of Allah, the Exalted. In order to avoid this outcome one must emulate the righteous servants of Allah, the Exalted, who humbly obey Him, by correctly using the blessings they have been granted as outlined in Islamic teachings, knowing this alone 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 21 Al Anbiya, verses 19-20:

“...And those near Him are not prevented by arrogance from His worship, nor do they tire. They glorify night and day [and] do not slacken.”

Moreover, the person who obeys Allah, the Exalted, must actively avoid adopting an arrogant attitude where they falsely assume their obedience is a favour rendered to Him. This form of arrogance can severely impede their genuine submission, particularly when their personal desires conflict with His commands, thereby steering them away from the right path. Conversely, those who understand that their faith and obedience ultimately benefit only themselves will naturally cultivate humility before Allah, the Exalted. This perspective allows them to remain steadfast in their obedience through both periods of difficulty and moments of ease. In tough times, they demonstrate patience, which involves consistently obeying Allah, the Exalted, while refraining from all forms of complaint—in both words and actions—and trusting that He always chooses what is best for them, even if the reason is not immediately obvious. In times of comfort, they express gratitude. This gratitude has three dimensions: intention, which is acting purely to please Allah, the Exalted; speech, which is conveyed through uttering good words or maintaining silence; and actions, which means utilizing the blessings they

have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. 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 this appropriate conduct in all circumstances will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both this world and the hereafter, achieved by attaining a balanced mental and physical state and by correctly placing everything and everyone within their life, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500. In fact, remaining patient during times of difficulty and showing gratitude in times of ease, is an aspect of glorifying Allah, the Exalted, correctly whereby one does not attribute negative things to Him, such as the difficulties they face, which Allah, the Exalted, has decreed for them. Chapter 21 Al Anbiya, verse 20:

“They glorify night and day [and] do not slacken.”

An important aspect of glorifying Allah, the Exalted, is to refrain from attributing anything negative to Him. One of the ways this is achieved is by cultivating a positive mindset. Generally speaking, it is essential for people

to nurture such a mindset, for it serves as a powerful tool in navigating life's challenges while remaining steadfast in obedience to Allah, the Exalted. This obedience entails utilising the blessings He has bestowed in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. Whenever individuals encounter hardships, they should remind themselves that the situation could have been far worse. If the difficulty pertains only to worldly matters, they ought to be grateful that it has not harmed their faith. Instead of fixating on the immediate sorrow that accompanies trials, they should focus on the ultimate reward promised to those who endure with patience for the sake of Allah, the Exalted. When a person experiences the loss of certain blessings, they should reflect upon the multitude of blessings that remain with them. In every trial, they should recall the verse of the Holy Quran which reminds believers that within difficulties and tests lie hidden wisdoms that may not be immediately apparent. Thus, the situation they face is, in reality, more favourable than the one they might have initially desired, for it carries within it divine wisdom and mercy. By adopting this positive outlook, one not only glorifies Allah, the Exalted, but also safeguards their own peace of mind, body, and soul, ensuring that trials become a means of spiritual growth rather than despair, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, one should reflect upon these realities and others in order to cultivate a positive mindset. Such a mindset is essential for correctly glorifying Allah, the Exalted, by refraining from attributing anything negative

to Him. It allows one to view every circumstance through the lens of divine wisdom and mercy, recognizing that even trials carry hidden benefits. Thus, rather than perceiving life's challenges as deficiencies, one should remember that the cup is not half empty—it is, in truth, half full, filled with blessings that far outweigh what has been withheld.

Chapter 21 Al Anbiya, verse 19:

“To Him belongs whoever is in the heavens and the Earth...”

Generally speaking, since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His commandments. Just as one may face penalties for breaking the laws of a country, ignoring the divine regulations set by the Creator inevitably leads to hardship in this life and severe consequences in the Hereafter. While a person may choose to leave a country whose laws they dislike, they cannot escape the dominion of Allah, the Exalted, for His sovereignty encompasses the heavens and the Earth. Although individuals may attempt to alter societal standards, they cannot modify the divine laws established by Allah, the Exalted. Just as a homeowner dictates the rules within their property, the universe is governed by Allah, the Exalted, who alone defines its laws without requiring human approval or validation. Therefore, adherence to these divine regulations is not only a matter of obedience but also of personal benefit, for they safeguard both worldly well-being and eternal success. Those who grasp this truth strive to obey the commands of Allah, the Exalted, and to utilise the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the

teachings of the Holy Prophet Muḥammad, peace and blessings be upon him. Individuals may choose to reflect upon the wisdom behind divine commands and prohibitions, recognising their role in enhancing both personal and societal well-being. Alternatively, they may succumb to their desires and disregard the guidance of Islam. However, those who neglect divine principles must be prepared to face the inevitable consequences of their actions in this life and the next. No amount of objections, excuses, or complaints will shield them from the outcomes decreed by Allah, the Exalted. His justice is perfect, and His dominion is inescapable. Chapter 18 Al Kahf, verse 29:

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

In general, non-Muslims who acknowledged Allah, the Exalted, frequently attributed human shortcomings to Him, such as experiencing fatigue. Consequently, they perceived Allah, the Exalted, as being similar to a worldly monarch. A worldly monarch cannot oversee the affairs of his entire realm alone and thus appoints aides, like governors, to assist in managing his kingdom. Due to this belief, many of these individuals began worshipping other entities—including Angels—in an attempt to gain the favour of Allah, the Exalted. Chapter 21 Al Anbiya, verse 21:

“Or have they taken for themselves gods from the Earth who resurrect [the dead]?”

This concept has also been adopted by some Muslims. These Muslims dedicate time, energy, and resources to seeking out spiritual individuals who are believed to possess a unique connection to Allah, the Exalted, much like a governor is uniquely connected to the king. Their goal is to please this spiritual figure so that the figure may intercede on their behalf with Allah, the Exalted. This mirrors how a governor might intercede with the king for someone who has pleased the governor through gifts and unusual displays of respect and affection. These spiritual figures effectively serve as gatekeepers between the general populace and Allah, the Exalted, a notion that fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not function as gatekeepers. Instead, they illuminated the path and methods that lead to the pleasure of Allah, the Exalted, and peace of mind in both worlds, and never solicited any form of compensation from individuals, such as gifts. Therefore, a Muslim should acquire Islamic knowledge from a qualified instructor and show them the respect they deserve, but they should not believe they need to worship individuals who appear spiritual in order to connect with and please Allah, the Exalted. Allah, the Exalted, alone possesses complete control and authority over the universe and is aware of everything that transpires within it. Thus, He does not require intermediaries between Himself and humanity. This point has been clearly articulated in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Furthermore, while intercession will indeed occur on the Day of Judgement—contingent upon the permission of Allah, the Exalted—it is of utmost importance that its significance is not treated with mockery or disregard. To do so may lead to being deprived of this divine mercy. Mocking the concept of intercession often arises from a complacent disposition, where an individual neglects to utilize the blessings granted to them in accordance with Islamic principles, yet still expects salvation through the intervention of others, such as relatives or spiritual figures. In fact, the person who mocks intercession in this manner may discover that the Holy Prophet Muhammad, peace and blessings be upon him, will testify against them on Judgement Day. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to Muslims, as they are the only community that has acknowledged and embraced the Holy Quran. In contrast, non-Muslims have not accepted its guidance and therefore cannot be described as having abandoned it. The ultimate fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement is obvious.

Even in cases where intercession is granted, such negligence may not prevent entry into Hell; at most, it may reduce the severity of the punishment. It must be clearly understood that even the briefest experience of Hell is profoundly unbearable. Therefore, genuine hope in intercession must be coupled with earnest effort—specifically, the active and sincere use of the blessings one has been granted in a manner that aligns with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then should an individual hope for intercession on the Day of Judgement, with the clear understanding that Allah, the Exalted, alone authorizes it.

Chapter 21 Al Anbiya, verse 21:

“Or have they taken for themselves gods from the Earth who resurrect [the dead]?”

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 who created and sustains the universe. Every detail points to precise wisdom and design. For instance, the exact distance of the Sun from the Earth is a clear sign; if it were even slightly closer or farther away, the Earth would not be suitable for life. Likewise, the Earth has been fashioned with a balanced and pure atmosphere, enabling life to thrive in harmony. Such intricate perfection leaves no doubt that these systems are not random, but the deliberate creation and preservation of Allah, the Exalted. Chapter 2 Al Baqarah, verse 164:

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

The perfect timing of the days and nights, along with their varied lengths throughout the year, enables people to derive maximum benefit from them. If the days were excessively long, people would be worn out from the extended hours of labour. If the nights were too long, humanity would lack sufficient time to earn a livelihood and pursue beneficial activities such as acquiring knowledge. On the other hand, if the nights were too short, people would be deprived of the rest necessary to maintain optimal health. Furthermore, any alteration in the natural balance of day and night would severely affect agriculture, leading to shortages in the provision of food for both people and animals. The fact that the days, nights, and countless other

systems in the universe function in perfect harmony is undeniable evidence of the Oneness of Allah, the Exalted.

Chapter 2 Al Baqarah, verse 164:

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

Observing the perfectly balanced water cycle provides clear evidence of a Creator. Water evaporates from the seas, rises into the atmosphere, and condenses to form rain, which initially is acidic. When this rain falls on the mountains, the minerals in the mountains neutralize its acidity, making it safe for people, animals, and plants. Any alteration to this system would have catastrophic consequences for life on Earth. The salt content in the oceans also plays a vital role: it prevents decayed marine organisms from contaminating the water. Without this balance, sea life would perish, and the resulting impurities would impact terrestrial life as well. Furthermore, the oceans are composed so that marine life can thrive while heavy ships can safely traverse the surface. A slight change in the properties of water would disrupt this balance, making it impossible for both sea life and maritime transport to coexist. Even today, sea transport remains the most common and efficient method for moving goods across the globe, highlighting the importance of this equilibrium for human civilization.

Similarly, the design of living creatures reflects perfect balance. Evolution, understood as random mutation, is inherently imperfect. Yet the countless species on Earth exhibit precise adaptations that allow them to thrive in their environments. For instance, the camel is perfectly equipped to endure high desert temperatures and survive long periods without water. Such design demonstrates the meticulous planning inherent in creation, indicating that the environment and its inhabitants have been harmoniously created by Allah, the Exalted. Chapter 88 Al Ghashiyah, verse 17:

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

The goat exemplifies another instance of perfect design in creation. Its body is structured so that impurities are completely separated from the milk it produces, ensuring that the milk remains pure and safe for consumption. Any failure in this natural system would render the milk undrinkable, demonstrating the precise balance and wisdom inherent in the creation of Allah, the Exalted. Chapter 16 An Nahl, verse 66:

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

Every species has been created with a carefully determined lifespan, which maintains balance within ecosystems and prevents any single species from

dominating the Earth. For instance, flies live only 3–4 weeks but can lay up to 500 eggs. If their lifespan were longer, their population would grow uncontrollably, potentially overwhelming other species. Conversely, animals with long lifespans typically produce few offspring, which naturally limits their population growth. This precise equilibrium in life spans and reproductive rates cannot be attributed to chance, nor can it be satisfactorily explained by evolution alone. It is a clear indication of deliberate design and wisdom in creation. Chapter 2 Al Baqarah, verse 164:

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

The winds play a crucial role in sustaining life and maintaining balance on Earth. They facilitate wind pollination, allowing crops, plants, and trees to reproduce efficiently. Historically, winds were essential for sea travel, which remains the primary method of transporting goods globally even today. Winds also guide rainclouds to specific regions, ensuring that all living beings receive the water necessary for survival. This delicate balance is vital: too little wind or rain disrupts life, while excessive wind or rainfall causes chaos, destruction, and imbalance. The precision of this system highlights the careful design and wisdom behind the natural world. 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.”

Anyone who contemplates these and other systems—their order, interdependence, and flawless functioning—cannot reasonably deny the existence of a single, all-powerful Creator who governs and sustains everything in the universe. If there were multiple deities, each desiring different outcomes, the universe would inevitably fall into disorder. The flawless balance observed in creation can therefore only be attributed to the will and wisdom of One Creator and Sustainer. Chapter 21 Al Anbiya, verse 22:

“Had there been within the heavens and Earth gods besides Allah, they both would have been ruined. So glorified is Allah, Lord of the Throne, above what they describe.”

Holding people accountable for their actions requires the ability to resurrect them, which has been discussed earlier, and the authority to hold them accountable, which both belong to Allah, the Exalted, alone. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does, but they will be questioned.”

Generally speaking, Allah, the Exalted, will not hold individuals accountable on the Day of Judgement for the destiny He has decreed for them; rather, He will evaluate their intentions and actions—both of which lie within their

control. Since intentions and actions are matters of choice, individuals are required to accept responsibility for them, regardless of any claims to the contrary. For example, a police officer who deliberately misuses their training and the resources entrusted to them by the department cannot shift blame onto the institution itself. In the same way, a person cannot hold Allah, the Exalted, accountable when they intentionally misuse the blessings He has granted, particularly after He has provided clear guidance on their proper use.

Moreover, it is contradictory for someone to invoke destiny as an excuse for committing sins and avoiding responsibility, yet when they themselves are wronged by others, they demand justice. If they were consistent in their reasoning, they would have to accept that the injustice they suffered was also predetermined, and thus they could not hold their oppressor accountable. Such inconsistency exposes the weakness of using destiny as a shield for sinful behaviour.

In conclusion, destiny should never be used as a justification for disobedience. It does not mean that Allah, the Exalted, forces individuals to act in a certain way. Rather, it signifies that Allah, the Exalted, possesses complete knowledge of all choices and actions before they occur, has recorded them, and permits individuals to carry out their intended deeds. He then holds them accountable for those deeds, since He does not impose correct guidance or misguidance upon people—doing so would nullify the very purpose of life in this world, which is to test human beings in their freedom of choice. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does, but they will be questioned.”

In a Hadith recorded in Sahih Bukhari, number 103, the Holy Prophet Muḥammad, peace and blessings be upon him, warned that whoever has their deeds scrutinised by Allah, the Exalted, on the Day of Judgement will be punished. This profound statement highlights the severity of that Day and the importance of living with mindfulness and restraint in this world.

It is important for a person to understand that, although enjoying the lawful pleasures of this material world is not prohibited, such indulgence often becomes a gateway to the unlawful. For example, vain speech is frequently the first step before sinful and harmful speech. Moreover, the more one immerses themselves in unnecessary lawful indulgences, the longer and more difficult their accountability will be on the Day of Judgement.

One must bear in mind the immense difficulty of that Day. The Holy Prophet Muhammad, peace and blessings be upon him, described in a Hadith found in Jami At Tirmidhi, number 2421, that the Sun will be brought within two miles of creation. While awaiting their reckoning, and throughout the process of judgement, Hell itself will be brought face to face with people. Thus, the longer one's accounting, the greater the stress and anguish they will endure—even if, by the mercy of Allah, the Exalted, they are ultimately forgiven and saved.

The Holy Quran further informs that the Day of Judgement will last fifty thousand years. Chapter 70 Al Ma'arij, verse 4:

“...during a Day the extent of which is fifty thousand years.”

In light of this, it is irrational to sacrifice eternal ease for the sake of a few fleeting decades of worldly indulgence. A life of moderation and simplicity in lawful matters not only protects one from slipping into the unlawful but also shortens and eases their reckoning in the Hereafter. It is therefore best to lead a simple life in order to minimise one's accountability on the Day of Judgement. This is one of the reasons why the Holy Prophet Muḥammad, peace and blessings be upon him, advised in a Hadith recorded in Sunan Ibn Majah, number 4118, that simplicity is a part of faith. Indeed, it is this very simplicity that will cause the poorer believers to enter Paradise five hundred years before the wealthy, as their reckoning will be lighter and shorter. This reality is confirmed in another Hadith found in Sunan Ibn Majah, number 4122. When one reflects that the average human life rarely exceeds eighty years, it becomes clear how irrational it is to live indulgently for a few fleeting decades if it results in a delay of five hundred years before entering Paradise—assuming, of course, that one is admitted directly without first being punished in Hell.

A person must always remember that the more they indulge in lawful worldly pleasures, the more stress and distraction they will face in this life, and the less prepared they will be for the Hereafter. Preparing for the Hereafter requires using the blessings granted by Allah, the Exalted, in ways that please Him, while avoiding waste, excess, and extravagance. By contrast,

the one who adopts a simple life—obtaining and utilising worldly things only according to necessity and responsibility—will find peace of mind and body, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Such simplicity encourages practical preparation for the Day of Judgement and leads to an easier final accounting. It does not require scholarly expertise to recognise which path is superior. The way of moderation and simplicity is the way of wisdom, tranquillity, and eternal success.

As discussed earlier, as preparing for one's accountability on the Day of Judgement contradicts the worldly desires of people, many of them try to find entities that can intercede on their behalf in the court of Allah, the Exalted, such as the Angels or righteous figures, thereby giving them the freedom to disobey Allah, the Exalted, by misusing the blessings He has granted them while falsely believing they will be granted salvation through someone's intercession. Chapter 21 Al Anbiya, verse 24:

“Or have they taken gods besides Him? Say, “Produce your proof...””

Sadly many muslims have adopted a similar attitude whereby they search for individuals who are considered righteous who can intercede for them in the court of Allah, the Exalted. As this attitude is nothing but wishful thinking it contradicts the teachings of Islam. In fact, this attitude is not based on evidence or knowledge, rather it is based on their aim to fulfil their worldly desires while securing salvation for themselves in both worlds. Even though intercession is a reality which will occur on the Day of Judgement, one must not mock it by adopting wishful thinking whereby they persist on disobeying

Allah, the Exalted, while falsely believing someone else will save them from facing the consequences of their actions. Instead, one must adopt real hope in the mercy of Allah, the Exalted, such as intercession, by sincerely obeying Him by correctly using the blessings He has granted them as outlined in Islamic teachings and then hoping for the intercession of the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him. In fact, the one who mocks intercession in this way, may find that the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on Judgement Day. Chapter 25 Al Furqan, verse 30:

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

This verse is directed specifically toward Muslims, as they are the only community that has recognized and embraced the guidance of the Holy Quran. Non-Muslims, having not accepted this revelation, cannot be described as abandoning it. Consequently, the fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, will bear witness against on the Day of Judgement is clear. One must therefore abandon false practices and beliefs which are not rooted in Islamic knowledge and instead learn and act on divine teachings so that they correctly use the blessings they have been granted. Chapter 21 Al Anbiya, verse 24:

“...This [Quran] is the message for those with me and the message of those before me...”

Adopting this approach allows a person to achieve balance in both mind and body, properly organize everything and everyone in their life, and prepare thoroughly for their accountability on the Day of Judgement. In doing so, they attain true peace of mind in both this world and the Hereafter.

But as this right behaviour often contradicts the worldly desires of people, many of them will instead remain ignorant of Islamic teachings, even if they claim belief in it. They will follow other man-made codes of conduct, such as fashion, culture and social media, so that they can persist on fulfilling their worldly desires. Chapter 21 Al Anbiya, verse 24:

“...But most of them do not know the truth, so they are turning away.”

This attitude in this world will preclude an individual from achieving a balanced mental and physical state and cause them to misplace everything and everyone in their life. Consequently, all aspects of their existence, including family, friends, career, and wealth, become sources of stress. Should they persist in disobeying Allah, the Exalted, they will mistakenly blame the wrong things and people in their lives, such as their spouse, for their distress. The act of cutting these good people out of their lives will only exacerbate their mental disorders, eventually leading them to plunge into depression, substance addiction, and even suicidal tendencies. This result is quite evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, even while

they enjoy worldly luxuries. Furthermore, as this attitude will have prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be significantly worse.

Chapter 21 Al Anbiya, verse 24:

“Or have they taken gods besides Him? Say “Produce your proof...””

In general, it is important to recognize that false objects of worship are not limited to physical idols. In truth, anything a person obeys or prioritizes over the obedience of Allah, the Exalted—whether it be social media, fashion, cultural trends, or even other people—effectively becomes an object of their worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders among the People of the Book were not worshipped themselves; rather, they were obeyed in ways that contradicted obedience to Allah, the Exalted. In Islam, such obedience, when it goes against divine guidance, is considered a form of worship of that person rather than of Allah, the Exalted. This principle is similarly illustrated in the case of

the Devil, who sought to be obeyed and followed in rebellion against Allah, the Exalted. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not directly engaged in the worship of the Devil; however, they have been regarded as such due to their obedience to him in opposition to Allah, the Exalted. For this reason, it is crucial to refrain from obeying any other entities in defiance of Allah, the Exalted, as such obedience amounts to worship of those entities. If someone persists in disobeying Allah, the Exalted, they will inevitably fall under the influence of other powers—whether individuals, social media, fashion, culture, or employers. Attempting to serve multiple and unjust masters produces nothing but stress, as it is impossible to satisfy them all due to their inconsistent and unpredictable demands. Just as an employee with several supervisors struggles to meet conflicting expectations, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by countless masters, thereby sacrificing their peace of mind. Over time, such individuals often face sadness, isolation, depression, and even suicidal thoughts, as their efforts to please worldly masters fail to yield the fulfilment they seek. This reality is evident when one observes the lives of those who adopt this mindset, such as celebrities, who despite worldly wealth and fame, often experience deep inner turmoil. Moreover, yielding to other entities in acts of disobedience to Allah, the Exalted, will provide no benefit in the Hereafter, for these entities will not offer assistance in a person’s time of need. To avoid such ruin, one must abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead devote

themselves to Him alone, by learning and acting on Islamic teachings.
Chapter 21 Al Anbiya, verse 24:

“...This [Qur'an] is the message for those with me and the message of those before me...”

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the mental, physical, and social dimensions of human life—it remains impossible for humanity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally unattainable, for humanity continues to uncover new insights even about specific aspects of its own being, such as the functions of different regions of the brain. If people have not yet mastered complete knowledge of themselves, how could they possibly establish an impeccable code of conduct that ensures tranquillity and justice on both the individual and societal level? Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a divine standard that clearly distinguishes good from evil, beneficial from harmful, and which facilitates the attainment of peace of mind over a life otherwise fraught with stress and imbalance. Historical evidence unequivocally demonstrates that whenever this divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced tranquillity, justice, and harmony within society. Conversely, when it was neglected or replaced with man-made systems, corruption, oppression, and unrest inevitably followed. Therefore, individuals must

embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements appear to conflict with their personal inclinations or desires. They should conduct themselves like a wise patient who acknowledges and adheres to the medical counsel of a skilled physician, understanding that the prescription—though it may involve bitter medicine or a strict regimen—is ultimately for their benefit and healing. In the same way, obedience to the divine law, even when it challenges one's desires, is the surest path to true well-being 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 21 Al Anbiya, verse 24:

“...This [Qur'an] is the message for those with me and the message of those before me...”

This verse also acts as a powerful caution against adopting a self-centred outlook, where a person becomes preoccupied solely with their own circumstances while neglecting the broader realities of life. Such an attitude clouds the heart and prevents it from drawing wisdom from history, personal experiences, and the lives of others. In contrast, reflecting upon these lessons refines one's character, prevents the repetition of past errors, and nurtures lasting inner peace by enabling a balanced mental and physical state and the correct ordering of everything and everyone within one's life. For instance, observing how the wealthy and famous often misuse the blessings they have been granted—only to fall into anxiety, depression, addiction, or even suicide despite material comforts—demonstrates that true tranquillity can never be bought with wealth or attained through unchecked desires. Likewise, witnessing the hardship of illness should inspire gratitude for one's own health and encourage its proper use before it fades. Islam

therefore emphasizes the importance of mindfulness and reflection, urging individuals to look beyond the narrow scope of their own situation and to draw wisdom from the world around them. Chapter 21 Al Anbiya, verse 24:

“...This [Qur'an] is the reminder for those with me and the reminder of those before me...”

In this verse, divine revelation is described as a reminder. Indeed, the teachings of Islam function as a reminder for all people, for they are perfectly aligned with the natural disposition of humanity. Any system of conduct that runs contrary to this innate disposition inevitably feels foreign, producing inner conflict and even physical or mental strain when people attempt to live by it. By contrast, because Islamic guidance is divinely revealed in harmony with human nature, it feels instinctively familiar, fostering balance and stability within both body and mind. This harmony is often most vividly experienced by those who embrace Islam after following another way of life. Many converts testify that, even before deep study, the principles of Islam resonate within them as though they are reconnecting with 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 upon which Allah, the Exalted, has created all people. Other systems, however, frequently impose codes of conduct that are at odds with human nature, leading to discontent, imbalance, and inner turmoil. Yet this truth may remain hidden unless one approaches revelation with sincerity and openness. Prejudice, pride, or blind loyalty to inherited traditions can veil the heart from recognising the natural harmony between divine guidance and human nature. When approached with humility, however, revelation 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 sense, revelation serves both as a mirror and as a compass: a mirror reflecting the innate truth already present within the human soul, and a compass guiding it towards peace in this world and eternal success in the Hereafter, by teaching people to live in mental and physical balance and to place everything and everyone in their rightful place.

One of the major causes of people ignoring Islamic teachings and instead adopting other man-made codes of conduct is due to blind imitation of the popular and majority opinion within their society, which is controlled by ignorant people whose only aim is to fulfil their worldly desires. Chapter 21 Al Anbiya, verse 24:

“...But most of them do not know the truth, so they are turning away.”

One must therefore exercise caution and avoid blindly following others, for the behaviour of the majority within society often leads to disobedience of Allah, the Exalted. When individuals observe that most people disregard divine guidance, they may be deceived into thinking that the majority must be correct, and thus follow them without reflection or discernment. In reality, the truth is not determined by numbers, and the majority opinion is by no means always correct. History itself provides ample evidence of this. Countless beliefs once held by the majority were later proven false when confronted with new evidence and knowledge—for example, the widespread but erroneous conviction that the Earth was flat. Such examples demonstrate the danger of assuming that popular consensus equates to truth. It is therefore essential to refrain from acting like cattle, unthinkingly conforming to the behaviour of the masses. Blind imitation often results in misguided

choices, both in worldly matters and, more gravely, in religious affairs. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance in light of knowledge and evidence. This enables them to make informed and deliberate decisions, even when such decisions diverge from the prevailing opinions of the majority. Truth is not determined by numbers, but by alignment with divine guidance and sound reasoning. For this reason, Islam strongly criticises the practice of blindly imitating others in matters of religion. Unthinking conformity strips a person of responsibility and often leads to error, as it places human opinion above divine revelation. Rather, Islam encourages people to learn, reflect, and act upon its teachings with understanding. Chapter 12 Yusuf, verse 108:

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

In this way, obedience is not mechanical but conscious, rooted in conviction and clarity. Such an approach safeguards individuals from being swept away

by the shifting tides of public opinion and ensures that their actions remain anchored in the eternal principles revealed by Allah, the Exalted, through the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 25:

“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.””

Islam teaches that the only One whom mankind must obey in every circumstance is their Creator and Sustainer, Allah, the Exalted. In truth, whoever a person obeys and models their life upon is, in effect, the one they worship—even if they outwardly deny belief in any deity. This is because obedience is a form of servitude, and servitude directed to anything other than Allah, the Exalted, constitutes misplaced devotion. Human beings have been created with an innate disposition that compels them to obey and submit to something. For some, this submission is directed towards other people, for others it is to social media, fashion, culture, or even their own desires. Yet all of these are transient and limited, incapable of providing lasting fulfilment or ultimate guidance. By contrast, obedience to Allah, the Exalted, aligns with the very purpose of creation, liberating the individual from servitude to creation and anchoring them in servitude to the Creator. Chapter 25 Al Furqan, verse 43:

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

Whoever or whatever a person chooses to obey and follow is, in reality, the object of their worship. For this reason, Muslims must ensure that their verbal declaration of faith is supported by consistent action—by sincerely obeying Allah, the Exalted, in every circumstance above all else. True obedience requires that the blessings bestowed upon them be utilised in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When one lives in this manner, they achieve balance in both their mental and physical state, placing everything and everyone in its rightful place within their life. At the same time, they prepare themselves adequately for their accountability on the Day of Judgement. Such conduct not only fulfils the purpose of faith but also leads to genuine 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 directs their obedience and devotion to other beings or objects will inevitably misuse the blessings they have been granted. As a result, such individuals will inevitably fall into an unbalanced state, both mentally and physically. They will misplace priorities, assigning undue importance to worldly matters while neglecting what truly deserves their attention. Consequently, they will fail to prepare adequately for their accountability on the Day of Judgement. This negligence will bring about stress, hardship, and difficulty in both worlds, even if they temporarily enjoy certain worldly luxuries. For without divine mercy and correct guidance, fleeting pleasures

cannot shield a person from inner turmoil in this life, nor 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.""

Since Allah, the Exalted, alone is the Creator of life and death and the Sustainer of all creation, He alone is truly worthy of obedience. Even in worldly matters, when a person provides for another in some limited way—such as offering shelter or assistance—they are considered deserving of gratitude. How much more, then, should gratitude be shown to Allah, the Exalted, who has granted every blessing within the universe to humanity. It is only just and proper that people express thankfulness to Him. Gratitude manifests in three essential forms. Gratitude with the intention means that one acts solely to please Allah, the Exalted. Whoever performs deeds for other motives will not attain reward from Him, as warned 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 is expressed by speaking words of goodness and refraining from harmful or idle speech. Gratitude with one's actions is demonstrated by using the blessings granted by Allah, the Exalted, in ways that are pleasing to 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 these three dimensions—intention, speech, and action—it becomes a means of increasing blessings, as promised by Allah, the

Exalted, and it leads to peace of mind, stability of heart, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

When a person owns an object, it is both natural and accepted that they may use it however they wish. In the same way, since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything within the universe—including human beings—He alone has the right to determine what should and should not occur within it. Therefore, it is only just and reasonable that people obey Allah, the Exalted, for He alone possesses absolute ownership over the entire creation, including themselves. Likewise, when someone lends their property to another, it is only fair that the borrower uses the item in accordance with the wishes of its rightful owner. In truth, every blessing that Allah, the Exalted, has granted to people in this world is not a permanent gift but a loan entrusted to them. As with worldly loans, this trust must be repaid. The only way to repay it is by using these blessings in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. By contrast, the blessings of Paradise are not loans but everlasting gifts. Once granted, they will belong to the believer without restriction, and they may enjoy them freely as they desire. This distinction reminds people that worldly blessings are a trust to be used responsibly, while the eternal blessings of the Hereafter are rewards of pure generosity from 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.””

A person must therefore not mistake the temporary blessings of this world—granted only as a loan and a test—for the everlasting gifts of Paradise. Worldly comforts are fleeting and entrusted for a limited time, whereas the rewards of the Hereafter are eternal and free from decline. Recognizing this distinction safeguards one from attachment to temporary pleasures and directs the heart towards striving for the everlasting blessings promised in Paradise.

Furthermore, any being that is subject to death, or that depends upon something or someone else for its existence and sustenance, cannot rightfully be considered a deity. True divinity necessitates absolute independence, eternal existence, and freedom from all forms of need or deficiency. This reality alone is sufficient to exclude every entity within the heavens and the Earth from divinity, except Allah, the Exalted. He alone is the Ever-Living who never dies, the Self-Sufficient who is in need of none, while all of creation is in constant need of Him. Every other being—whether Angel, Holy Prophet, peace be upon them, ruler, or idol—is contingent, dependent, and finite. Thus, worship directed to anything besides Allah, the Exalted, is misplaced, for only He possesses the qualities of perfect divinity and absolute sovereignty. Chapter 21 Al Anbiya, verses 25-26:

“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.” And they say, “The Most Merciful has taken a son.” Glorified is He! Rather, they are [but] honored servants.”

Generally speaking, the reasons behind the spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, were his miraculous birth, the extraordinary miracles he performed, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous nature of his birth and explicitly presents his fatherless arrival into the world as a clear sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

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

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This reality is a sign of His absolute power and wisdom, and it does not in any way imply that either of them is divine. 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 remarkable that Christians claim the Holy Prophet Eesa, peace be upon him, to be the son of Allah, the Exalted, on the basis of his birth without a father, yet they do not apply the same reasoning to the Holy Prophet Adam, peace be upon him, who was created without a father or a mother. By their own logic, the Holy Prophet Adam, peace be upon him, would have an even stronger claim to such a title, but they do not make this assertion. This inconsistency highlights how logic and common sense are applied in one case but disregarded in the other.

The Holy Quran verifies the miracles of the Holy Prophet Eesa, peace be upon him, but it emphasizes that these were performed solely by the will, permission, and command of Allah, the Exalted. Chapter 21 Al Anbiya, verse 26:

“And they say, “The Most Merciful has taken a son.” Exalted is He! Rather, they are [but] honored servants.”

If the Holy Prophet Eesa, peace be upon him, were divine, he would not have required the permission of Allah, the Exalted, to perform them. His miracles therefore serve as signs of the greatness of Allah, the Exalted, and not as proof of his own 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...”

In addition, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles—such as the staff and parting of the sea granted to the Holy Prophet Musa, peace be upon him. Yet, despite recognizing these extraordinary signs, they do not ascribe divinity to those Holy Prophets, peace be upon them, on account of their miracles. It is therefore inconsistent to regard miracles as proof of divinity in the case of one Holy Prophet, peace be upon him, while denying such status to others who were likewise supported by miraculous signs. Rather, miracles are a testimony to the truthfulness of Prophethood and the power of Allah, the Exalted, who grants them, not evidence of divinity within the Holy Prophets, peace be upon them, themselves.

The ascension of the Holy Prophet Eesa, peace be upon him, to the heavens while still alive is itself a clear demonstration of the supreme power of Allah, the Exalted. It was Allah, the Exalted, who raised him and took him on this extraordinary journey, thereby manifesting His authority over life, death, and all creation. If the Holy Prophet Eesa, peace be upon him, had been divine in his own right, he would not have required the intervention of Allah, the

Exalted, to ascend; rather, he would have accomplished it through his own inherent power. The very fact that his ascension occurred by the will and might of Allah, the Exalted, is proof that he was a servant and Prophet of Allah, the Exalted, not a deity. 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, contrary to their belief, was not crucified. Rather, the one who appeared upon the cross was not the Holy Prophet Eesa, peace be upon him, but another who was made to resemble him. By that time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards the heavens, safeguarding him from the schemes of his enemies. This account highlights two essential truths: first, that the crucifixion did not befall the Holy Prophet Eesa, peace be upon him, as claimed; and second, that his ascension was a direct manifestation of supreme power of and protection of Allah, the Exalted. Thus, the Holy Quran corrects the misconception of crucifixion and affirms the honour and preservation of one of noble Holy Prophets, peace be upon him, of Allah, the Exalted. 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.”

The incorrect Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified—meaning killed—is itself contradictory, for a truly divine being is far beyond the experience of death. If an entity can die, it cannot be divine. Thus, their claim regarding his crucifixion, in reality, undermines their own claim of his divinity, for the acceptance of death negates the very essence of divinity. By its very nature, divinity requires absolute independence and self-sufficiency. A divine being is self-sustaining, in need of nothing and no one. Any being that requires sustenance from another cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his blessed mother, Maryam, may Allah be pleased with her, were dependent upon Allah, the Exalted, for their nourishment and survival. This dependence is itself proof that they were not divine beings, but honoured servants of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 75:

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

Furthermore, it cannot be claimed that because the Angels do not eat, they may be considered divine. In reality, they too are sustained by Allah, the Exalted, though in a manner different from human beings. They are not self-sustaining, for they remain dependent upon their Creator for their existence and function. The very fact that they were created and will ultimately

experience death, like the rest of creation, is sufficient to negate any claim of divinity.

Likewise, the argument of divinity ascribed to the Holy Prophet Eesa, peace be upon him, collapses under scrutiny. A biological child inevitably shares certain characteristics with their parent. Yet in the case of the Holy Prophet Eesa, peace be upon him, he shares no qualities with Allah, the Exalted. All of his attributes are those of human beings: he was created, he required food and drink for sustenance, he will die, and he will be resurrected—just as all other humans. These characteristics alone are enough to negate any claim of divinity.

Moreover, none of the reasons why human beings desire to have children apply to Allah, the Exalted. People seek children for support in old age, for inheritance, or for companionship. Allah, the Exalted, is free of all such needs. He is the Ever-Living, the Self-Sufficient, and the Independent of all creation. To ascribe to Him a child is to impose human limitations upon the One who is utterly beyond need. 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 later embraced Christianity were the ones who introduced the notion of the Holy Prophet Eesa, peace be upon him, being divine into

their faith. This concept was not part of his original message but was carried over from their former pagan traditions. They took a noble and blessed Prophet of Allah, peace be upon him, and placed him alongside fables and myths such as Zeus, Hercules, and Odin. Yet only a small measure of common sense is required to recognise that a being who is created, sustained by another, and subject to death can never be divine, for such qualities contradict the very essence of divinity.

Despite the overwhelming evidence that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, many Christians continue to cling to erroneous beliefs regarding him. A major reason for this persistence is blind imitation of their predecessors. Blind imitation prevents individuals from examining knowledge and evidence with clarity, and it discourages them from questioning the assumptions and traditions they were raised upon. This behaviour contradicts both the teachings of Islam and the dictates of reason, for human beings were created with intellect and responsibility, not as cattle to follow without thought. Therefore, one must always avoid blindly imitating others, for it is among the primary causes of misguidance. Instead, people should employ their intellect, assess knowledge and evidence in every matter—whether worldly or religious—and then make informed decisions. Even within Islam, blind imitation is criticised, for Allah, the Exalted, desires that His servants study, understand, and act upon His teachings with insight and conviction, rather than 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 significant reason why many Christians persist in their beliefs regarding the Holy Prophet Eesa, peace be upon him, despite the overwhelming evidence of his true status as the Messenger of Allah, the Exalted, is their desire to fulfil worldly inclinations. Certain Christian doctrines promote the idea that salvation in both this world and the Hereafter is assured for anyone who professes belief in Christianity, regardless of their deeds. Such a doctrine provides a convenient justification for indulging in worldly pleasures without restraint, while still assuming guaranteed salvation. As a result, many continue to adhere to these beliefs, not out of sincere pursuit of truth, but because it permits them to prioritise their worldly desires over submission to a higher code of conduct. Chapter 21 Al Anbiya, verses 26-28:

“And they say, “The Most Merciful has taken a son.” Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.”

In contrast, Islam calls upon mankind to recognise that every blessing granted by Allah, the Exalted, is a trust, and that true salvation requires gratitude, discipline, and the correct use of these blessings in accordance with divine guidance. Thus, the pursuit of unrestrained desire is revealed as a barrier to truth, while sincere obedience to Allah, the Exalted, is the only path to 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.

It is also important to note that while intercession will occur on the Day of Judgement—subject to the permission of Allah, the Exalted—its significance should not be mocked. Mocking it lightly may result in being deprived of this divine mercy. Disparaging the concept of intercession often arises from complacency, where an individual fails to use the blessings granted to them in accordance with Islamic principles, yet still expects salvation through the intervention of others, such as relatives or spiritual figures. In fact, the person who mocks intercession in this manner may find that the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on Judgement Day. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to Muslims, as they are the only community that has acknowledged and embraced the Holy Quran. In contrast, non-Muslims, not having accepted its guidance, 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 the Day of Judgement is obvious.

In addition, the one who hopes for intercession from the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him, must adopt

their conduct, which was wholly based on the servanthood of Allah, the Exalted. Chapter 21 Al Anbiya, verse 28:

“...and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.”

It is evident from the life of the righteous, foremost among them the Holy Prophet Muḥammad, peace and blessings be upon him, that the one who truly accepts their servanthood to Allah, the Exalted, does not pursue their own pleasure in this world, nor do they seek the fleeting approval of people or the attractions of social trends, such as fashion, culture, or social media. Rather, their constant aim is to seek the pleasure of their Master, Allah, the Exalted. This servanthood is practically demonstrated when a believer uses the blessings they have been granted in accordance with the guidance of Islamic teachings, instead of employing them according to personal whims and desires. Moreover, the servant of Allah, the Exalted, does not wish for others to please them personally; instead, they desire that people strive to please Allah, the Exalted. Finally, the true servant recognises that everything they possess—including their very life—was created and granted to them by Allah, the Exalted. As such, they acknowledge that these blessings do not belong to them, but are a trust. Therefore, they must be used correctly and responsibly, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. By adopting this approach, a person will attain a balanced mental and physical state and will be able to correctly place everything and everyone within their life. At the same time, they will adequately prepare for their accountability on the Day of Judgement. Such conduct naturally leads to peace of mind and true contentment in both this world and the Hereafter.

In contrast, the one who adopts a master-like mentality directs their life towards the fulfilment of their own desires, even if this requires disobedience to Allah, the Exalted. Such a person behaves as though the blessings entrusted to them are their personal possessions, to be used however they wish, without accountability. They forget that these blessings are in reality a trust from Allah, the Exalted, and that they will be questioned about their use on the Day of Judgement. This mentality also manifests in their relationship with others. Instead of desiring that people strive to please Allah, the Exalted, they seek to place themselves at the centre of attention, demanding that others pursue their happiness and satisfaction. Even if they do not openly declare this with their words, their actions reveal their true condition: they wish to be obeyed, admired, and even revered, as though they themselves were worthy of worship. Such behaviour is a subtle form of arrogance and self-idolatry. It mirrors the attitude of those who set themselves up as rivals to Allah, the Exalted, by demanding obedience and loyalty that belongs only to Him. In reality, this path leads to corruption of the heart and the misuse of the blessings they have been granted. As a result, such individuals will inevitably fall into an unbalanced state, both mentally and physically. They will misplace priorities, giving undue importance to what is temporary while neglecting what is eternal. This will bring about stress, hardship, and difficulty in this world. Even if they temporarily enjoy certain worldly luxuries, these fleeting comforts will not shield them from inner turmoil in this life. And as this attitude prevents them from adequately preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 20 Taha, verse 29:

“And whoever of them should say, “Indeed, I am a god besides Him”- that one We would recompense with Hell. Thus do We recompense the wrongdoers.”

Allah, the Exalted, then encourages people to accept the truth by discussing some signs that indicate His Oneness so that they obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings, thereby achieving peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 30:

“Have those who disbelieved not considered that the skies and the Earth were a joined entity, and We separated them...”

This may be understood as a reference to how Allah, the Exalted, separated the skies and the Earth by raising the heavens as a canopy over the Earth without any visible pillars. Chapter 13 Ar Ra’d, verse 2:

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

In the construction of even a simple building, carefully placed supports such as pillars are required to preserve its integrity and stability. Such a process demands thought, planning, and precision. If this is true for a mere human structure, how then can one reasonably claim that the heavens and the Earth—vast, intricate, and perfectly balanced—came into existence by accident? If their creation were accidental, their structure would inevitably reveal flaws, instability, and imperfection. Yet what is observed is the

opposite: a universe of harmony, order, and balance, which clearly testifies to the deliberate and precise planning of the Creator, Allah, the Exalted. Chapter 67 Al Mulk, verses 3-4:

“[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.”

Furthermore, the perfection of this creation itself refutes the notion of multiple deities. If more than one deity had been responsible for the heavens and the Earth, conflict and chaos would have ensued, for each would have desired and demanded something different. The absence of such disorder, and the presence of perfect harmony, is itself a decisive proof that the universe is the work of one Creator alone—Allah, the Exalted. 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...”

In addition, the separation of the skies and the Earth, with the skies raised as a protective canopy, enabled the formation of the water cycle—a system upon which all life depends. Chapter 21 Al Anbiya, verse 30:

“...and made from water every living thing?...”

This reality was proven by science years after its revelation, a reality at the time which was beyond the understanding of people. This verse is both a statement of fact and a profound sign pointing to His existence and power. It reminds mankind that the very foundation of life is water, and that all living beings—humans, animals, and plants—are dependent upon it for survival. Such dependence demonstrates that creation is not self-sufficient but relies entirely on the continuous provision of Allah, the Exalted. The harmony of the water cycle—evaporation, condensation, rainfall, and absorption—is so precise that even the slightest alteration would bring devastation to life on Earth. This balance is a clear indication of deliberate planning, not accident. The verse therefore serves as a refutation of atheism and polytheism, for if life itself originates from water, and water is beyond human control, then belief in a Creator is the only rational conclusion. The perfection of this system also rules out the possibility of multiple deities, for such unity and order could not exist amidst conflicting wills. Modern science confirms that the human body is composed mostly of water and that water is indispensable for cellular function. This alignment between revelation and observable reality demonstrates the timeless truth of the Holy Quran. Just as water sustains physical life, divine revelation sustains spiritual life; without it, the soul withers just as the body perishes without water. Thus, the verse is not merely a description of life’s origin but a sign that points directly to the existence, wisdom, and influence of Allah, the Exalted. It calls mankind to reflect, abandon disbelief, and recognise that the One who created life from water is the only One worthy of worship. Chapter 21 Al Anbiya, verse 30:

“...Then will they not believe?”

As the Earth is constantly spinning at a high speed, the mountains have been created as pegs which stabilize the Earth, thereby allowing life to flourish on it. Chapter 21 Al Anbiya, verse 31:

“And We placed within the Earth firmly set mountains, lest it should shift with them...”

Mountains play a vital role in sustaining life on Earth. They retain and purify acidic rain, ensuring that it becomes suitable for farming, drinking, and the nourishment of both humans and animals. From them flow rivers and streams, strategically placed across the Earth, providing a constant source of fresh and purified water. This system is not random but reflects a deliberate design that sustains creation. The very formation of the land itself is perfectly balanced. It has been created in such a way that people can cultivate crops and build upon it simultaneously. When one observes the diversity of landscapes, they will notice varying altitudes. High-altitude regions are difficult to inhabit due to their inaccessibility and thinner oxygen levels, yet the vast majority of the Earth’s surface lies at an optimum altitude, making it suitable and beneficial for human life. Furthermore, while some areas of the world are naturally inaccessible, preventing people from exploiting every resource, the majority of the Earth has been designed to be easily traversed and utilised. This balance ensures both the preservation of certain areas and the accessibility of others, again pointing to wisdom in creation. In addition, the Earth has been designed so that essential resources required for human survival are the most easily accessible. Water, air, soil, and basic food sources are abundant and within reach, while less

necessary or harmful substances are often buried deep within the Earth or placed in locations that require effort to access. This arrangement reflects not chance, but careful planning and mercy. When one reflects upon these aspects—the mountains, the water cycle, the balance of the land, the accessibility of resources, and the suitability of the Earth for habitation—it becomes clear that such harmony cannot be the result of accident or coincidence. Rather, it is a manifest sign of the Creator, Allah, the Exalted, whose wisdom, power, and mercy are evident in every detail of the natural world. Chapter 21 Al Anbiya, verse 31:

“...and We made therein [mountain] passes [as] roads that they might be guided.”

As mentioned earlier, the skies have been raised above the Earth, thereby acting like a protected ceiling for the Earth. Chapter 21 Al Anbiya, verse 32:

“And We made the sky a protected ceiling...”

When even the construction of a simple building requires pillars, supports, and careful planning to ensure strength and safety, it becomes unreasonable to imagine that the vast Heavens and the Earth could have come into existence by accident. A building erected without planning would collapse due to weakness and instability, yet the universe operates with flawless balance and precision. This perfection clearly points to the deliberate design

and planning of the Creator, Allah, the Exalted. Chapter 21 Al Anbiya, verse 32:

“And We made the sky a protected ceiling...”

Furthermore, this may also be understood as a reference to the atmosphere, which has been perfectly designed by Allah, the Exalted, to protect the Earth and its inhabitants. It serves as a shield against harmful radiation from the Sun, regulates temperature, and burns up countless foreign objects before they can strike the Earth. Without this protective canopy, life would not be possible. What is remarkable is that these scientific realities were only discovered centuries after the revelation of the Holy Quran. Yet the Holy Quran had already drawn attention to the heavens as a protective roof, a sign for those who reflect. This harmony between revelation and later discovery is itself a proof of the divine origin of the Holy Quran and a clear indication of the wisdom and power of Allah, the Exalted. Such signs remind mankind that the universe is not the product of accident or coincidence, but of deliberate design. The atmosphere, like every other aspect of creation, testifies to the existence, influence, and mercy of the Creator, Allah, the Exalted, yet many people ignore these and other signs as the obedience of Allah, the Exalted, contradicts their worldly desires. Chapter 21 Al Anbiya, verse 32:

“...but they, from its signs, are turning away.”

Generally speaking, this verse serves as a powerful reminder against adopting a self-absorbed way of life, in which one's attention is confined solely to personal circumstances while neglecting the greater realities that surround them. Such a narrow outlook blinds the heart from recognizing the wisdom that can be drawn from history, from personal trials, and from the experiences of others. Reflection upon these lessons is among the surest means of refining one's character, avoiding the repetition of mistakes, and attaining lasting inner peace through achieving balance in both mental and physical states, and through correctly placing everything and everyone within their proper place in life. For instance, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their worldly comforts—demonstrates that genuine tranquillity cannot be purchased with wealth nor secured through unchecked desires. Likewise, witnessing the struggles of those afflicted with illness should stir gratitude for one's own health and inspire its proper use before it slips away. Islam therefore calls upon people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. In doing so, they cultivate gratitude, humility, and perspective, recognising that every circumstance—whether ease or hardship—is a sign from Allah, the Exalted, intended to guide them towards truth, balance, and ultimate success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The path of the Sun ensures that the Earth receives a perfectly balanced measure of light and darkness. The alternation of day and night, along with their varying lengths throughout the year, allows human beings to derive the greatest benefit from them. If the days were excessively prolonged, people would suffer from fatigue and exhaustion due to the extended hours of activity. Conversely, if the nights were lengthened, there would not be sufficient time for people to earn their livelihood or engage in beneficial

pursuits such as education and learning. On the other hand, if the nights were shortened, individuals would be deprived of the rest necessary to maintain their health and strength. This balance also extends to agriculture and sustenance. Any alteration in the duration of days and nights would disrupt the growth of crops, leading to harmful consequences for both humans and animals. The Moon, too, plays a vital role in this system. By reflecting the light of the Sun, it provides illumination at night, guiding travellers across deserts and oceans—journeys that have long been essential for trade and the transport of goods. Its phases regulate the tides of the seas and oceans, which are crucial for maintaining environmental balance. Any disruption in these tides would cause widespread harm to ecosystems and human life alike. Moreover, the Sun and the Moon serve as natural measures of time, enabling mankind to organise their lives, seasons, and acts of worship. This precise balance and placement of the Sun and Moon within the solar system cannot be the result of chance. Rather, it is a manifest sign of the wisdom, power, and influence of the Creator, Allah, the Exalted, who has subjected them for the benefit of His creation. Chapter 21 Al Anbiya, verse 33:

“And it is He who created the night and the day and the sun and the moon...”

Not only do the Sun and the Moon follow the precise course set for them by Allah, the Exalted, but every planet and star within the vast universe moves along a specific path and orbit. This universal order demonstrates harmony and balance on a scale beyond human comprehension. Such harmony is far removed from the notion of random events or blind chance, as claimed by theories such as the Big Bang when presented as an accident without divine will. The perfect coordination of celestial bodies—never colliding, never

straying from their appointed paths—clearly indicates the hand of a Creator. Chapter 36 Yaseen, verse 40:

“It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”

This verse affirms that the order of the Heavens is not arbitrary but divinely decreed. When one reflects upon the vastness of the cosmos, the precision of planetary orbits, and the stability of the stars, it becomes evident that such balance cannot emerge from chaos. Rather, it is a manifest sign of the wisdom, power, and sovereignty of Allah, the Exalted, who has subjected the entire universe to His command. Chapter 21 Al Anbiya, verse 33:

“...all [heavenly bodies] in an orbit are swimming.”

Indeed, the one who sincerely reflects upon these perfectly balanced systems—the alternation of night and day, the harmony of the Sun and Moon, the stability of the mountains, the precision of the water cycle, and the accessibility of essential resources—cannot logically deny the existence of a single Creator who has power over all things. The Holy Quran repeatedly draws attention to these signs, not as abstract wonders, but as living proofs of divine wisdom and authority. Chapter 3 Alee Imran, verse 190:

“Indeed, in the creation of the heavens and the Earth and the alternation of the night and the day are signs for those of understanding.”

Such verses remind mankind that the order and harmony of the universe are not the result of chance, but of deliberate design. This guidance directs the person to contemplate the signs in the natural world, which inevitably lead to recognition of the Creator’s existence, power, and oneness. Thus, the rational conclusion of reflection is the Oneness of Allah, the Exalted, who alone sustains and governs all things. To deny this reality in the face of such overwhelming evidence is to turn away from both reason and revelation.

But as accepting this reality and obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings often contradicts the worldly desires and aspirations of people, many of them will ignore Islamic teachings, just like the leaders of the non-muslims of Mecca did. They falsely believed that if the Holy Prophet Muhammad, peace and blessings be upon him, died or was killed, Islam, which directly challenged their worldly desires and aspirations for leadership and wealth, would disappear. Chapter 21 Al Anbiya, verse 34:

“And We did not grant to any man before you eternity [on Earth]; so if you die - would they be eternal?”

But they failed to understand that even if the light of Islam was extinguished, every person will still face the consequences of their actions in both worlds, as no one can evade the control of Allah, the Exalted. Generally speaking, if one persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as this attitude prevents them from preparing for their accountability on the Day of Judgement, their death will come to them while they are unprepared, as death and reaching one's accountability is an inevitable and unavoidable fate. Chapter 21 Al Anbiya, verse 35:

“Every soul will taste death...”

Death is certain to occur, though its time remains unknown. It therefore makes sense that a person who believes in the Hereafter prioritises preparing for it over preparing for matters that may never occur, such as marriage, children, or retirement. Yet it is strange how many people adopt the opposite mentality, even though they acknowledge that this world is temporary and uncertain, whereas the Hereafter is permanent and inevitable. Regardless of how one behaves, they will be judged according to their deeds. A person should not be deceived into thinking that they can delay preparation for the Hereafter until some future time, for this attitude only leads to further postponement until death arrives suddenly, leaving them with regrets that will be of no benefit.

A person must not be deceived by the reality that in worldly matters one often receives second chances, and then apply this same attitude to death. When death arrives, there are no second chances and no delays. One must always remember that if they live in heedlessness of death and the Hereafter, then that is the state in which they will die. If they die in a state of heedlessness, they will be resurrected in the same state. Such a person is unlikely to attain the success they desire on the Day of Judgement. This reality has been indicated in a Hadith found in Sahih Muslim, number 7232.

As indicated by verse 35, the important matter, is not the inevitability of death itself, but whether or not one passes the test of life in this world. Chapter 21 Al Anbiya, verse 35:

“Every soul will taste death. And We test you with evil and with good as trial...”

The test of life is whether one will correctly use the blessings they have been granted as outlined in divine teachings in every situation, such as times of ease and difficulty. Therefore, one must adopt the right attitude whereby they show gratitude in times of ease and patience in times of difficulty. Gratitude in one’s intention is expressed by acting solely for the sake of pleasing Allah, the Exalted, without seeking recognition or reward from creation. Gratitude in one’s speech is shown by uttering only what is good, beneficial, and truthful, or by remaining silent when words would bring no benefit. Gratitude in one’s actions is demonstrated by employing every blessing one has been granted in ways that are pleasing to Allah, the Exalted, in accordance with the guidance of the Holy Quran and the noble traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. When gratitude is observed in intention, speech, and action, it becomes a means for attracting further blessings. It also leads to peace of mind, stability of heart, and success in both this world and the Hereafter. Through gratitude, a person achieves balance in their mental and physical state, and learns to correctly place everything and everyone within their life, recognising that all blessings are trusts from Allah, the Exalted, to be used in accordance with His will. Chapter 14 Ibrahim, verse 7:

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

In addition, patience entails restraining oneself from complaining through speech or actions, and instead remaining steadfast in obedience to Allah, the Exalted. It requires a firm conviction that whatever Allah, the Exalted, decrees is ultimately for the best, even if its wisdom is not immediately apparent to the servant. Chapter 2 Al Baqarah, verse 216:

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

True patience is not passive resignation, but an active state of trust and submission, whereby one continues to fulfil obligations, refrains from prohibitions, and endures trials with dignity and composure. In this way,

patience becomes both an act of worship and a means of obtaining peace of mind in both worlds.

Therefore, the one who strives to act correctly in every situation will be granted the constant support and mercy of Allah, the Exalted. This divine assistance brings peace of mind in both worlds, enabling a person to attain balance in their mental and physical state and to correctly place everything and everyone within their life. This reality is affirmed in a Hadith recorded in Sahih Muslim, number 7500.

Whereas, the one who fails to understand and respond positively to the test of life in this world will not show gratitude or patience and instead persist on misusing the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state and cause them to misplace their priorities and relationships within their life. Consequently, all facets of their existence, including familial connections, personal friendships, professional career, and financial assets, will invariably transform into sources of considerable tribulation. Should the individual continue to disregard the obedience of Allah, the Exalted, they will invariably misattribute the origins of their distress, often placing blame upon innocent parties, such as their spouse. The subsequent severing of ties with beneficial individuals is posited to exacerbate existing psychological conditions, culminating in severe mental health disorders, including clinical depression, substance dependency, and suicidal ideation. This outcome is demonstrably evident through the observation of individuals who consistently misuse the bounties bestowed upon them—such as those enjoying great worldly prosperity and public recognition—despite their access to material comforts. Furthermore, because this adverse attitude forestalled the necessary preparation for

Judgement Day, the resultant retribution in the hereafter will be far more severe.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of all people, He knows who adopts gratitude and patience and who does not, and He will therefore hold each person accountable accordingly. Chapter 21 Al Anbiya, verse 35:

“...and to Us you will be returned.”

Out of fear of losing their social influence and leadership with the coming of Islam, the leaders of the non-muslims of Mecca employed many techniques in order to discourage others from accepting Islam. For example, they would publicly mock and insult the Holy Prophet Muhammad, peace and blessings be upon him, and criticize how he challenged their ancient old custom of worshipping lifeless idols. Chapter 21 Al Anbiya, verse 36:

“And when those who disbelieve see you they take you not except in ridicule, [saying], “Is this the one who mentions your gods?”...”

They sought to persuade people to remain firm upon their inherited religion by arguing: how could their society be misguided when so many generations

before them had followed the same path? Yet it is vital to recognise that the popular or majority opinion within a society is not necessarily correct. History provides countless examples where widely held beliefs were later proven false when confronted with new evidence and knowledge—for instance, the once-common conviction that the Earth was flat. Thus, it is essential to avoid behaving like unthinking cattle, blindly conforming to the majority without reflection or discernment. Such conformity often leads to misguided choices in worldly and religious matters. Chapter 6 Al An'am, verse 116:

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

Instead, individuals should make use of the reasoning and intellect bestowed upon them to carefully evaluate each circumstance in light of knowledge and evidence. This enables them to make informed and principled decisions, even when such decisions diverge from the prevailing opinions of the majority. Blind conformity, without reflection or understanding, often leads to error and misguidance. For this reason, Islam strongly criticizes the unthinking imitation of others in matters of faith and practice, and instead calls upon people to learn, reflect, and act upon its teachings with clarity and understanding. In this way, one's faith is grounded not in habit or inherited custom, but in conviction and conscious obedience to Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

In reality, every person who turns away from the Islamic code of conduct and instead embraces man-made codes of conduct does so only to gratify their worldly desires, for such systems are ultimately rooted in human whims and inclinations. The wealthy and powerful are often the most entrenched in this mindset, as they recognise that accepting the truth of Islam would oblige them to submit to a defined moral framework, thereby restricting their pursuit of misguided ambitions. Out of fear of losing their influence and authority, they not only resist the truth themselves but also strive to persuade others to follow their lead. History bears witness that this is why the affluent and influential were often the first to reject and oppose the Holy Prophets, peace be upon them. Their opposition was not grounded in a genuine evaluation of whether Islam was correct or incorrect based on clear evidence, but rather in their desire to preserve their worldly status and continue indulging in their passions without restraint. Thus, their rejection was not an intellectual stance, but a manifestation of unchecked desire. Chapter 21 Al Anbiya, verse 36:

“...And they are, at the mention of the Most Merciful, disbelievers.”

Another tactic employed by the leaders of the non-muslims of Mecca in order to discourage others from accepting Islam, out of fear of losing their social influence and leadership, was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 37:

“The human was created of haste. I will show you My signs, so do not impatiently urge Me.”

The fundamental role assigned to a Holy Prophet, peace be upon them, is to communicate the divine commandments to humanity and to establish an exemplary model for all people to follow. Their mission was never intended to revolve around the performance of supernatural feats that merely astonished onlookers. Rather, their primary purpose was to guide humanity toward the recognition and obedience of Allah, the Exalted. The miracles granted to them by Allah, the Exalted, were not independent objectives but rather instruments that served to affirm the authenticity of their Prophethood. These miraculous events were confined within specific times and places, designed to provide immediate proof to their contemporaries. As such, their impact in inspiring conviction was limited primarily to those who directly witnessed them. For those who came after, these miracles exist only as historical accounts—worthy of reverence, yet insufficient by themselves to instil faith in the sceptical or to elevate the spiritual certainty of the devout.

In contrast, the Holy Quran, together with the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him, stands as an eternal and universally accessible miracle. This perpetual and living miracle is not restricted by time or place; rather, it continues to illuminate the hearts and minds of people across generations. It therefore surpasses all other miracles granted to previous Holy Prophets, peace be upon them, in both significance and impact. The unmatched eloquence, precision, and depth of the Holy Quran confounded the most accomplished masters of the Arabic language among the Meccan polytheists, who instantly recognized that such a composition could not have originated from human effort. Furthermore, those

same individuals had known the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to the advent of his prophethood. They were fully aware of his impeccable honesty, moral uprightness, and integrity—qualities that made it inconceivable that he could fabricate or falsely attribute the Holy Quran to himself. Chapter 10 Yunus, verse 16:

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

The lack of interaction between the Holy Prophet Muhammad, peace and blessings be upon him, and previous divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—demonstrates his unawareness of the various teachings, whether altered or preserved, contained within those sacred texts. This historical reality provides additional substantiation for the claim of the Holy Quran's divine origin, as its profound congruence with earlier revelation could not have resulted from human scholarship or plagiarism. Chapter 29 Al Ankabut, verse 48:

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

Furthermore, in alignment with the eternal divine pattern established by Allah, the Exalted, had the non-muslims of Mecca been granted the specific miracle they demanded and subsequently still refused to embrace Islam, complete annihilation would have been their fate. Because Allah, the Exalted, did not will their destruction, He deliberately chose not to satisfy their inappropriate requests. Ironically, this omission was then cynically employed by them as supposed evidence against the authenticity of the Islamic message. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

And chapter 21 Al Anbiya, verse 37:

“The human was created of haste. I will show you My signs, so do not impatiently urge Me.”

Allah, the Exalted, affirmed that the non-Muslims of Mecca were fundamentally uninterested in genuinely seeking the truth. Their demands for miracles were, therefore, calculated solely to dissuade others from accepting Islam. In reality, even if Allah, the Exalted, had presented them with dazzling supernatural signs, they would have inevitably manufactured excuses for their rejection. This outcome was assured because they had

already resolved not to accept Islam, as its precepts directly contravened their worldly desires and aspirations. Chapter 15 Al Hijr, verses 14-15:

“And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.””

Another tactic employed by the leaders of the non-Muslims of Mecca to dissuade others from embracing Islam stemmed from their fear of losing social influence, authority, and prestige, was to mockingly demand that the punishment with which they were warned be brought upon them immediately. Their intent was not genuine curiosity or a sincere desire for truth, but rather to ridicule the Holy Prophet Muhammad, peace and blessings be upon him, and to undermine his message. When the punishment did not manifest at once, they used this delay as supposed evidence to question the authenticity of Islam and the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him. In reality, their demand revealed both their ignorance and their deliberate obstinacy. The postponement of punishment was not a sign of falsehood but a manifestation of the infinite mercy of Allah, the Exalted, who grants respite to the wrongdoers so they may repent and reform. Immediate retribution would negate the purpose of free will and moral accountability, as faith born out of fear in the face of visible punishment would not be genuine. Thus, the delay of divine punishment served as a final opportunity for them to reconsider and embrace guidance before their allotted time expired. Chapter 21 Al Anbiya, verse 37:

“The human was created of haste. I will show you My signs, so do not impatiently urge Me.”

But Allah, the Exalted, warned them, and by extension all people, that He only grants respite to people for a specific time and they should therefore not be deluded into believing they will escape the consequences of their actions. In fact, the one who persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as they failed to prepare for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse.

Finally, in order to discourage others from accepting Islam, out of fear of losing their social influence and leadership, the leaders of the non-muslims of Mecca would also demand to know the exact timing of the Day of Judgement, and when they were not informed of it, they would use this as evidence that it will not occur. Chapter 21 Al Anbiya, verse 38:

“And they say, "When is this promise, if you should be truthful?"”

This stance was imprudent, as the lack of knowledge regarding the precise time of the Day of Judgement in no way negates its ultimate occurrence. Similarly, an individual's unawareness of their death does not prevent its

occurrence. These fundamental truths, such as death and the final Reckoning, have been concealed from creation to ensure that people maintain a state of perpetual vigilance, rather than deferring preparation until the event is immediately imminent. This proactive approach is considerably more effective in achieving spiritual success than a reactive one. A wise student, for instance, who is informed of a potential surprise test will consistently study daily until the examination takes place. Conversely, if given a definite test date, that student may, out of a false sense of security, postpone preparation until the deadline is near, a procrastination that ultimately reduces their chances of success due to inadequate preparedness.

The Holy Quran further criticizes those who stipulate that they will neither accept nor adhere to Islamic principles until every aspect, including unseen elements like the Angels, is made visible. This perspective is erroneous, given that authentic faith gains its significance by encompassing belief in certain unseen truths without the necessity of sensory perception, such as directly viewing Allah, the Exalted. Nonetheless, these hidden realities are strongly supported by numerous evidences and signs found throughout the heavens and the Earth. For example, the mere existence of a painting reliably indicates the presence of a painter. Likewise, the existence of creation strongly suggests a Creator, particularly when that creation exhibits such perfection and harmony. Moreover, countless worldly phenomena are utilized by people daily despite their inability to perceive them; for instance, many individuals take medication without understanding its mechanism of action within the human body. Although the moral framework provided by Islam is entirely based on evidence and rational reasoning, certain aspects are fundamentally rooted in unseen realities, which elevates the value of genuine faith. Therefore, any claim of faith made by an individual who directly observes unseen beings, such as Angels, will not be accepted by Allah, the Exalted, as believing in these truths after witnessing them holds no spiritual merit.

The evaluation of individuals is predicated upon their capacity to acknowledge reality, even when it is not directly accessible through their senses, and their sincere submission to Allah, the Exalted, despite possessing the capacity to choose disobedience. By dispatching the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has always provided a framework for assessing individuals' discernment and adherence. Reality has never been unveiled to such a degree that people would be compelled to accept it without question. If reality were fully exposed, the basis for testing would vanish, rendering the concepts of success or failure meaningless. Thus, individuals should not expect the unseen to be visibly manifested to them, such as the appearance of Allah, the Exalted, and His Angels before their eyes. Such an occurrence would signal the culmination of all matters, eliminating any remaining chance for individuals to exercise free will. True belief and obedience to Allah, the Exalted, are significant only as long as reality is presented in a way that permits its rejection. If the truth were completely disclosed, and individuals could perceive the unseen dimensions of the universe and the hereafter, their faith and obedience would become worthless. If all these aspects were visibly evident, even the most adamant non-believers and serious sinners would not oppose or reject. The acceptance of faith and obedience is meaningful only while a veil still conceals reality. The moment this reality is entirely revealed will mark the conclusion of the time allotted for choice and the finalization of the testing phase—the Day of Judgement. Chapter 21 Al Anbiya, verses 39-40:

“If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided. Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.”

In order to avoid this outcome one must strengthen belief in their accountability on the Day of Judgement so that they are encouraged to practically prepare for it.

The Day of Judgment is posited as an essential requirement, a conclusion drawn from observing the fundamental characteristics of the universe. Within the cosmos, abundant evidence of perfect balance is discernible. For instance, the orbital path of the Earth around the Sun is maintained at an exact distance, a condition indispensable for the presence of life. Similarly, the water cycle operates in flawless equilibrium, with processes such as evaporation, condensation, and rainfall ensuring the perpetual continuity of biological systems. Even the composition of the soil is precisely balanced, possessing adequate softness for delicate seedlings yet sufficient firmness to support substantial structures. These, and innumerable other examples, serve not only as a testament to the existence of a Creator but also to the exactitude with which He has established equilibrium in creation.

Nevertheless, in stark contrast to this pervasive cosmic harmony, a notable imbalance persists: the actions of humanity. Often, oppressors and tyrants evade accountability within the confines of this world, while the oppressed suffer without receiving appropriate restitution. Many Muslims who demonstrate faithful obedience to Allah, the Exalted, endure significant tribulations, yet witness only a fraction of their due recompense here. Conversely, others who openly defy Him often indulge in worldly comforts without immediate consequence. Given that Allah, the Exalted, has guaranteed balance throughout the rest of His creation, justice demands that

human deeds must also be brought into equilibrium. Since this perfect balance is not fully realized in the present world, its occurrence is necessitated in a subsequent existence—specifically, the Day of Judgement.

Although Allah, the Exalted, possesses the capacity to administer full justice in this world, His wisdom ordains a different course. He continuously extends opportunities for wrongdoers to repent and amend their conduct, rather than punishing them immediately. In an analogous manner, He withholds the complete reward from believers, as the current life is not the final Paradise. A cornerstone of faith is belief in the unseen—a reliance upon the ultimate justice and recompense of the Hereafter. Were recompense entirely visible and instantaneous, the distinct quality of faith would be diminished.

In addition, the apprehension of final punishment and the anticipation of eternal reward in the Hereafter function as potent motivators, prompting individuals to shun transgression and pursue rectitude. However, for the Day of Recompense to fully transpire, the material world must reach its conclusion, as judgement cannot be rendered until the actions of every individual are finalized. This inherent necessity indicates that the world is inevitably destined to end.

Reflection upon these realities fortifies one's conviction in the certainty of the Day of Judgment and inspires preparation for it. Such preparation involves the correct utilization of one's blessings, in strict accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By adhering to this path, one secures peace of mind and enduring success 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 45 Al Jathiyah, verse 22:

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

Allah, the Exalted, warns people, through the Holy Prophet Muhammad, peace and blessings be upon him, that they should not be discouraged from obeying Him and preparing for their accountability on the Day of Judgement by the criticism of others, as facing criticism is an inevitable reality which has occurred throughout history. Chapter 21 Al Anbiya, verse 41:

“And already were messengers ridiculed before you...”

Individuals who choose a path divergent from societal norms, especially one anchored in obedience to the commandments of Allah, the Exalted, often generate discomfort in those around them whose choices are governed primarily by personal desires. This inner unease frequently surfaces as criticism, ridicule, or outright opposition, and it can be particularly acute within close circles of family and friends. Such adverse reactions are not necessarily a judgement on the authenticity of the individual's faith, but rather a reflection of the challenge it poses to the lifestyle, values, and self-justifications of their peers. Consequently, steadfast commitment to religious

principles is commonly met with resistance, even when that commitment is morally sound and spiritually upright.

Contemporary society, through forces like social media, fashion trends, and dominant cultural standards, exerts immense pressure on those striving to uphold Islamic values. The practice and promotion of Islam are sometimes framed as barriers to material success, social recognition, and public acceptance. Furthermore, institutions and industries that are subject to Islamic critique may actively resist the incorporation of its principles, thereby discouraging adherence to the faith and marginalizing those who uphold it. This resistance has been a significant contributor to the proliferation of anti-Islamic sentiment, particularly across digital and social media platforms, where narratives are often strategically shaped to undermine religious commitment.

Adherents of Islam, who embrace temperance in their desires and the correct utilization of the blessings they have been granted, routinely encounter resistance from those who live without constraint, yielding to impulses deemed animalistic within the Islamic framework. These individuals may endeavor to deter others from adopting Islam, advocating instead for a life dictated by unbridled inclination. Critics frequently focus their opposition on specific Islamic observances, such as the mandated attire for women, in an attempt to diminish the faith's authority and pertinence. However, discerning observers can readily identify the lack of depth in these objections, recognizing that they fundamentally originate from a deeper uneasiness with Islam's emphasis on discipline, modesty, and self-restraint. For example, while Islamic dress codes face inordinate scrutiny, comparable mandates concerning uniforms in fields such as law enforcement, the military, medicine, education, or corporate environments provoke little protest. This

selective criticism exposes the logical inconsistency and flawed reasoning underpinning such arguments. Ultimately, the resistance is not provoked by the outward practices themselves, but rather by the foundational principles of Islam and the disciplined comportment of its adherents. These principles stand in profound opposition to lifestyles predicated upon indulgence and immediate gratification, and this stark contrast motivates detractors to disparage the faith through various channels. Chapter 21 Al Anbiya, verse 41:

“And already were messengers ridiculed before you...”

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

In contrast, the choice to disregard the commands of Allah, the Exalted, in favour of seeking approval from others invariably leads to a loss of inner peace. Such actions encourage the misuse of one's blessings, resulting in mental and physical chaos and causing the individual to misplace everything and everyone within their life. This path inevitably generates stress and challenges in this life, regardless of any material comforts they may enjoy. Moreover, since this attitude prevents them from preparing for their accountability in the Hereafter, they will face greater difficulties there, as the One who will hold them accountable is fully aware of all their intentions, speech, and actions. Chapter 21 Al Anbiya, verses 41-42:

“...but those who mocked them were enveloped by what they used to ridicule. Say, "Who can protect you at night or by day from the Most Merciful?" ...”

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will ignore anything that invites them to His obedience, even if they claim belief in Him. Chapter 21 Al Anbiya, verse 42:

“...But they are, from the mention of their Lord, turning away.”

In reality, any individual who deviates from the Islamic code of conduct to follow man-made systems does so primarily to facilitate the fulfilment of their worldly desires, as these alternative frameworks are fundamentally rooted in

human caprice. The wealthy and powerful are often more entrenched in this mindset because they recognize that embracing the truth of Islam would mandate adherence to a defined moral framework, which would necessarily inhibit their pursuit of misguided desires. Consequently, they actively encourage others to follow their lead, driven by the fear of losing their influence and power. Historically, this resistance explains why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is entirely unrelated to an objective evaluation of Islam's correctness based on clear evidence; it is merely an exercise in self-gratification and the satisfaction of one's personal desires. Chapter 21 Al Anbiya, verse 42:

“...But they are, from the mention of their Lord, turning away.”

Generally speaking, a person may fall into the habit of intentionally avoiding any discussion or reflection that encourages obedience to Allah, the Exalted—such as reminders of death and the Day of Judgement. This attitude is often found among those who joke and laugh excessively. As a result, they are exposed to a spiritual disease that has been explicitly warned of in a Hadith recorded in Sunan Ibn Majah, number 4193, in which the Holy Prophet Muḥammad, peace and blessings be upon him, warned against excessive laughter as it deadens the spiritual heart. This condition arises because a person who constantly seeks amusement becomes preoccupied with trivial matters, avoiding serious reflection on life's ultimate purpose. The preparation for death and the Hereafter are among the most serious of matters, and if one neglects to think about them, they will never prepare for them correctly. Such heedlessness causes the spiritual heart to wither and die. In contrast, the more a person sincerely contemplates the Hereafter, the less they will be inclined to excessive laughter and frivolity. This is affirmed

in a Hadith found in Sahih Bukhari, number 6486. Thus, moderation in laughter and seriousness in reflection are essential for maintaining a sound and living heart, one that remains conscious of its ultimate return to Allah, the Exalted.

Throughout history, there have been those who, in pursuit of their worldly desires and in the hope of securing salvation for themselves in both worlds, fabricated the notion of worshipping intermediaries—such as Angels or righteous figures—believing that these entities would intercede for them in the court of Allah, the Exalted. In doing so, they likened Allah, the Exalted, to a worldly monarch. Just as a king cannot personally oversee every affair of his realm and therefore appoints aides, governors, or ministers to manage his kingdom, they imagined that Allah, the Exalted, likewise required intermediaries to administer His creation and to grant access to His mercy. As a result of this flawed perception, many began to direct acts of worship—such as supplication, sacrifice, or devotion—towards other entities, including Angels, in the hope of gaining favour with Allah, the Exalted, through them. Yet this belief is a grave misjudgement, for Allah, the Exalted, is utterly unlike His creation. He is fully aware of every detail of His dominion, in no need of helpers or intermediaries, and He alone possesses the authority to grant benefit or avert harm. To ascribe to Him the limitations of a worldly ruler is to misunderstand His absolute perfection, sovereignty, and independence. Chapter 21 Al Anbiya, verse 43:

“Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.”

This concept has, sadly, also been adopted by some Muslims. They devote their time, energy, and resources to seeking out spiritual figures whom they believe possess a unique connection to Allah, the Exalted—much like a governor is uniquely connected to a king. Their aim is to please such individuals in the hope that they will intercede on their behalf before Allah, the Exalted. This mirrors the worldly practice of currying favour with a governor through gifts and exaggerated displays of respect, so that he might intercede with the king. In this way, these figures are treated as gatekeepers between the people and Allah, the Exalted—a notion that stands in fundamental contradiction to the teachings of Islam. The Holy Prophets, peace be upon them, never functioned as gatekeepers. Rather, they illuminated the straight path that leads to peace of mind in both worlds and they never sought compensation, gifts, or worldly benefit from those they guided. Their mission was to convey revelation, clarify truth, and exemplify obedience to Allah, the Exalted. Accordingly, a Muslim should acquire knowledge from qualified instructors and show them the respect they deserve, but they must never believe that worshipping or excessively venerating individuals—no matter how spiritual they may appear—is a means of drawing closer to Allah, the Exalted. True nearness to Him is attained only through faith, obedience, and sincerity. Allah, the Exalted, alone possesses complete control and authority over the universe. He is fully aware of everything that transpires within it, and He requires no intermediaries between Himself and His servants. This reality has been clearly articulated in the Holy Quran, which repeatedly affirms His direct accessibility and absolute independence from all creation. 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 of utmost importance that this reality is not treated with mockery. To belittle it may result in being deprived of this immense mercy. Mocking the concept of intercession often stems from a complacent attitude, wherein a person neglects to utilise the blessings granted to them in accordance with Islamic principles, yet still assumes they will attain salvation through the intervention of others, such as relatives or spiritual figures. This false sense of security leads to heedlessness in action and negligence in preparation for the Hereafter. In truth, the one who mocks intercession in this manner may find that the Holy Prophet Muhammad, peace and blessings be upon him—whose intercession they presumed upon—will instead testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to Muslims, for they are the only community that has acknowledged and embraced the Holy Quran. In contrast, non-Muslims have not accepted its guidance and therefore cannot be described as having abandoned it. The ultimate fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement is self-evident and deeply concerning.

Even in cases where intercession is granted, negligence in fulfilling one’s duties may not prevent entry into Hell; at most, it may lessen the severity or duration of the punishment. It must be clearly understood that even the briefest experience of Hell is profoundly unbearable and beyond human endurance. Therefore, genuine hope in intercession must never be divorced from earnest effort. It requires the active and sincere use of the blessings one has been granted in a manner that accords with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only when a person strives in this way may they rightly hope for intercession on the Day of Judgement—always with the clear understanding that Allah, the Exalted, alone grants permission for it, and that no one can intercede without His will.

As mentioned earlier, when individuals forsake the Islamic code of conduct in favour of systems devised by human beings, their motivation is ultimately the pursuit of worldly ambitions. This is because such man-made frameworks are, at their core, built upon human desires. Those who possess

considerable wealth and authority are frequently the most deeply invested in this approach. They understand that embracing the truth of Islam would necessitate adherence to a clear moral structure, one that inherently restricts the free pursuit of their unchecked passions. Fearing the loss of their influence and privileges, they not only reject the truth themselves but also actively attempt to lead others toward their self-indulgent lifestyle. History consistently demonstrates this pattern: the affluent and powerful were habitually the foremost opponents of the Holy Prophets, peace be upon them. Their rejection was never a genuine assessment of Islam's veracity based on evidence; rather, it was a determined effort to safeguard their desires and maintain their status above all else. Chapter 21 Al Anbiya, verse 44:

“Rather, We have provided good things for these and their fathers...”

When people fail to understand the test of being provided worldly things, such as wealth, then they will pursue their worldly desires thereby disobeying Allah, the Exalted, by misusing the blessings they have been granted. And they fall deeper into this misguided attitude when they adopt false hopes of a long life. Chapter 21 Al Anbiya, verse 44:

“...until time was prolonged for them...”

Consequently, these individuals ultimately fail the test of Earthly life: the determination of whether they would correctly utilize the blessings granted to them as outlined in their spiritual teachings. Generally speaking, entertaining false hopes of a prolonged lifespan is a highly blameworthy characteristic, as it serves as the primary driver for a person to prioritize the accumulation of material possessions over preparation for the Hereafter. One simply needs to analyse their typical twenty-four-hour day and observe how much time is dedicated to worldly concerns versus that allocated to their spiritual future to recognize this truth. Indeed, the false hope for a long life is one of the strongest external influences used to mislead people. When a person believes they have abundant time, they delay preparing for the Hereafter, falsely convincing themselves they can attend to it in the near future. In most cases, this "near future" never materializes, and a person passes away without having made adequate preparations.

Furthermore, this false hope causes one to postpone sincere repentance and the betterment of their character, as they believe they have much time left for reformation. It encourages a person to hoard material things, such as wealth, persuading them that these assets will be necessary during their long life on Earth. A negative influence often frightens people into thinking they must save wealth for their old age, suggesting they may find no one to support them when they become physically weaker and unable to work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger, He will also provide for them in old age. In fact, the sustenance of all creation was allocated over fifty thousand years before the creation of the Heavens and the Earth, a fact confirmed in a spiritual teaching found in Sahih Muslim, number 6748. It is peculiar that a person would dedicate forty years of their life saving for a retirement that very rarely lasts longer than twenty years, yet fails to prepare with the same intensity for the eternal Hereafter.

A spiritual life does not instruct persons to neglect worldly provision; there is no harm in saving for the near future, provided that priority is always given to the Hereafter. Although people admit they may die at any time, some behave as if they will live forever in this world. They reach a point where, even if they were guaranteed eternal life on Earth, the limitations of day and night would prevent them from striving harder to accumulate more material wealth. How many persons have passed away sooner than anticipated? And how many truly learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or at any other stage of the Hereafter is the profound regret for delaying their preparation for the eternal life. Chapter 63 Al Munafiqun, verses 10-11:

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

A person would undoubtedly be deemed foolish if they devoted substantially more time and resources to a dwelling intended for a brief sojourn than to a residence where they planned to reside indefinitely. This scenario serves as a perfect analogy for the act of prioritizing the temporal world over the eternal Hereafter.

People should certainly work to secure both their worldly needs and their spiritual future, yet they must recognize that death arrives without regard for their preferred time, situation, or age; it is simply a certainty. Therefore, preparation for mortality and the eternal life it introduces must take precedence over preparing for any worldly future, which is itself uncertain to materialize.

Allah, the Exalted, warns against ignoring His obedience and preparing for their accountability on Judgement Day by reminding people the temporary nature of their worldly desires and possessions and how with the passing of time every worldly thing they regard as valuable, such as fame, wealth, authority, family, friends and their career, slip out of their hands until they reach their death and accountability empty handed. Chapter 21 Al Anbiya, verse 44:

“...Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?”

In general, whenever a person seeks enjoyment in the lawful comforts of this worldly life, they soon realise how fleeting the sweetness it brings to the heart truly is. The delight fades almost as quickly as it is experienced. For instance, when one returns from a holiday, the joy of the journey quickly diminishes, prompting them to plan another trip in order to recapture that same feeling. Similarly, when a film or television programme ends, the pleasure it produced vanishes, leaving the individual eager to watch something else to revive that

sensation. This cycle is not limited to lawful amusements but is even more pronounced in sinful or frivolous pursuits. Indeed, it is this constant craving to re-experience temporary sweetness that fuels the entire entertainment industry.

By contrast, the sweetness that arises from deeds connected to the pleasure of Allah, the Exalted, is enduring and firmly rooted in the heart. The believer who sincerely performs the Holy Pilgrimage continues to taste its sweetness decades later. Likewise, the one who sincerely engages in acts of charity—such as building a mosque or sponsoring an orphan—carries the sweetness of that act within their heart for years to come. For this reason, the one who truly desires lasting inner sweetness should seek it only in actions that please Allah, the Exalted, rather than in vain or sinful pursuits.

Moreover, this reality itself serves as a profound sign of what truly holds value in this world. That which endures possesses real worth, while that which fades swiftly is fickle and ultimately devoid of lasting value. Chapter 16 An Nahl, verse 96:

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

The true worth of an individual is measured by what they strive after. Whoever dedicates themselves to that which is lasting and of real value will themselves attain value, and their peace, deeds, and legacy will endure,

through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But the one who chases after what is fleeting and without substance will find that their enjoyment fades swiftly, leaving behind emptiness. In such a case, their life, like their pursuits, becomes devoid of lasting worth.

Irrespective of the resources possessed by those who oppose divine guidance, as it contradicts their worldly desires and aspirations, their efforts to eliminate this guidance from society will ultimately fail. This is because they are incapable of overpowering Allah, the Exalted, or the guidance He has granted to humanity. Rather, their efforts and man-made codes of conduct will inevitably be overpowered by divine guidance, ensuring that any person who seeks truth will always be able to find and act upon it. Chapter 21 Al Anbiya, verse 44:

“...Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?”

Given that their struggle is fundamentally against Allah, the Exalted, they will never ultimately prevail over the truth of Islam—a reality demonstrably validated by history. Countless individuals, organizations, and industries have risen and subsequently vanished, having attempted to eradicate Islam from society through diverse means, including political manoeuvring, conflict, widespread propaganda, and social media campaigns. Nonetheless, Islam remains steadfast and is destined to continue doing so until the Day of Judgement. Their concentrated efforts to eliminate the faith are as utterly

futile as attempting to extinguish the light of the Sun by blowing at it. Chapter 9 At Tawbah, verse 32:

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

The teachings of Islam have been perfected and presented to humanity in their entirety, leaving no aspect of guidance incomplete. From matters of belief and worship to ethics, social conduct, and governance, Islam provides a comprehensive framework that addresses both the spiritual and practical dimensions of life. It is now the responsibility of each individual to choose whether they will engage with these teachings sincerely and implement them in their daily lives. Those who do so will find true tranquillity, not only in the Hereafter but also in this world, as the principles of Islam cultivate harmony between mind and body, heart and soul. By living according to divine guidance, a person learns to prioritise every aspect of life appropriately—balancing worldly responsibilities with spiritual obligations—while preparing themselves for the ultimate accountability on the Day of Judgement. To embrace Islam’s teachings, therefore, is to embrace a path of clarity, balance, and purpose. It is to live with the assurance that one’s efforts are directed toward what is enduring, rather than what is fleeting, and that one’s life is aligned with the eternal wisdom of Allah, the Exalted. Chapter 21 Al Anbiya, verse 45:

“Say, “I only warn you by revelation.”...”

But those who stubbornly cling to their worldly desires will inevitably misuse the blessings that Allah, the Exalted, has bestowed upon them. Chapter 21 Al Anbiya, verse 45:

“...But the deaf do not hear the call when they are warned.”

This misuse disrupts the natural balance of their mental and physical well-being and causes them to misplace priorities and mismanage the people and responsibilities entrusted to them. As a result, every aspect of their life—family, friends, career, and wealth—gradually transforms into a source of stress and discontent. If they persist in disobedience, they begin to unjustly shift blame for their inner turmoil onto others, such as their spouse or close companions. By alienating these positive influences, they only deepen their isolation and aggravate their condition, which may manifest in destructive behaviours such as depression, substance abuse, or even suicidal thoughts. This outcome is clearly observable in the lives of many who, despite possessing wealth and fame, remain restless and dissatisfied, their apparent luxuries masking profound inner emptiness. More gravely, such an attitude prevents them from preparing for their ultimate accountability before Allah, the Exalted, on the Day of Judgement. The stress and punishment they face in the Hereafter will far exceed any hardship of this world, and at that stage, no further opportunities for repentance will remain. Neither wealth, nor status, nor the intercession of others will save them from the consequences of their actions. Chapter 21 Al Anbiya, verse 46:

“And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, “O woe to us! Indeed, we have been wrongdoers.””

Therefore, an individual must fully embrace and adhere to Islamic principles for their own intrinsic benefit, even when it directly conflicts with personal desires. They should emulate the wise patient who heeds their doctor's medical advice, recognizing it as being in their best interest, even when faced with unpleasant treatments and a strict regimen. Just as this diligent patient attains optimal mental and physical health, so too will the person who accepts and practices Islamic teachings. This benefit arises because Allah, the Exalted, possesses unparalleled knowledge and wisdom, which is necessary to help a person achieve a balanced mental and physical state and to properly organize every aspect of their life, including their relationships. Society's understanding of human mental and physical conditions will always be insufficient to reach this comprehensive goal, regardless of the extent of scientific research conducted. This limitation persists because worldly knowledge cannot resolve every problem individuals face, nor can it avert all forms of mental and physical stress, nor guarantee effective management of all life aspects due to inherent limitations in knowledge, experience, foresight, and pervasive biases. Only Allah, the Exalted, has complete knowledge, which He has benevolently shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 45:

“Say, “I only warn you by revelation.”...”

This reality becomes self-evident when comparing those who embrace the blessings granted to them in line with Islamic principles to those who do not. While numerous patients may not fully grasp the scientific rationale behind their prescribed treatments and consequently rely on their doctors blindly, Allah, the Exalted, encourages individuals to reflect upon the teachings of Islam to understand the beneficial effects it will have on their lives. He does not seek blind acceptance of Islamic teachings; instead, He desires for individuals to recognize its truth through evident proof. However, recognizing this proof necessarily requires approaching the teachings of Islam with an open and unbiased perspective. Chapter 12 Yusuf, verse 108:

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

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will ignore it and persist on misusing the blessings they have been granted. Chapter 21 Al Anbiya, verse 45:

“...But the deaf do not hear the call when they are warned.”

Consequently, they will fall into an unstable state of mind and body and losing proper perspective on their relationships and responsibilities. This will

bring about hardship, anxiety, and adversity, regardless of any temporary enjoyment of worldly comforts. Chapter 21 Al Anbiya, verse 46:

“And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, “O woe to us! Indeed, we have been wrongdoers.””

And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their distress and difficulties will increase exponentially. Chapter 21 Al Anbiya, verse 47:

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.”

It is important for a person to regularly evaluate their own deeds, for no one knows them better than themselves, except Allah, the Exalted. Honest self-reflection inspires sincere repentance from sins and motivates one to perform righteous actions, which includes using the blessings they have been granted in ways that are pleasing to Allah, the Exalted. However, the one who neglects this practice of self-assessment will fall into heedlessness, misusing their blessings and living without direction. Such a person will find the weighing of their deeds on the Day of Judgement extremely difficult, and it may even result in their being cast into Hell.

This principle can be illustrated through the example of a business owner. The wise business owner regularly reviews their accounts, ensuring that their enterprise remains on the right course and that all obligations—such as tax returns—are fulfilled correctly. In contrast, the negligent business owner fails to monitor their accounts, leading to financial loss and disarray. When the time comes to submit their records, they face penalties that only increase their hardship. Yet, the penalty for failing to take account of one's deeds in this world is far more severe than any worldly fine. On the Day of Judgement, the one who neglected self-assessment will face the Scales unprepared, and the consequence will not be a financial burden but a punishment that is truly unbearable. Thus, the intelligent person is the one who holds themselves accountable now, before they are held accountable later. Chapter 99 Az Zalzalah, verses 7-8:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

Finally, a person must not only guard themselves from committing sins but also strive to avoid using the blessings they have been granted in vain pursuits. While such pursuits may not always be sinful in themselves, they are not counted among righteous deeds and therefore bring no lasting benefit. On the Day of Judgement, they will become a source of deep regret—especially when one realises that the time, wealth, or energy spent on vain activities could have been invested in actions that would have added weight to the good side of the Scales. Indeed, a person may discover that the smallest difference between the two sides of the Scales determines their

outcome. What seemed trivial in this world may prove decisive in the Hereafter, for even a slight imbalance could mean the difference between salvation and damnation. Thus, wisdom lies in using every blessing in a way that draws one closer to Allah, the Exalted, ensuring that nothing is squandered on what holds no value in eternity. This approach will ensure that they attain a balanced mental and physical state and causes them to correctly prioritize everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Such conduct ultimately leads to true peace of mind and contentment in this world and eternal success in the Hereafter. Chapter 21 Al Anbiya, verse 47:

“...And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.”

Throughout history, Allah, the Exalted, has always provided people a code of conduct so that they can prepare for their accountability on Judgement Day thereby achieving peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 48:

“And We had already given Moses and Aaron the criterion and a light...”

The divine code of conduct serves as the ultimate criterion, distinguishing between what is good and what is bad, what is beneficial and what is futile,

and what leads to peace of mind as opposed to a life filled with stress. It is not merely a set of abstract principles but a living light that illuminates the world around a person, enabling them to recognise the true worth of things. Without it, people are left to measure value through shifting and unreliable standards such as fashion, culture, or social media—standards that change with time and often lead to confusion, dissatisfaction, and misplaced priorities. By contrast, the divine code of conduct provides clarity and stability. It allows a person to see the right path in every circumstance—whether in worldly matters or religious obligations—so that their choices are sound, purposeful, and beneficial. This guidance ensures that they do not waste their blessings on what is vain or harmful but instead use them in ways that bring lasting benefit. Through this light, a person learns to live with balance: achieving harmony between mind and body, heart and soul, and placing everything and everyone in their proper place within their life. In doing so, they attain peace of mind in this world and prepare themselves for eternal peace in the Hereafter. The divine code of conduct, therefore, is not only a guide for action but also a safeguard for inner harmony, clarity of vision, and ultimate success.

No matter how advanced a society may become, and no matter how much knowledge it acquires in various fields—whether in the sciences, medicine, or the study of the human mind and body—it will never succeed in formulating a code of conduct that is perfectly suited to the nature of human beings. Such a task is beyond human capacity, for people are still uncovering new details about themselves, even concerning the functions of specific parts of the human brain. If humanity has not yet attained complete knowledge of its own composition, how could it ever hope to devise a flawless system that addresses every condition, state, and scenario faced by individuals and societies throughout their lives on Earth? The only One capable of achieving this is Allah, the Exalted. He is the Creator of all things, and His knowledge is infinite, encompassing the past, present, and future in their entirety. Therefore, He alone is rightly positioned to grant humanity a

perfect code of conduct—a divine criterion that distinguishes truth from falsehood, good from evil, and what is beneficial from what is harmful. It is this divine guidance that secures peace of mind for the individual and justice for society, while protecting both from the chaos of human desire and error. History itself bears witness to this reality. Whenever the divine criterion was sincerely implemented, it produced harmony within the individual and spread justice and peace throughout society. Conversely, whenever it was neglected or replaced with man-made systems, corruption, injustice, and unrest inevitably followed. Thus, people must accept the divine criterion with full conviction, recognising that it is what is best for them—even if certain aspects appear contrary to their personal desires. They must act like a wise patient who trusts the expertise of a skilled physician: though the prescribed medicine may be bitter and the diet strict, the patient accepts it, knowing it is the only path to true healing and long-term well-being. Likewise, the divine code of conduct, though it may at times challenge human inclinations, is the only path to lasting peace, justice, and salvation. Chapter 21 Al Anbiya, verse 48:

“And We had already given Moses and Aaron the criterion and a light and a reminder...”

Divine revelation is described in this verse as a reminder. Indeed, true guidance serves as a reminder for all humanity, for it is designed in perfect accord with human nature. Any system of conduct that contradicts the innate disposition of humankind will inevitably appear foreign, giving rise to psychological and physical unrest when individuals attempt to live by it. In contrast, guidance that aligns with the essential character of humanity feels inherently familiar, fostering equilibrium in both mind and body. This sense of recognition is particularly evident among those who, after following other

philosophies or ways of life, encounter principles that seem to resonate deeply within them—as though awakening a truth already imprinted upon their inner being. Such guidance does not impose an artificial framework upon the human condition; rather, it restores individuals to the natural state upon which they were originally formed. By contrast, other systems often impose modes of conduct that conflict with human nature, resulting in internal discord, instability, and dissatisfaction. However, this reality may not be fully perceived until one approaches such teachings with openness and impartiality. Prejudice, pride, or blind adherence to inherited ideas can obscure the heart from recognizing the harmony between truth and the human constitution. Yet when approached with sincerity, divine wisdom reveals itself not as a constraint or burden, but as a reminder that restores balance, cultivates serenity, and directs humanity toward its true purpose. In this way, revelation becomes both mirror and compass: a mirror reflecting the innate truth within the human soul, and a compass guiding it toward peace and balance through the right ordering of one's life and relationships.

Obedience to Allah, the Exalted, often stands in direct opposition to the worldly desires of people. For this reason, many choose to disregard divine guidance, preferring instead to follow their desires and aspirations. Only those who possess a deep awareness of the consequences of disobedience—and who fear standing unprepared before their Lord on the Day of Judgement—will accept and act upon divine guidance. They recognise that to disobey Allah, the Exalted, by misusing the blessings He has granted is to invite imbalance into their own lives: their mental and physical state becomes unsettled, their priorities become distorted, and they misplace everything and everyone within their life. Such negligence prevents them from adequately preparing for their ultimate accountability. The result is a life filled with stress, hardship, and inner turmoil, even if outwardly they appear to enjoy certain worldly luxuries. In truth, these fleeting comforts cannot shield them from the troubles of this world, nor from the far greater

consequences that await in the Hereafter. Chapter 21 Al Anbiya, verses 48-49:

“...the criterion and a light and a reminder for the righteous. Who fear their Lord unseen, while they are of the Hour apprehensive.”

As the previous divine scriptures were edited by people over time, for the sake of worldly gain, Allah, the Exalted, has revealed the final and timeless divine revelation which has been protected from changes so that people can obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 50:

“And this [i.e. Qur'an] is a blessed reminder which We have sent down...”

The sacred text of the Holy Quran is characterized by a unique eloquence and lucidity that stands unparalleled in any other form of communication, whether spoken or written. The precision of its lexicon and the depth of its semantic content reflect a stylistic distinctiveness. In contrast to other religious canons and human literary works, which often exhibit internal discrepancies and contradictions, the Holy Quran maintains an absolute coherence and flawlessness in its declarative content. Furthermore, it details the narratives of preceding civilizations with verifiable accuracy, notwithstanding the fact that the Holy Prophet Muhammad, upon whom be

peace and blessings, possessed no prior academic training in such historical matters. The Holy Quran functions as a comprehensive moral and legal code, enjoining all that is constructive and prohibiting all that is detrimental. Its precepts address the requirements of both the individual and the collective, thereby promoting the establishment of equity, cohesion, and tranquility within society. The text is entirely devoid of the hyperbole, fabrication, and duplicity frequently encountered in mythical accounts, folklore, or poetic composition. Each constituent verse is replete with purposeful meaning and actionable direction. Even when revisiting a particular narrative, the text consistently furnishes novel insights and fresh lessons, ensuring that its message is neither repetitious nor tiresome. Its declarations of recompense and admonition are substantiated by irrefutable and definitive evidence. Even in discussions concerning concepts that might be perceived as abstract, such as forbearance, the Holy Quran offers straightforward, pragmatic methodologies for their integration into daily existence. Fundamentally, it serves to redirect human attention toward its ultimate purpose: the cultivation of sincere devotion to Allah, the Exalted, through the appropriate utilization of granted endowments in a manner that is pleasing to Him. Through this adherence, individuals achieve serenity and success in both worlds, secure a harmonious state of mind and body, and correctly define the position of all elements and persons within their life. The Holy Quran illuminates the correct path and renders it appealing to all who pursue genuine peace and prosperity in both worlds of existence. Its guidance, being perfectly consonant with innate human disposition, remains perpetually relevant and universally beneficial. When approached with sincerity of understanding and diligence in practice, it furnishes remedies for emotional, financial, and physical predicaments, offering resolutions to every challenge confronting individuals and communities. Historical record confirms that those societies which committed to its doctrines flourished under its expansive and everlasting wisdom. Notably, not a single grapheme of the Holy Quran has suffered alteration throughout the centuries, a testament to the divine pledge of its preservation by Allah, the Exalted. No other written document throughout the course of human history possesses this singular and extraordinary distinction. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, directly addressed the fundamental challenges confronting each community, and for these issues, He provided entirely effective solutions. The resolution of these primary concerns consequently prevented or significantly alleviated a vast multitude of secondary difficulties. This clearly demonstrates the capacity of the Holy Quran to offer comprehensive guidance on all essential matters required for the well-being of both individuals and societies, thereby guaranteeing their attainment of success in this present life and their ultimate salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This phenomenon represents the most exceptional and perpetual miracle that Allah, the Exalted, conferred upon His final Messenger, the Holy Prophet Muhammad, upon whom be peace and blessings. Nevertheless, its profound advantages are accessible solely to those who genuinely seek and wholly dedicate themselves to upholding the truth. Conversely, those individuals who permit their worldly desires to prevail, resulting in a selective adherence to certain tenets while disregarding others, or rejecting its teachings outright, will ultimately sustain detriment in both worlds. Chapter 17 Al Isra, verse 82:

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

And chapter 21 Al Anbiya, verse 50:

“And this [Qur'an] is a blessed message which We have sent down. Then do you find it unfamiliar and deny?”

Allah, the Exalted, then discusses the Holy Prophet Ibrahim, peace be upon him, the revered ancestor of the non-muslims of Mecca and the people of the book living in Medina. Chapter 21 Al Anbiya, verse 51:

“And We had certainly given Abraham his good conduct before, and We were of him well-Knowing.”

This was also a direct criticism of both the idol worshippers of Mecca and the People of the Book in Medina, who took immense pride in being the descendants of the Holy Prophet Ibrahim, peace be upon him. Yet, despite

this claim, they failed to emulate his obedience and instead persisted in defiance of Allah, the Exalted. Both groups even asserted that they were the true inheritors of his legacy, while in reality their actions amounted to a clear betrayal of it. Their disobedience reached its peak when they rejected Islam, despite recognising its truthfulness. The idol worshippers of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood. They knew him intimately as a man of honesty and trustworthiness, and thus could not reasonably accuse him of falsehood. Chapter 10 Yunus, verse 16:

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

Moreover, being masters of the Arabic language, they recognised that the Holy Quran was beyond human composition and could not be the words of a created being. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no direct interaction with the previous divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. It is therefore evident that he could not have been acquainted with either the altered or the original teachings contained within them. His life prior to Prophethood was marked by simplicity, integrity, and the absence of any formal study of earlier revelations. This undeniable reality serves as a decisive proof of the divine origin of the Holy Quran. Its profound knowledge of past scriptures, its correction of distortions, and its presentation of eternal truths could only have come from Allah, the Exalted, whose knowledge encompasses all things. Thus, the Holy Quran stands as a living miracle, affirming both the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, and the infinite wisdom of the Creator. Chapter 29 Al Ankabut, verse 48:

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

In addition, the scholars from among the People of the Book recognized the Holy Quran, for they were familiar with its true Author—Allah, the Exalted. They also recognized the truthfulness of Islam, as both the Holy Quran and the coming of the Holy Prophet Muhammad, peace and blessings be upon him, had been mentioned within their own divine scriptures. Their knowledge of these prophecies left them without excuse, for they were aware that the final Messenger, peace and blessings be upon him, and the final revelation had been foretold, and yet many chose to conceal or deny what they knew to be true. Chapter 6 Al An’am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

Muslims must take great care to avoid following in the footsteps of these two groups by merely claiming pride in being the followers of the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to practically emulate his example. True loyalty to him is not expressed through words alone but through constant and sincere obedience to Allah, the Exalted, just as he himself demonstrated throughout his blessed life. This obedience requires that one uses the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, rather than wasting them in vain or harmful pursuits. The Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide the clear framework for this conduct, guiding believers in every aspect of life. To claim attachment to the Holy Prophet, peace and blessings be upon him, without striving to embody his obedience is to fall into the same contradiction as those who boasted of their lineage to the Holy Prophet Ibrahim, peace be upon him, while failing to live by his example and fine conduct. Chapter 21 Al Anbiya, verse 51:

“And We had certainly given Abraham his good conduct before, and We were of him well-Knowing.”

The foundation of his good conduct was his sincerity to Allah, the Exalted, which encouraged him to completely submit to Him in every situation. Chapter 2 Al Baqarah, verse 131:

"When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds.""

Sincerity towards Allah, the Exalted, requires that all duties prescribed by Him—whether in the form of commands or prohibitions—are fulfilled solely for His pleasure. Without this sincerity, even the greatest of deeds lose their true value. As confirmed in a Hadith found in Sahih Bukhari, number 1, the worth of every deed rests upon the purity of the motive behind it. Thus, if one performs good deeds without being sincere towards Allah, the Exalted, they will gain no reward in this world or in the Hereafter. In fact, according to a Hadith found in Jami At Tirmidhi, number 3154, those who performed deeds for the sake of others rather than for Allah, the Exalted, will be told on the Day of Judgement to seek their reward from those for whom they acted. Yet, such a request will be in vain, for no one will be able to benefit them on that Day. This serves as a powerful reminder that sincerity is not a mere virtue but the very foundation upon which the acceptance of deeds depends. Chapter 98 Al Bayyinah, verse 5:

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

If a person becomes lax in fulfilling their duties towards Allah, the Exalted, this negligence is a clear indication of a deficiency in sincerity. True sincerity demands consistency in striving to uphold the commands of Allah, the Exalted, and avoiding His prohibitions. Therefore, such a person must hasten to sincere repentance, seeking forgiveness for their shortcomings, and renew their determination to fulfil all obligations to the best of their ability.

It is essential to remember that Allah, the Exalted, in His infinite wisdom and mercy, never burdens a soul with duties beyond its capacity. Every command is perfectly suited to human nature, and every prohibition is for the protection of one's faith, body, and soul. Thus, when one struggles to fulfil their duties, they should do so with confidence and hope, knowing that Allah, the Exalted, has only prescribed what is within their reach and what ultimately leads to their success in both worlds. Chapter 2 Al Baqarah, verse 286:

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

Being sincere towards Allah, the Exalted, means that one must always choose His pleasure over the pleasure of themselves or others. A true believer gives priority to those actions performed solely for the sake of Allah, the Exalted, above all else. This sincerity extends to one's relationships: loving others and disliking their sins for the sake of Allah, the Exalted, rather than out of personal preference or desire. When they assist others, or when they refrain from participating in sinful acts, their motivation should be none other than seeking the pleasure of Allah, the Exalted. The one who adopts this mentality has perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

An essential aspect of sincerity towards Allah, the Exalted, is to trust in His decrees and choices, knowing with certainty that they are always best for those involved—even when the wisdom behind them is hidden from human understanding. Such trust reflects the depth of one's faith, for it acknowledges that Allah, the Exalted, is All-Knowing, All-Wise, and infinitely Merciful. By submitting to His will with sincerity and contentment, a person

safeguards their heart from despair, resentment, and doubt, and instead attains peace of mind in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 216:

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

To be pleased only with those decrees of Allah, the Exalted, that align with one's personal desires, while becoming resentful at those that contradict them, is a clear sign of insincerity towards Him. True sincerity is demonstrated when a person remains steadfast in obedience to Allah, the Exalted, regardless of circumstance—fulfilling His commands, avoiding His prohibitions, and meeting every decree of destiny with patience and submission. The one who embodies this state, following the noble example of the Holy Prophet Muhammad, peace and blessings be upon him, through every situation and condition of life, is the one who has attained genuine sincerity. Such a person's faith is not swayed by ease or hardship, gain or loss, but is anchored in unwavering devotion to Allah, the Exalted, and trust in His perfect wisdom.

Chapter 21 Al Anbiya, verse 51:

“And We had certainly given Abraham his good conduct before, and We were of him well-Knowing.”

An aspect of his good conduct was to challenge the baseless beliefs of his community in order to guide them towards faith and the obedience of Allah, the Exalted, so that they could achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 52:

“When he said to his father and his people, “What are these statues to which you are devoted?””

As their faith was not based on any evidence, knowledge or logic, they could nothing except refer to their ignorant forefathers. Chapter 21 Al Anbiya, verse 53:

“They said, “We found our fathers worshippers of them.””

One of the major causes of misguidance across the generations has always been the blind imitation of the popular and majority opinion within one’s society. Chapter 21 Al Anbiya, verse 54:

“He said, “You were certainly, you and your fathers, in manifest error.””

Individuals should refrain from uncritically following others, for the prevailing tendencies within society often lead away from what is right and just. When a person observes the majority disregarding moral or ethical guidance, they may assume that such conduct must be correct and consequently imitate it without thoughtful consideration. In reality, majority opinion is not necessarily synonymous with truth. History offers numerous examples where widely held beliefs were later disproven through new evidence and understanding—such as the once-common misconception that the Earth was flat. It is therefore essential to avoid behaving like unthinking followers, conforming blindly to popular sentiment. Such behaviour frequently leads to error, confusion, and poor judgement in both worldly and religious matters. Instead, individuals should exercise reason, reflection, and discernment to ensure that their actions are guided by truth rather than by the shifting inclinations of the public. Chapter 6 Al An’am, verse 116:

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

And chapter 21 Al Anbiya, verse 54:

“He said, “You were certainly, you and your fathers, in manifest error.””

Instead, individuals should make use of the intellect and capacity for reasoning with which they have been endowed, assessing each situation through the lens of knowledge and evidence. This deliberate approach enables them to reach sound, informed conclusions, even when such conclusions differ from the prevailing views of the majority. Blind imitation, particularly in matters of belief and principle, has long been recognized as a source of error. Hence, true understanding requires that individuals seek knowledge, reflect deeply, and act upon insight rather than unexamined tradition or social conformity. Chapter 12 Yusuf, verse 108:

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

In truth, every individual who neglects the Islamic code of conduct in favor of alternative man-made codes does so primarily to satisfy their worldly desires, as all other codes are fundamentally based on human inclinations. The affluent and influential often exhibit a stronger adherence to this mentality, as they understand that accepting the truth of Islam necessitates following a specific moral framework, which would restrict their pursuit of misguided desires. This behaviour is not contingent upon whether Islam is the correct or incorrect faith supported by clear evidence; it is simply about fulfilling one's own desires. Consequently, they promote this mindset among others, apprehensive of losing their influence and authority. Historically, this explains

why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This opposition often begins with subtle warnings not to challenge or contradict their way of life. Chapter 21 Al Anbiya, verse 55:

“They said, “Have you come to us with truth, or are you of those who jest?””

This subtle form of threat is not confined to the past but is often witnessed in the present age. Powerful figures, such as politicians and social leaders, at times hint at restricting Muslims from freely practicing their faith. They may frame such restrictions as a supposed duty to eliminate practices that, in their view, contradict their notions of freedom or social integration, even though their only aim is to preserve their code of conduct which allows them to fulfil their worldly desires. In the face of such criticism, a person must remain steadfast in their obedience to Allah, the Exalted, for He alone grants peace of mind and protection from the harm of others, even if this is not immediately apparent to them. By contrast, the one who seeks to please society while disobeying Allah, the Exalted, will neither be shielded from His punishment nor truly succeed in pleasing people, for society and worldly standards—such as those shaped by social media, fashion, and culture—are fickle and ever-changing. The Holy Prophet Ibrahim, peace be upon him, recognized this reality and therefore remained firm upon the truth, despite the subtle warnings of his people urging him to desist from criticizing their way of life. Chapter 21 Al Anbiya, verse 56:

“He said, “[No], rather, your Lord is the Lord of the heavens and the Earth who created them, and I, to that, am of those who testify.””

An individual, when contemplating the formation of the Heavens and the Earth alongside the myriad of meticulously balanced systems, will find themselves led to the conclusion that a singular entity both created and sustains the cosmos. The precise spacing of the Sun from the Earth serves as an evident illustration of this, as the planet would be uninhabitable should the star be situated even slightly nearer or farther. Likewise, the very composition of the Earth has been fashioned to establish a pure and equilibrated atmosphere, enabling the flourishing of life. Chapter 2 Al Baqarah, verse 164:

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

The exquisitely precise scheduling of the days and nights, along with their varying durations across the year, enables humankind to derive the greatest possible advantage from them. Should the days be extended, people would be unduly fatigued by the prolonged activity. Conversely, if the nights were longer, there would be insufficient time to earn a living or pursue beneficial endeavours, such as gaining knowledge. If the nights were made shorter, people would be deprived of the necessary rest for optimal health. Alterations to the length of both day and night would similarly affect crops, thereby negatively impacting the sustenance available for both people and animals. Furthermore, the fact that the days and nights, along with all other balanced systems within the cosmos, function in perfect synchronicity, serves as a clear indication of the Oneness of Allah, the Exalted. The existence of multiple deities would inevitably result in conflicting desires, which would

ultimately lead to chaos throughout the universe. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

The consideration of the perfectly balanced water cycle similarly offers a clear indication of a Creator. Water from the sea undergoes evaporation, rises, and subsequently condenses to form acidic rain that descends upon the mountains. These mountains then act to neutralize the acidic content, making the water safe for consumption by people and animals. Any deviation from this perfectly balanced system would precipitate a catastrophe for all life on Earth. Furthermore, the salt content in the sea acts to prevent the contamination of the ocean by deceased creatures. Should the ocean become impure, not only would marine life cease to exist, but the resulting toxicity would also inundate life on land. The very composition of the water in the oceans and seas has been precisely calibrated to allow for both the flourishing of sea life within it and the navigation of heavy ships upon its surface. Were the water's composition even marginally altered, an imbalance

would occur, making it possible for either marine life to thrive or for ships to sail, but not both simultaneously. Even today, sea transport remains the predominant method for moving goods across the globe. This exquisite balance is, therefore, vital to sustaining life on Earth.

The theory of evolution posits change through mutation, which is, by its nature, an imperfect process. Yet, upon surveying the countless species, one observes that they have been created in a state of perfect balance, enabling them to prosper within their specific habitats. For instance, the camel was designed to endure high temperatures and survive for long periods without the necessity of drinking water. It is, therefore, perfectly adapted for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

The goat provides another example of such perfect design, as its physiological structure ensures that impurities within its body are flawlessly separated from the milk it generates. Any contamination or mixing of the two substances 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.”

Every species has been allotted a specific lifespan, a mechanism that serves to prevent any single population from completely dominating all others. The common fly, for instance, possesses a very brief existence of only three to four weeks yet is capable of depositing up to five hundred eggs. If this lifespan were extended, the fly population would rapidly become disproportionately large, enabling them to overwhelm every other species on the planet. Conversely, creatures with an exceptionally long life are often only able to produce a small number of offspring, which similarly ensures their population size remains regulated. These precise and balanced arrangements defy explanation as mere accidents, nor can they be adequately accounted for by the process of evolution. Chapter 2 Al Baqarah, verse 164:

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

The essential function of the winds is multifaceted, facilitating wind pollination which enables the reproduction of crops, plants, and trees. Historically, wind was indispensable for sea travel, a method that remains the primary global means of transporting goods even in the present day. Winds are also required to convey rainclouds to specific areas, thereby supplying the vital water necessary for all of creation. A state of perfect equilibrium is observed in the Earth's wind system, since an absence of wind would introduce chaos for living things, just as an excessive increase in wind speed and force would also lead to widespread disorder. Similarly, rainfall is maintained in a perfect balance, as insufficient rain results in droughts and

famine, while excessive rain causes devastating mass floods. Chapter 23 Al Mu'minun, verse 18:

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

The individual who contemplates all these perfectly balanced systems cannot, in accordance with logic, reject the existence of a single Creator who holds absolute power over everything. Chapter 21 Al Anbiya, verse 56:

“He said, “[No], rather, your Lord is the Lord of the heavens and the Earth who created them, and I, to that, am of those who testify.””

An individual who provides for certain needs of another, such as their housing, is unquestionably deserving of thanks. Consequently, since Allah, the Exalted, has bestowed every blessing within this universe upon humanity, it is entirely just and appropriate that people demonstrate their gratitude to Him. Gratitude of the inner intention requires undertaking actions solely for the purpose of pleasing Allah, the Exalted. The person whose deeds are motivated by external factors will not secure reward from Allah, the Exalted, a truth cautioned against in a Hadith found in Jami At Tirmidhi, number 3154. A clear indicator of a sincere intention is that the person neither anticipates nor seeks any appreciation or compensation from others. Gratitude expressed by the tongue involves either speaking only what is

beneficial or choosing to remain silent. Furthermore, gratitude demonstrated through one's actions entails utilizing the granted blessings in ways that are agreeable to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive practice of thankfulness results in an increase in blessings and, ultimately, the attainment of peace of mind in both this life and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

In common practice, when an individual possesses an object, they are generally entitled to use that object at their own discretion. Given that Allah, the Exalted, is the entity who created, owns, and sustains everything within the cosmos, including human beings, it logically follows that He alone possesses the authority to determine what occurs within the universe. It is therefore a matter of fairness and justice that a person obeys Allah, the Exalted, as He is the sole proprietor of the entire universe, with ownership extending to the individual himself.

Analogously, when someone loans a possession to another, it is expected that the borrower will use the item according to the owner's wishes. Allah, the Exalted, conferred every blessing a person holds, not as a permanent gift, but as a loan. Just like any worldly debt, this loan must be repaid. The singular method for repaying this divine loan is to employ those blessings in ways that are agreeable to Allah, the Exalted. The blessings of Paradise,

conversely, are granted as a gift, and people will consequently be free to utilize them as they desire. 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.""

One must therefore be careful not to mistake the blessings received in this world, which are designated as a loan, for the eternal gifts that await in Paradise. Chapter 21 Al Anbiya, verse 56:

"He said, "[No], rather, your Lord is the Lord of the heavens and the Earth who created them, and I, to that, am of those who testify.""

As the Holy Prophet Ibrahim, peace be upon him, desired to show his people that lifeless idols had no power to help or harm them, he planned to destroy them. Chapter 21 Al Anbiya, verses 57-61:

"And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away." So he made them into fragments, except a large one among them, that they might return to it [and question]. They said, "Who has done this to our gods? Indeed, he is of the wrongdoers." They said, "We

heard a young man mention them who is called Abraham." They said, "Then bring him before the eyes of the people that they may witness.""

The leaders of his society wanted to make a public example out of the Holy Prophet Ibrahim, peace be upon him, thereby discouraging others to follow in his footsteps by challenging their way of life. This type of public targeting is often seen in the modern world whereby people who challenge the misguided practices of the wider society are targeted publicly, such as through social media campaigns which aim to destroy their public image and target their family, friends and career. Strangely, these people claim freedom of expression when they target the one who challenges their way of life, yet they do not extend the same rights to the person who challenges them. In the face of this opposition, one must remain firm just like the Holy Prophet Ibrahim, peace be upon him, did, knowing that peace of mind can only be obtained through obeying Allah, the Exalted, and not through pleasing people. Chapter 21 Al Anbiya, verses 62-63:

"They said, "Have you done this to our gods, O Abraham?" He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak.""

Not only did the Holy Prophet Ibrahim, peace be upon him, prove to his people the inability of their deities to protect themselves, thereby proving they cannot protect anyone else, but he also reminded them that a deity that cannot communicate with its followers will never be able to guide them to anything good in this world or in the next.

In reality, every society that adopts a man-made code of conduct—whether in the form of idol worship or other self-constructed systems—does so under the illusion that such a code grants them virtue in the eyes of their peers, while at the same time affording them the freedom to indulge in their worldly desires. In this way, they misuse the blessings that have been bestowed upon them by Allah, the Exalted, directing them towards self-gratification rather than sincere obedience. Their inclination towards such worship arose from the recognition that a lifeless idol, or any powerless construct, could not provide them with a true moral compass or a binding code of conduct. By venerating what was inherently powerless, they effectively released themselves from accountability, granting themselves the liberty to establish their own standards and guidelines—standards that conveniently aligned with their desires rather than with divine instruction. This self-deception not only corrupted their worship but also distorted their understanding of virtue, replacing divine truth with human whim. When his people realised this truth, each one of them secretly criticised themselves. Chapter 21 Al Anbiya, verse 64:

“So they returned to [blaming] themselves and said, “Indeed, you are the wrongdoers.””

They understood that accepting the truth would mean they would need to control their desires by correctly using the blessings they had been granted by Allah, the Exalted, as outlined in divine teachings. But as they were dominated by their desires, they were overpowered by them and therefore

remained firm on their false way of life, despite knowing it was false. Chapter 21 Al Anbiya, verse 65:

“Then they were reversed...”

This verse being in the passive state indicates the overwhelming strength of their worldly desires which caused them to return to their misguided belief. Generally speaking, when a person becomes consumed by their worldly desires, they gradually 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 mirrors that of a drug addict, whose dependency compels them to seek out drugs, stripping them of self-control and clouding their Judgement. In such a state, they may even commit wrongful acts, such as theft, while remaining oblivious to the damage they inflict upon themselves and others. In the same way, excessive attachment to worldly pursuits—such as the relentless chase for wealth, status, or pleasure—can evolve into a form of addiction that governs a person’s behaviour. When desire intensifies unchecked, it enslaves the heart and mind, leading to moral corruption, reckless decisions, and ultimately, spiritual and physical harm. For this reason, it is essential to learn how to discipline and manage one’s desires, pursuing only what is lawful and beneficial, and doing so in a balanced manner. By keeping desires within the boundaries set by Allah, the Exalted, a person safeguards themselves from the destructive outcomes of excess—outcomes that invariably manifest in immoral actions, inner turmoil, and health problems, both mental and physical. True freedom, therefore, lies not in surrendering to desire, but in mastering it through obedience, moderation, and self-restraint under the supervision of divine guidance, as this will ensure one obtains peace of mind

in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The Holy Prophet Ibrahim, peace be upon him, then reminded them that a lifeless idol could not provide them with right guidance nor harm or benefit them in anyway. Chapter 21 Al Anbiya, verses 65-67:

"Then they were reversed, [saying], 'You have already known that these do not speak!' He said, 'Then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason?'"

But as their false way of life allowed them to fulfill all their worldly desires, they remained firm on it, despite the clear proofs shown to them by the Holy Prophet Ibrahim, peace be upon him. As they had no evidence to support their fabricated way of life, they resorted to violence, just like the people in every age resort to intimidation and violence when their baseless beliefs and way of life are challenged. Chapter 21 Al Anbiya, verse 68:

"They said, 'Burn him and support your gods - if you are to act.'"

Generally speaking, individuals who choose a path divergent from prevailing societal norms—particularly one anchored in obedience to the commandments of Allah, the Exalted—often generate discomfort among those whose lives are governed primarily by personal desires. This inner unease frequently manifests as criticism, ridicule, or outright opposition, and it can be especially acute within close circles of family and friends. Such adverse reactions are not necessarily a judgement on the authenticity of the individual's faith, but rather a reflection of the challenge it poses to the values, lifestyles, and self-justifications of their peers. Consequently, steadfast commitment to religious principles is often met with resistance, even when that commitment is morally upright and spiritually sound.

In contemporary society, powerful forces such as social media, fashion trends, and dominant cultural standards exert immense pressure on those striving to uphold Islamic values. The practice and promotion of Islam are sometimes portrayed as barriers to material success, social recognition, and public acceptance. Moreover, institutions and industries that fall under the critique of Islamic ethics may actively resist the incorporation of its principles, thereby discouraging adherence to the faith and marginalising those who uphold it. This resistance has contributed significantly to the spread of anti-Islamic sentiment, particularly across digital and social media platforms, where narratives are often strategically shaped to undermine religious commitment.

Adherents of Islam, who embrace moderation in their desires and the responsible use of blessings bestowed by Allah, the Exalted, frequently face opposition from those who live without restraint, indulging in impulses that Islam characterizes as animalistic. These individuals may attempt to dissuade others from embracing Islam, promoting instead a lifestyle

governed by unchecked desire. Critics often target specific Islamic practices, such as the prescribed dress code for women, in an attempt to undermine the faith's credibility and relevance. Yet, astute observers can readily identify the superficiality of these objections, recognizing that they ultimately stem from a deeper discomfort with Islam's emphasis on discipline, modesty, and self-restraint. For instance, while Islamic attire faces disproportionate scrutiny, little objection is raised regarding uniforms mandated in professions such as law enforcement, the military, healthcare, education, or corporate sectors. This selective criticism reveals the inconsistency and lack of sound reasoning underlying such arguments. Ultimately, it is not the outward practices themselves that provoke resistance, but rather the foundational principles of Islam and the disciplined conduct of its adherents. These principles stand in stark contrast to lifestyles built upon indulgence and desire, and it is this profound contrast that compels detractors to disparage the faith through various channels. Chapter 21 Al Anbiya, verse 68:

“They said, “Burn him and support your gods - if you are to act.””

In such challenging circumstances, unwavering obedience to Allah, the Exalted, becomes not merely a virtue but an indispensable necessity. It nurtures within the believer a profound sense of inner peace, serving as a shield against harmful external pressures, even when that protection is not immediately visible. Through steadfast adherence, one learns to employ the blessings bestowed upon them in their rightful manner, thereby cultivating balance in both mental and physical states. This obedience brings order to every aspect of life and ensures adequate preparation for the ultimate accountability on the Day of Judgement. Thus, obedience to Allah, the Exalted, transcends the realm of spiritual duty alone; it becomes a source of harmony and stability in worldly affairs, granting tranquillity in this life and

securing eternal peace in the Hereafter. Those who remain resolute in their devotion are divinely guided through every circumstance—whether ease or trial—thereby strengthening their serenity and attaining immeasurable rewards that lie beyond the limits of worldly comprehension. Chapter 21 Al Anbiya, verses 69-71:

“Allah said, “O fire, be coolness and safety upon Abraham.” And they intended for him harm, but We made them the greatest losers. And We delivered him and Lot to the land which We had blessed for the worlds.”

In contrast, the choice to disregard the commands of Allah, the Exalted, in pursuit of the fleeting approval of others inevitably results in the loss of inner peace. Such a path leads to the misuse of blessings, producing disorder in one’s mental and physical state and causing the individual to misplace everything and everyone within their life. This course of action generates stress, turmoil, and hardship in this world, regardless of any material comforts that may temporarily accompany it. More gravely, it prevents the individual from preparing for their accountability in the Hereafter, where they will stand before the One who is fully aware of every intention, word, and deed. On that Day, no excuse will avail them, and no worldly approval will shield them from the justice of Allah, the Exalted. Chapter 21 Al Anbiya, verse 70:

“And they intended for him harm, but We made them the greatest losers.”

In order to adopt the right behaviour, one must cultivate strong faith. A firm and unwavering faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every circumstance—whether in times of ease or in times of hardship. Such deep faith is nurtured through understanding and implementing the clear signs and teachings contained in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine teachings make evident that true obedience to Allah, the Exalted, is the path to peace in this world and everlasting tranquillity in the Hereafter. Conversely, those who lack knowledge of Islamic principles inevitably possess weak faith, leaving them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This deficiency blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the very key to attaining true peace in both worlds. Therefore, it is incumbent upon every individual to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they ensure that their obedience to Allah, the Exalted, remains constant in all situations. This obedience requires the correct utilisation of the blessings they have been granted, in accordance with the guidance of Islam. The result is a life of balance—mentally, physically, and spiritually—where priorities are rightly ordered, and every aspect of existence is harmonised under the light of divine instruction. Chapter 21 Al Anbiya, verse 71:

“And We delivered him and Lot to the land which We had blessed for the worlds.”

This land refers to Jerusalem, which Allah, the Exalted, blessed for all people, not just for the children of Israel. Similarly, Allah, the Exalted, blessed Mecca in the same way. Chapter 22 Al Hajj, verse 25:

“...and [from] al-Masjid al-haram, which We made for the people - equal are the resident therein and one from outside...”

Generally speaking, this indicates the importance of equality in Islam. Islam judges the true status of people based upon a single, unchanging criterion: the extent to which they sincerely obey Allah, the Exalted. This obedience is demonstrated by utilising the blessings they have been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other standards by which people often measure worth—such as gender, ethnicity, lineage, or social class—hold no value in the sight of Allah, the Exalted. To adopt such measures is to invite racism, arrogance, and disunity within society, all of which are condemned in Islam. True honour lies only in piety and sincerity of obedience. Chapter 49 Al Hujurat, verse 13:

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

It must also be remembered that intention is hidden from human beings. No one can truly know the inner state of another, nor can they judge who is superior in the sight of Allah, the Exalted, based on outward actions alone. For this reason, believers must refrain from making claims about the status of others—or even about themselves—as ultimate knowledge of intention,

speech, and action belongs solely to Allah, the Exalted. He alone will judge with perfect justice on the Day of Judgement. Chapter 53 An Najm, verse 32:

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

It was only after the Holy Prophet Ibrahim, peace be upon him, made immense sacrifices for the sake of Allah, the Exalted—such as challenging the falsehood of his misguided people, enduring their persecution with patience, and migrating away from them—that Allah, the Exalted, bestowed upon him His abundant blessings. Chapter 21 Al Anbiya, verse 72:

“And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.”

It is essential to recognise that just as no individual can achieve worldly success—such as becoming a doctor—without effort and sacrifice, likewise no one can attain peace of mind in both worlds without striving and enduring sacrifices for the sake of Allah, the Exalted. Sadly, many Muslims mistakenly assume that merely declaring their faith in Islam is sufficient to guarantee them peace and success in this life and the next. This misconception leads them to believe that no exertion or sacrifice is required to please Allah, the Exalted. In truth, Islam presents a clear and comprehensive philosophy: the good that one receives in both worlds is directly proportionate to the effort

they invest. If a Muslim fails to dedicate themselves to pleasing Allah, the Exalted—by utilising the blessings they have been 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—they should not expect abundant reward from Allah, the Exalted. Divine favour is not granted through empty claims, but through sincere striving, obedience, and sacrifice. Chapter 53 An Najm, verse 39:

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

Even the Holy Prophets, peace be upon them, were only granted right guidance after they strove with utmost sincerity to please Allah, the Exalted, by utilizing the blessings bestowed upon them in their proper manner. Their unwavering effort, patience, and sacrifice became the means through which divine guidance was perfected for them, raising them as exemplars for all of humanity. Chapter 21 Al Anbiya, verse 73:

“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.”

The first part of this verse highlights the profound importance of leading by example, for this is the very essence of true leadership. To lead by example means to learn and act upon the teachings of Islam in such a way that others

recognise its truthfulness through both word and deed. Only when this standard is upheld can believers effectively teach the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation—so that they embrace Islam upon clear evidence rather than blind imitation. This foundation ensures that they remain steadfast upon the teachings of Islam throughout their lives. It is deeply sad that many parents today display great eagerness in imparting worldly knowledge to their children—knowledge that may indeed lead to worldly success—yet they neglect their duty of providing them with sound religious education. Instead, they often delegate this responsibility entirely to others, despite the fact that it is their own obligation to instil the foundations of Islam within their children. 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 comprehension is insufficient. A young person must accept Islam upon evidence, not blind imitation, for otherwise they will gradually drift away from the faith, perceiving it as nothing more than a cultural identity that can be abandoned with time. By contrast, when one embraces Islam upon clear proofs, they come to understand that it is not a tradition but a comprehensive way of life—one that governs every situation and guides the proper use of every blessing bestowed by Allah, the Exalted. This outcome is only possible when elders within the family, particularly parents, take responsibility for teaching the clear evidences of Islam's truthfulness. And this, in turn, is only possible when those elders themselves lead by example—learning, internalising, and acting upon the teachings of Islam with sincerity and consistency. In this way, they become living proofs of the faith, guiding the next generation not merely through instruction, but through the undeniable testimony of their own lives.

Chapter 21 Al Anbiya, verse 73:

“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds...”

This involves correctly and sincerely utilising the blessings one has been granted in accordance with divine teachings. By doing so, a person attains a balanced state of mind and body, while also placing everything and everyone in their rightful place within their life. Such discipline ensures that they adequately prepare for their accountability on the Day of Judgement, when every blessing will be questioned and every action weighed with perfect justice. This manner of living not only protects them from confusion, disorder, and misplaced priorities in this world, but also guarantees that their choices remain aligned with divine guidance. In this way, they cultivate a life of harmony, where worldly responsibilities and spiritual duties are not in conflict but instead complement and strengthen one another. This balance produces clarity of purpose, stability in the face of trials, and gratitude during times of ease. Ultimately, such conduct leads to true peace of mind in both this world and the Hereafter. For they will have lived with the constant awareness that every blessing is a trust, every moment is an opportunity, and every action is a step either closer to or further from Allah, the Exalted. Those who live with this consciousness transform their entire existence into an act of worship, and in return, they are granted tranquillity in this life and eternal felicity in the next.

After mentioning the doing of good deeds, Allah, the Exalted, then mentioned the two central pillars on which all good deeds revolve around. Chapter 21 Al Anbiya, verse 73:

“...And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah...”

The proper fulfilment of obligatory prayer requires strict observance of all its essential conditions and etiquettes, foremost among them being the performance of each prayer within its appointed time. The Holy Quran repeatedly emphasizes the profound importance of these prayers, regarding them as the foremost practical expression of a believer's faith in Allah, the Exalted. Spread throughout the day, they serve as continual reminders of the Day of Judgement, cultivating within the believer a sense of readiness for ultimate accountability. Thus, the obligatory prayers stand not only as a central pillar of faith but also as the foundational structure upon which all virtuous actions are built. They guide the believer toward a life characterized by mindfulness of Allah, the Exalted, and preparation for the Hereafter. Indeed, every element of the prayer symbolically reflects aspects of that Great Day—for example, the act of standing upright during prayer represents the posture in which all humankind will one day stand before Allah, the Exalted, for 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?”

In a similar manner, when an individual performs the act of bowing during prayer, it serves as a powerful reminder of the countless people who will face

reproach on the Day of Judgement for having neglected to bow before Allah, the Exalted, during their worldly life. Chapter 77 Al Mursalat, verse 48:

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

This act underscores the admonition directed toward those who failed to submit wholeheartedly to the obedience of Allah, the Exalted, in every aspect of their lives. Moreover, when a believer enters into prostration during prayer, it evokes remembrance of the Day when all people will be commanded to prostrate before Allah, the Exalted. Those who neglected this act during their worldly existence—and thereby revealed their unwillingness to obey Him in all circumstances—will find themselves unable to prostrate on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

Finally, the act of kneeling during prayer stands as a solemn reminder of the posture that every individual will assume before Allah, the Exalted, on the Day of Judgement—a posture marked by reverent apprehension while awaiting the declaration of their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

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

An individual who performs their prayers with mindful reflection upon these reminders will establish them in their truest form. Such depth of contemplation ensures that their obedience to Allah, the Exalted, transcends the act of prayer itself, shaping their behaviour and guiding their actions during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

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

Such obedience requires that a person employ the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verse 73:

“...And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah...”

The obligatory charity constitutes only a small portion of one's overall wealth, and it is only required when a person possesses a fixed minimum amount. One of its central aims is to remind the believer that the wealth in their possession does not truly belong to them. If it were entirely theirs, they would be free to spend it however they wished. Rather, wealth is created and granted by none other than Allah, the Exalted, and therefore must be used in accordance with His pleasure. In reality, every blessing a person enjoys—whether wealth, health, knowledge, or status—is but a loan entrusted to them, which must ultimately be repaid to its rightful Owner, Allah, the Exalted. This repayment is not through returning the blessing itself, but by utilising it in ways that are pleasing to Him, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a believer fulfils this trust, their wealth becomes a means of purification, protection, and reward. The one who fails to grasp this truth, and instead behaves as though the blessings they have been granted belong solely to them, will inevitably misuse them. In particular, the one who withholds the obligatory charity, treating their wealth as if it were theirs alone, will face a penalty—just as one who fails to repay a worldly loan is held accountable. The severity of this accountability is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as a form of punishment. This stark imagery serves as a reminder that wealth is both a blessing and a test. When used correctly, it elevates a person spiritually, strengthens the bonds of community, and secures reward in the Hereafter. But when hoarded or misused, it becomes a source of regret, torment, and loss in both worlds. Thus, the believer must always remember that everything spent in the way of Allah, the Exalted, is not a loss but an investment—one that yields returns far greater than anything this world can offer. Chapter 3 Alee Imran, verse 180:

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

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

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

When one establishes the two central pillars on which all good actions revolve: the obligatory prayers and the obligatory charity, then they will

correctly obey and worship Allah, the Exalted, in every situation. Chapter 21 Al Anbiya, verse 73:

“...And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.”

Generally speaking, it is crucial to recognise that worshipping Allah, the Exalted, encompasses far more than the ritualistic acts of devotion, such as the obligatory prayers. True worship extends to obeying Him in every circumstance and in the use of every blessing He has bestowed, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not an abstract notion confined to the heart; it is a tangible reality that must be expressed through righteous deeds performed solely for the sake of Allah, the Exalted. Those who act with ulterior motives—seeking recognition, status, or worldly gain—will not be rewarded by Him. This admonition is emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, requires fulfilling the various dimensions of the Holy Quran. The first dimension is to recite it accurately and consistently, preserving its words with reverence. The second is to understand its teachings through reliable sources and qualified instructors. The third and most vital dimension is to apply its guidance with the sincere intention of pleasing Allah, the Exalted. A devoted believer places the teachings of the Holy Quran above personal desires that contradict it, recognising that divine wisdom surpasses human inclination. Cultivating one’s character in accordance with the Holy Quran reflects a true commitment to the Holy Quran. This was the very 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 referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential

aspect of honouring the Holy Quran, therefore, is to engage with it earnestly—reciting it with sincerity, striving to comprehend its meanings, and implementing its teachings without compromise. Selective adherence, where one accepts only what aligns with personal preference while neglecting what challenges desire, reflects a lack of authenticity towards the Holy Quran. Such an approach deprives a person of its profound wisdom and transformative power. By contrast, those who embrace it fully, with humility and sincerity, find in it a complete guide to peace, balance, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is essential to acknowledge that while the Holy Quran provides solutions for the difficulties of this world, its application must never be confined to this role alone. It is not to be treated as a mere tool to be recited in times of distress and then set aside once relief is found. Rather, the foremost purpose of the Holy Quran is to serve as a comprehensive guide, offering direction for a secure passage to the Hereafter. To disregard this fundamental objective and employ it solely for addressing temporary worldly troubles is a misuse of its divine wisdom and stands contrary to the principles of a genuine believer. Such conduct is akin to an individual who purchases a car furnished with numerous features yet lacking an engine—outwardly impressive, but ultimately incapable of fulfilling its true purpose. In the same way, engaging with the Holy Quran without sincere commitment to its guidance reveals a superficial relationship with it, one that fails to honour its status as the eternal word of Allah, the Exalted. True devotion requires that

the Holy Quran be approached with reverence, studied with sincerity, and implemented with consistency—so that it becomes not only a source of comfort in hardship but also a constant guide in ease, shaping every decision, every blessing, and every step of life. Only then does one demonstrate genuine commitment to it, and only then does it fulfil its role as a light in this world and a means of peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As the Holy Prophet Lut, peace be upon him, sincerely obeyed Allah, the Exalted, at all times, he was granted wisdom, good judgement and knowledge. Chapter 21 Al Anbiya, verse 74:

“And to Lot We gave judgement and knowledge...”

Good judgement is the ability to make the right decision in every circumstance—whether worldly or religious—so that one remains steadfast in obedience to Allah, the Exalted. Through this, one attains peace of mind, balance in both mental and physical states, and the correct placement of everything and everyone within their life. The term used for “judgement” also conveys the meaning of “wisdom.” Wisdom is the faculty that ensures knowledge—whether religious or worldly—is employed correctly, so that it benefits both the individual and society in this world and the next. For example, the one who possesses wisdom will use their scientific knowledge to produce beneficial outcomes, such as medicines that heal and preserve life. By contrast, the one who lacks wisdom will misuse the same knowledge, producing harmful things, such as weapons that spread destruction. Thus,

wisdom is not merely the possession of knowledge, but the ability to apply it in a manner pleasing to Allah, the Exalted. The knowledge mentioned in verse 74 refers to both religious knowledge and useful worldly knowledge—knowledge that enables one to obtain lawful provision and to assist others in both worldly and religious matters. Such knowledge is a blessing, but its true source lies in remaining firm upon obedience to Allah, the Exalted, and in utilising every blessing in accordance with the guidance of the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, good judgement and wisdom are not merely intellectual qualities but spiritual trusts. They are cultivated through obedience, safeguarded by sincerity, and perfected by aligning one's actions with divine guidance.

As a result of his obedience to Allah, the Exalted, the Holy Prophet Lut, peace be upon him, was protected and rescued from his people who adopted a way of life rooted solely on their lusts and desires. Chapter 21 Al Anbiya, verse 74:

“...and We saved him from the city that was committing impure deeds. Indeed, they were a people of evil, defiantly corrupt.”

When an individual allows themselves to become intoxicated by their worldly desires, they relinquish control over their actions, becoming instead driven solely to fulfil those desires without appreciating the ensuing negative consequences. This state mirrors that of a drug addict, whose compulsion dictates their actions, leading them to pursue drugs. As a result, they lose autonomy and commit harmful acts, such as stealing, often remaining

unaware of the destructive impact of their behaviour because their addiction has completely blinded them. This detrimental outcome can similarly arise concerning superficial worldly longings, such as the intense desire for wealth. When any desire grows sufficiently strong, it morphs into an addiction that seizes control of a person's behaviour and actions. Consequently, one must learn to control their desires and only satisfy the lawful ones in a balanced manner to avoid this outcome, which invariably leads only to wicked deeds and issues with both mental and physical health.

In the historical case of the people addressed by the Holy Prophet Lut, peace be upon him, their intense desire to satisfy their lust with the same gender became so intoxicating that they lost control over their conduct. As a consequence, they were unable to perceive their actions as evil; instead, they viewed them as good, much like an addict perceives their own destructive behaviour as acceptable. Chapter 21 Al Anbiya, verse 74:

“...and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.”

The community of the Holy Prophet Lut, peace be upon him, engaged in the fulfilment of their lusts with the same gender, an action that was entirely unprecedented in human history, as it fundamentally contravened the natural design upon which humanity was created. Had such behaviour been an inherent part of human nature, it would have been observable since the very beginning of mankind, much like the institution of marriage between men and women was established from the outset of human existence. Chapter 2 Al Baqarah, verse 35:

“And We said, “O Adam, dwell, you and your wife, in Paradise...””

Individuals who uncritically embrace behavioural patterns championed by societal constructs—such as those promoted through social media, fashion, and culture—will inevitably find themselves engaging in conduct that contradicts their inherent nature. They are led to the erroneous belief that genuine peace of mind can be found within these constructs, despite the reality that fundamentally altering one's nature only results in an unstable mental and physical condition. This very instability hinders the attainment of peace of mind. Every system within the human body is engineered to function in harmony. When these systems are pushed to extremes, the result is a state of mental and physical disorder. For example, the body's temperature must be meticulously regulated within a specific range; deviations that are too high or too low invariably lead to health complications. Similarly, consuming either excessive or insufficient food can cause health problems, and very high or low blood pressure levels can result in various ailments. The list of such examples is extensive. Consequently, attempting to modify the inherent nature of humanity will only induce both physical and mental health challenges, ultimately causing a person to lose control over their actions, which become driven by overwhelming desires. This explains why individuals who act in ways that contradict their created nature, such as fulfilling their lust with the same gender, frequently experience mental health difficulties, preventing them from achieving lasting peace of mind, even if they encounter fleeting moments of joy and amusement. One must not mistake happiness—a transient emotion that fluctuates with circumstances—for peace of mind, which is a stable state that endures within an individual at all times.

Moreover, individuals who act contrary to their true nature in this way will inevitably misuse the blessings granted to them and will struggle to properly adhere to the Islamic code of conduct, even while claiming to be Muslim. As a result, they will find themselves increasingly burdened by mental health issues stemming from an imbalance in their mental and physical well-being, as well as a misplacement of priorities regarding the people and things in their lives. Consequently, various aspects of their existence, including family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to inappropriate individuals and circumstances in their lives, such as their spouse. By eliminating these positive influences, they only worsen their mental health problems, which could lead to depression, substance abuse, and even suicidal ideation. This destructive pattern becomes particularly clear when observing those who continue to contradict the nature for which they were created.

For centuries, behaving in this manner was unanimously classified as a psychological disorder by professional psychologists. Many of them have since reversed their position, labelling it as normal behaviour even though they possess no evidence or scientific research to support this change. They adopted this stance solely due to societal pressure, fearing the loss of their jobs and academic positions if they did not normalize the behaviour. When one observes how most of society categorizes this behaviour as normal, they might assume that the actions of the majority are indeed correct, leading them to concur without any consideration or introspection. However, the reality is that the majority's viewpoint is not infallible. Historical evidence has consistently demonstrated instances where the prevailing opinion was later disproven by new information and understanding, such as the erroneous belief that the Earth was flat. As long as a change in majority opinion is based on evidence and research, it is considered progression. But because this

particular shift in majority opinion is not based on evidence or research, it only leads to social digression.

In addition, many people concur with this behaviour and even join their community simply because they are bombarded with images and videos which advocate their way of life, such as through social media. When one is flooded with such content, it convinces them that this type of behaviour is normal and acceptable, and they may even be tempted into joining their community, falsely believing genuine peace of mind lies there. Even in normal relationships, adults are often confused about their feelings, and this confusion is frequently exploited to convince people that their friendly feelings for someone of the same gender are, in fact, romantic feelings. As a result, people, especially those who are weak-minded, falsely believe this, even though there is no evidence to support this conclusion.

Furthermore, individuals possess an inherent awareness of the nature upon which they were created, leading them to understand how they ought to conduct themselves. Consequently, when confronted with the truth, they are unable to present any evidence or knowledge that substantiates their life choices. The sole justification they offer is that their life choices, which are at odds with their inherent nature, provide them with a sense of happiness. However, this rationale is misguided, as there are numerous extremely unhealthy and detrimental behaviours, such as the use of recreational drugs, that can also elicit feelings of pleasure; this does not imply that one should engage in such activities.

Moreover, since all individuals are inherently aware of their nature, those who deviate from it by indulging their desires with the same gender frequently seek affirmation from others, as they lack confidence and certainty regarding their life choices. This is a significant factor contributing to their eagerness to impose their views on the broader society, as they only feel secure when others concur with them. In contrast, individuals in society who do not deviate from the nature they were created on do not seek validation from others; instead, they pursue their life choices with a carefree disposition. Those who doubt their own behaviour will invariably seek validation from others, akin to an insecure student who continuously seeks approval from their teacher. Conversely, individuals who are confident in their behaviour and life choices do not require external validation, even if they stand alone in their actions, much like a self-assured student who does not seek constant affirmation from their teacher. This internal uncertainty, which manifests as a persistent need for validation from others, serves as sufficient evidence against their behaviour for those who possess common sense.

In addition, those who adopt this behaviour but also claim belief in a religion often persist on misinterpreting their religious teachings in order to justify their behaviour, even though every established religion on the Earth completely opposes their behaviour and classifies it as a major sin. Someone who is not blinded by their desires would not justify their behaviour to others by misinterpreting their religious teachings. Instead, they would remain loyal to their faith and behave according to the nature they were created on.

Moreover, when individuals lack certainty and confidence in their lifestyle decisions, particularly when they recognize that these choices conflict with their inherent nature, they frequently resort to abusive behaviour towards those who oppose their views. They do not engage in mature adult

conversations, as they lack any substantial evidence to back their beliefs. Instead, they launch personal attacks against others, including their families, beliefs, and way of life, reminiscent of the actions of the nation of the Holy Prophet Lut, peace be upon him. Chapter 7 Al A'raf, verse 81:

“But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure.”

After the Holy Prophet Lut, peace be upon him, failed to deter his people from the desires that had blinded them to the truth, he warned them that their behaviour was worthy of being fought against. Becoming intoxicated by one's desires invariably leads to numerous evil and shameful deeds and causes harm to innocent members of society. For example, a drug addict not only harms themselves but also inflicts damage upon many others within society, as their chosen lifestyle often drives them toward a life of crime to fuel their addiction. Similarly, a person intoxicated by the desire for wealth will commit evil acts to obtain it, such as theft and fraud. While those who fulfil their lust with the same gender may not always be committing a crime, when an individual becomes blinded by any desire, they are encouraged to act on all their worldly desires, some of which will inevitably be evil and cause harm to others. For example, in this age, the harm one can inflict is often manifested through aggressive and abusive behaviour towards those who simply exercise their right to express themselves by respectfully disagreeing with another's way of life. Such harm frequently takes the form of online abuse, where individuals are targeted not only personally but also through attacks directed at their family, friends, and even their career. Chapter 11 Hud, verse 80:

“He said, “If only I had against you some power or could take refuge in a strong support.””

Just as the Holy Prophet Lut, peace be upon him, refrained from blindly following the majority and prevailing opinions of his society, remaining steadfast in his obedience to Allah, the Exalted, and rightly employing the blessings granted to him in accordance with divine guidance, he thereby attained peace of mind in both worlds—achieving balance in his mental and physical state and placing all matters and relationships in their proper order. Chapter 21 Al Anbiya, verse 75:

“And We admitted him into Our mercy. Indeed, he was of the righteous.”

In the same manner, one must follow his noble example and abstain from conforming to majority trends or popular opinion when such conformity leads to the disobedience of Allah, the Exalted. Indeed, the conduct of the majority within society frequently departs from divine guidance. When a person witnesses most people neglecting the teachings of Islam, they may be inclined to assume that such behaviour is correct and, consequently, imitate it without careful thought or reflection. In reality, the majority opinion is not necessarily aligned with truth. History provides numerous examples in which commonly held beliefs were later disproven by new evidence and understanding—such as the once widespread but false notion that the Earth was flat. It is therefore imperative to refrain from behaving like unthinking followers who conform blindly to the dominant views of society, for such

conformity often results in 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 should make use of the intellect and reasoning bestowed upon them to assess each situation in light of knowledge and evidence, thereby enabling them to make sound and informed decisions, even when such decisions diverge from the dominant opinions of the majority. Indeed, Islam strongly condemns the blind imitation of others in matters of faith for this very reason, urging believers to seek knowledge and to act upon the teachings of Islam with comprehension and insight. Chapter 12 Yusuf, verse 108:

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

This was the attitude of the Holy Prophet Nuh, peace be upon him, who remained firm on the obedience of Allah, the Exalted, instead of blindly imitating the majority and popular opinion within his society which advocated for people to fulfill their worldly desires thereby disobeying Allah, the Exalted. Chapter 21 Al Anbiya, verse 76:

“And Noah, when he called before [that time], so We responded to him and saved him and his family from the great distress.”

And chapter 65 At Talaq, verse 2:

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

It is essential to acknowledge that divine assistance does not necessarily align with individual inclinations or personal desires. Rather, it manifests unfailingly in accordance with the boundless knowledge and perfect wisdom of Allah, the Exalted. His help is always granted at the most opportune moments and in the most advantageous forms for each person, even when the underlying wisdom remains hidden from immediate perception. Therefore, the duty of a person is to remain steadfast in obedience to Allah, the Exalted, at all times—by correctly utilising the blessings He has granted in the manner outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this steadfastness, a person secures a balanced state of mind and body, placing everything and everyone in their rightful place within their life. In this way, they adequately prepare for their accountability on the Day of Judgement, when every blessing will be questioned and every action weighed with perfect justice. Consequently, such conduct becomes a source of true peace of mind in both worlds. In this life, it grants clarity, stability, and harmony, while in the Hereafter, it secures eternal success and salvation. Thus, divine

assistance is not a matter of aligning reality with one's own will, but of aligning one's will with the eternal wisdom of Allah, the Exalted.

Chapter 21 Al Anbiya, verse 76:

“And Noah, when he called before [that time], so We responded to him and saved him and his family from the great distress.”

It is important to note that only those members from his family were saved who obeyed Allah, the Exalted, just like he did. In fact, his wife, who failed to follow in his footsteps by obeying Allah, the Exalted, faced the same fate as her 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.””

As Allah, the Exalted, is the supreme and perfectly just Judge, He assesses individuals based on their faith, intentions, words, and deeds, rather than on lineage, social connections, or ancestry. Those who presume that a noble family background or personal relationships can shield them from

accountability are effectively attributing prejudice and injustice to Allah, the Exalted—a notion that is entirely unfounded. 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.”

One must reject the erroneous belief that they can persist in opposing Allah, the Exalted, while relying on another to shield them from retribution on the Day of Judgement.

This misconception was held by previous nations, and regrettably, some individuals continue to adopt a similar notion, assuming that the Holy Prophet Muhammad, peace and blessings be upon him, will guarantee their protection from punishment on that Day. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is acknowledged in various Islamic sources, including the Hadith recorded in Sunan Ibn Majah, number 4308, it remains true that some individuals will inevitably face Hell. Even the thought of a brief moment in Hell is profoundly distressing, highlighting the necessity of abandoning such wishful thinking. Moreover, indulging in this mindset mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Such an attitude may result in exclusion from his intercession, and he may even bear 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 specifically addresses Muslims, as they are the community that recognizes the Holy Quran; those who have not accepted it cannot be held to abandon it. The consequences for a Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on the Day of Judgement are therefore clear.

Accordingly, it is essential to reject wishful thinking and instead nurture sincere hope in the mercy of Allah, the Exalted, by faithfully adhering to His commands and responsibly utilizing the blessings He has granted in accordance with Islamic guidance.

Unlike the Holy Prophet Nuh, peace be upon him, the majority of his people persisted on pursuing their desires thereby disobeying Allah, the Exalted, by misusing blessings He had granted them. Not only does the disobedience of Allah, the Exalted, lead to an unbalanced mental and physical state, cause one to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on Judgement Day, but disobeying Allah, the Exalted, also prevents one from fulfilling the rights of people. As a result, they will cause the spread of corruption and injustice in their society, just like the people of the Holy Prophet Nuh, peace be upon him, did. Chapter 21 Al Anbiya, verse 77:

“And We saved him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.”

Whereas, the Holy Prophets Dawud and Suleiman, peace be upon them, obeyed Allah, the Exalted, by correctly using the blessings they had been granted as outlined in divine teachings, and as a result, they obtained peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and they fulfilled the rights of people, thereby spreading justice and peace within their society. Chapter 21 Al Anbiya, verses 78-79:

“And David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement. And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge...”

It is important to recognize that, unlike other scriptures—whether religious or worldly—when Allah, the Exalted, recounts events of the past, He includes only those details necessary for deriving proper guidance that leads to peace of mind in both worlds. Information unrelated to this objective is intentionally omitted. For example, specific dates, locations, or personal names are often left unmentioned when they do not serve the intended lessons. This careful selection is a consistent feature of the Holy Quran and represents one of its miraculous qualities, as every word is purposeful and directed toward guidance, with no extraneous content included. This distinctive characteristic

ensures that the reader remains focused on the lessons of greatest importance, promoting the application of knowledge that strengthens obedience to Allah, the Exalted. In turn, this fosters peace of mind in both worlds by enabling a balanced mental and physical state and the correct ordering of all aspects and relationships in one's life. Consequently, in engaging with Islamic teachings, individuals should concentrate on examining and reflecting upon matters explicitly addressed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these are the issues that will be directly relevant on the Day of Judgement. Inquiry into other matters should be set aside, as it risks diverting attention from essential knowledge and action. This approach is supported by a Hadith recorded in Sahih Muslim, number 3257, which advises people to avoid posing trivial questions and instead prioritize refraining from prohibitions and fulfilling obligations. Sadly, many, including scholars, have become absorbed in debates over inconsequential matters that will not be addressed on the Day of Judgement. Such preoccupations have contributed to unnecessary divisions within the Muslim community, despite the clear guidance to uphold unity. In this context, Allah, the Exalted, mentioned a judgement made by the Holy Prophets Dawud and Suleiman, peace be upon them, by highlighting only the aspects essential for guidance and omitting irrelevant details, such as the exact details of the case. Elements excluded from the Quranic account are not intended for pursuit, as they do not contribute to the attainment of true guidance. Chapter 21 Al Anbiya, verses 78-79:

“And David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement. And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge...”

These verses highlight an important concept in Islam, namely independent reasoning. The Holy Prophets Dawud and Suleiman, peace be upon them both, differed in their judgement concerning a legal case, yet Allah, the Exalted, praised both of them. This demonstrates that sincere effort in seeking the truth, even when leading to different conclusions, is honoured by Allah, the Exalted. Another example is found in the lifetime of the Holy Prophet Muhammad, peace and blessings be upon him. In the tenth year after his migration to Medina, he dispatched Muaadh Ibn Jabal, may Allah be pleased with him, to govern a province of Yemen. As he was departing, the Holy Prophet Muhammad, peace and blessings be upon him, asked him how he would judge if a case was brought before him. Muaadh, may Allah be pleased with him, replied that he would judge according to the Holy Quran. The Holy Prophet Muhammad, peace and blessings be upon him, then asked what he would do if he did not find the ruling in the Holy Quran. Muaadh, may Allah be pleased with him, replied that he would judge according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The Prophet then asked what he would do if he did not find the ruling in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Muaadh, may Allah be pleased with him, finally replied that he would employ independent reasoning, ensuring that his judgement remained in harmony with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Upon hearing this, the Holy Prophet Muhammad, peace and blessings be upon him, praised Allah, the Exalted, for granting him a representative who pleased him. This incident is discussed by Imam Ibn Kathīr in *The Life of the Prophet*, Volume 4, Pages 140-141.

From this, scholars have understood that when a person masters the various sciences of Islam, they may reach the level of independent reasoning. This enables them to apply the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with professional, unbiased judgement in order to derive rulings within Islam.

Importantly, this process is not based on personal whims but on disciplined reasoning rooted in revelation. According to a Hadith found in Sahih Muslim, number 4487, when a qualified scholar makes an incorrect ruling through independent reasoning, they are still rewarded once for their sincere effort. If their ruling is correct, they are rewarded twice over. This demonstrates the mercy of Allah, the Exalted, and the high value placed on sincere striving for truth, even when human limitations lead to error. Thus, independent reasoning is both a responsibility and a blessing. It ensures that Islamic law remains dynamic, applicable, and relevant across times and places, while always remaining anchored in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 21 Al Anbiya, verse 79:

“...and to each [of them] We gave judgement and knowledge...”

Good judgement is defined as the capacity to make the correct decision in every circumstance, whether related to worldly affairs or religious duties, ensuring one remains steadfast in obedience to Allah, the Exalted. Through this disciplined approach, one achieves peace of mind, maintains balance in both their mental and physical states, and correctly prioritizes everything and everyone in their life. The term for "judgement" also carries the meaning of "wisdom." Wisdom is the essential faculty that guarantees knowledge—whether religious or worldly—is applied correctly, yielding benefits for both the individual and society in this world and the hereafter. For instance, an individual possessing wisdom will utilize their scientific knowledge to create beneficial outcomes, such as medicines that heal and preserve life.

Conversely, someone lacking wisdom will misuse the same knowledge, producing harmful things like weapons that spread destruction. Thus, wisdom is not merely the possession of knowledge; it is the ability to apply it in a manner that is pleasing to Allah, the Exalted. The knowledge referenced here encompasses both religious understanding and useful worldly knowledge—that which enables one to earn lawful provision and assist others in both worldly and religious matters. Such knowledge is a profound blessing, but its true source lies in remaining firm upon obedience to Allah, the Exalted, and in utilizing every blessing according to the guidance of the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, good judgement and wisdom are revealed to be not just intellectual qualities, but spiritual trusts. They are cultivated through obedience, safeguarded by sincerity, and perfected by aligning one's actions with divine guidance.

As all of creation, with the exception of humanity, has fully submitted to the obedience of Allah, the Exalted, it exists in a state of complete balance and harmony. Chapter 13 Ar Ra'd, verse 13:

“And the thunder glorify [Allah] with praise of Him - and the angels [as well] from fear of Him...”

This balance and harmony is evident to anyone who reflects upon the creation of the universe: the precise rising and setting of the Sun, the orderly phases of the moon, and the countless planets that remain firmly in their orbits. Such harmony is only achieved because all of creation submits fully to the command of Allah, the Exalted. By contrast, this harmony is not

observed among mankind, for many fail to submit to the obedience of Allah, the Exalted, unlike the rest of creation. Thus, if one desires to attain the same balance and harmony they witness in the universe within their own life, they must emulate creation itself by sincerely obeying Allah, the Exalted, at all times, just like the Holy Prophet Dawud, peace be upon him, did. Chapter 21 Al Anbiya, verse 79:

“...And We subjected the mountains to glorify along with David and [also] the birds. And We were doing [that].”

This requires correctly utilising the blessings they have been granted in the manner outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this obedience, a person secures a harmonious mental and physical condition, placing every aspect of their life in its rightful place, while adequately preparing for their accountability on the Day of Judgement. Consequently, such conduct leads to true tranquillity in both worlds: serenity and clarity in this life, and eternal peace and success in the Hereafter.

Chapter 21 Al Anbiya, verse 79:

“...And We subjected the mountains to glorify along with David and [also] the birds. And We were doing [that].”

Generally, as nothing in the universe occurs without the will of Allah, the Exalted—including the trials and challenges that one encounters—individuals must glorify Allah, the Exalted, by refraining from attributing negativity to Him. They should instead accept that everything He ordains is for the best, even when its wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

An essential aspect of glorifying Allah, the Exalted, and refraining from attributing anything negative to Him is the cultivation of a positive mindset. It is crucial for individuals to develop such a mindset, as it provides a valuable means of navigating challenges while maintaining obedience to Allah, the Exalted. This obedience entails employing the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When faced with hardships, individuals should recognize that the situation could have been far more difficult. If the difficulty is of a worldly nature, they should be grateful that it does not affect their faith. Rather than dwelling on the immediate sorrow accompanying the trial, they ought to focus on the ultimate reward promised to those who exhibit patience for the sake of Allah, the Exalted. In the event of the loss of certain blessings, one should reflect upon the multitude of blessings that remain. During every trial, it is beneficial to recall the guidance of the Holy Quran, which highlights the hidden wisdom within difficulties and tests that may not be immediately apparent. In this way, the current situation may be understood as more

favourable than what one initially desired, fostering resilience, gratitude, and trust in the divine plan. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, individuals should reflect upon these insights and others in order to cultivate a positive mindset, which is essential for properly glorifying Allah, the Exalted, by refraining from attributing anything negative to Him. It is important to remember that the cup is not half empty, but rather half full.

As Islam, the religion of all the Holy Prophets, peace be upon them, is a complete code of conduct it encompasses every situation a person faces, whether religious or worldly, such as seeking one's provision. Chapter 21 Al Anbiya, verse 80:

“And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle...”

Therefore, one must avoid the mistaken notion that Allah, the Exalted, concerns Himself solely with religious obligations, such as the performance of obligatory prayers. Allah, the Exalted, will hold individuals accountable for

every circumstance they encounter, whether worldly or religious. It is thus imperative to seek knowledge and act upon Islamic teachings to ensure that one responds correctly in all situations. By doing so, individuals attain a harmonious mental and physical state, correctly order all aspects and relationships within their lives, and adequately prepare for their responsibilities on the Day of Judgement. This approach fosters tranquillity in both worlds. One must also refrain from treating Islam as a garment to be donned or removed according to personal convenience. Those who adopt such an approach are, in reality, worshipping their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

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

Those who fail to act upon Islamic teachings in every situation will inevitably misuse the blessings granted to them. As a result, they will experience an unbalanced mental and physical state, misplace priorities and relationships in their lives, and inadequately prepare for their responsibilities on the Day of Judgement. This neglect will give rise to stress, difficulties, and hardships in both worlds, even if they enjoy certain worldly comforts.

Chapter 21 Al Anbiya, verse 80:

“And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle...”

Despite the Holy Prophet Dawud, peace be upon him, being a king, he still earned his provision through his own efforts. In fact, in a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands. This highlights the dignity of labour and the virtue of self-reliance.

It is therefore important for people not to confuse laziness with trusting in Allah, the Exalted. Sadly, some turn away from lawful occupations, rely on social benefits, and spend their time inhabiting the mosques while claiming that they are trusting in Allah, the Exalted, to provide for them. This is not genuine trust in Allah, the Exalted, but rather a form of idleness that contradicts the teachings of Islam. True trust in Allah, the Exalted, with respect to provision, is to utilise the means He has created—such as one's physical strength, skills, and opportunities—in order to earn lawful wealth according to the teachings of Islam, and then to place one's reliance upon Allah, the Exalted, to grant provision through these means. The purpose of trusting in Allah, the Exalted, is not to abandon the means He has created, for that would render them useless, and Allah, the Exalted, does not create anything in vain. Rather, the purpose of trust is to prevent a person from seeking wealth through doubtful or unlawful means, while firmly believing that their provision was decreed for them over fifty thousand years before the creation of the heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation of provision cannot be altered under any circumstances. A person's duty is to strive to obtain it through lawful means, as was the tradition of the Holy Prophets, peace be upon them. This has been indicated in the Hadith of Sahih Bukhari, number 2072. Thus, using the means provided by Allah, the Exalted, is itself an aspect of trusting in Him, for He created them for this very purpose. One should therefore not

be lazy while claiming trust in Allah, the Exalted, by relying on social benefits when they have the ability to earn lawful wealth through their own efforts and the means provided to them by Allah, the Exalted. Finally, understanding and acting upon this Hadith also encourages independence from relying on others, whether the government, relatives, or society at large. Instead, one should employ the means granted by Allah, the Exalted, in accordance with Islamic teachings, while fully believing that their allocated lawful provision will inevitably reach them. In this way, they demonstrate true reliance upon Allah, the Exalted, alone, and embody the noble tradition of the Holy Prophets, peace be upon them. Chapter 21 Al Anbiya, verse 80:

“And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle...”

As Allah, the Exalted, alone has provided all the worldly blessings people enjoy, either directly, such as natural resources, or indirectly, through inspiring the inventions, He deserves to be shown gratitude. Chapter 21 Al Anbiya, verse 80:

“...So will you then be grateful?”

An individual who provides for the needs of another, such as housing, is unquestionably deserving of gratitude. Likewise, since Allah, the Exalted, has granted every blessing in the universe to humanity, it is both just and

appropriate that people demonstrate their gratitude to Him. Gratitude of the inner intention requires performing actions solely to seek the pleasure of Allah, the Exalted. Those whose deeds are motivated by external factors will not earn reward from Him, as cautioned in a Hadith recorded in Jami' At-Tirmidhi, number 3154. A clear sign of sincere intention is that the individual neither expects nor seeks recognition or recompense from others. Gratitude expressed through the tongue involves speaking only what is beneficial or choosing to remain silent. Gratitude manifested through actions entails employing the blessings one has received 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. This comprehensive practice of thankfulness leads to an increase in blessings and ultimately results in peace of mind in both this life and the hereafter. Chapter 14 Ibrahim, verse 7:

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

In ordinary circumstances, when an individual possesses an object, they are generally entitled to use it at their discretion. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the cosmos, including human beings, it logically follows that He alone holds the authority to determine what transpires within the universe. It is therefore just and proper for a person to obey Allah, the Exalted, as He is the ultimate proprietor of the entire universe, including the individual themselves.

By analogy, when a person loans a possession to another, it is expected that the borrower will use the item according to the owner's instructions. Similarly,

Allah, the Exalted, grants every blessing a person holds not as a permanent gift, but as a loan. Just as any worldly loan requires repayment, this divine loan must be repaid through utilizing the blessings in ways that are pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are bestowed as a true gift, allowing people to enjoy them freely according to their wishes. 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.""

One must, therefore, exercise caution not to confuse the blessings granted in this world, which are entrusted as a loan, with the eternal gifts that await in Paradise. Chapter 21 Al Anbiya, verse 80:

"...So will you then be grateful?"

In order to support his claim to Prophethood, the Holy Prophet Sulieman, peace be upon him, was granted many miracles. Chapter 21 Al Anbiya, verses 81-82:

"And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of

all things, Knowing. And of the devils were those who dived for him and did work other than that. And We were of them a guardian.”

As indicated in a Hadith found in Sahih Bukhari, number 4981, each of the Holy Prophets, peace be upon them, was granted miracles that supported their mission. Yet the Holy Prophet Muhammad, peace and blessings be upon him, was uniquely granted the Holy Quran as his timeless and enduring miracle. The miracles bestowed upon the other Holy Prophets, peace be upon them, by Allah, the Exalted, were confined to specific times and places, serving primarily to reinforce their message rather than to constitute its central focus. Because such miraculous occurrences were bound by time and circumstance, they directly impacted only those who witnessed them. For others, they remained accounts of the past—stories that, while inspiring, did not carry the same immediate force to evoke belief or strengthen obedience to Allah, the Exalted, among those who had not observed them firsthand. Their effect, therefore, was limited and temporary. In contrast, the Holy Quran—and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—stands as an everlasting and living miracle. It is accessible to all people, in every age and place, and continues to illuminate hearts, guide minds, and transform societies. Its miraculous nature is not limited to a single moment in history but endures as a perpetual proof of prophethood, surpassing every temporary miracle granted to the other Holy Prophets, peace be upon them. The Holy Quran is miraculous in its eloquence, its preservation from alteration, its unmatched depth of guidance, and its ability to address the needs of humanity across all times and circumstances. It speaks to the scholar and the layperson alike, offering wisdom, law, comfort, and inspiration. Unlike fleeting miracles, it remains ever-present, inviting reflection, study, and obedience. Thus, the Holy Quran is not only a miracle of the past but a living sign of mercy and wisdom of Allah, the Exalted, guiding humanity towards peace of mind in both worlds until the end of time, through obtaining a balanced mental and

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

Allah, the Exalted, continues discussing the Holy Prophets, peace be upon them, who remained firm on His obedience, despite the difficulties they faced and how as a result, they were granted divine aid, relief and peace of mind in both worlds. Chapter 21 Al Anbiya, verse 83:

“And Job, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.””

This indicates that supplicating for relief from one’s difficulties does not contradict the concept of patience. True patience is not defined by silent endurance alone, but by avoiding complaint through one’s words and actions, while remaining steadfast in obedience to Allah, the Exalted. It requires that one correctly utilise the blessings they have been granted in accordance with Islamic teachings, and continues to fulfil their duties regardless of the hardship they face. At the same time, they must accept with contentment that whatever Allah, the Exalted, decrees for them—whether immediate relief from their trial or its continuation—is ultimately what is best, even if the wisdom behind His choice remains hidden from their perception. Chapter 2 Al Baqarah, verse 216:

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

And chapter 21 Al Anbiya, verse 83:

“...and you are the Most Merciful of the merciful.”

In this way, supplication becomes an act of devotion, not a contradiction of patience, for it reflects reliance upon Allah, the Exalted, while acknowledging His perfect wisdom and boundless mercy. Such an attitude transforms hardship into a means of drawing nearer to Allah, the Exalted. The believer's heart remains tranquil whether their difficulty is lifted or prolonged, for they know that every decree carries hidden benefits, whether purification of sins, elevation of rank, or the cultivation of humility and gratitude. Thus, patience and supplication are not opposites but companions, guiding the believer to peace in this world by inspiring the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, which in turn 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 21 Al Anbiya, verse 84:

“So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers.”

By mentioning worshippers indicates that a muslim must support their verbal declaration of faith in Allah, the Exalted, with good actions in order to receive His divine aid, mercy and peace of mind in both worlds. In fact, the one who fails to do this may well leave this world without their faith. It is vital to understand that faith is like a delicate plant which must be nourished with acts of obedience in order to flourish and endure. Just as a plant deprived of sunlight, water, and care withers and dies, so too may the faith of a person wither and die if it is not sustained through consistent righteous deeds. Faith is not a static possession but a living reality that requires constant attention. Every act of obedience strengthens its roots, every remembrance of Allah, the Exalted, allows it to grow, and every sin neglected in repentance weakens it. If neglected altogether, the light of faith may be extinguished, and this is indeed the greatest loss a person can suffer—for worldly losses may be restored, but the loss of faith deprives one of success in both this world and the Hereafter. Therefore, the believer must treat their faith as their most precious trust, nurturing it daily with good actions, so that it remains vibrant and strong until they meet Allah, the Exalted. Chapter 21 Al Anbiya, verse 84:

“...and a reminder for the worshippers.”

Generally, it is essential to recognize that the worship of Allah, the Exalted, encompasses far more than ritual acts of devotion, such as the obligatory prayers. True worship, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him, extends to obeying Him in all circumstances and in the use of every blessing He has

bestowed. Obedience is not a mere abstract notion of the heart; it manifests concretely through righteous actions performed solely for the sake of Allah, the Exalted. Those who act with ulterior motives—seeking recognition, status, or worldly gain—will not receive reward from Him, as emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, further entails fulfilling the various dimensions of engagement with the Holy Quran. The first dimension is its accurate and consistent recitation, preserving its words with reverence. The second is understanding its teachings through reliable sources and qualified instructors. The third, and most vital, dimension is the application of its guidance with sincere intent to please Allah, the Exalted. A devoted believer prioritizes the teachings of the Holy Quran over personal desires that contradict it, acknowledging that divine wisdom surpasses human inclination. Cultivating one's character in accordance with the Holy Quran demonstrates genuine commitment to it. This was exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the Holy Quran, as noted in a Hadith from Sunan Abu Dawud, number 1342. Honouring the Holy Quran, therefore, requires earnest engagement: reciting it with sincerity, striving to comprehend its meanings, and implementing its guidance without compromise. Selective adherence—accepting only what aligns with personal preference while neglecting what challenges desire—reflects inauthenticity toward the Holy Quran and deprives the individual of its profound wisdom and transformative potential. Conversely, those who embrace it fully, with humility and sincerity, discover in it a complete guide to peace, balance, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is essential to recognize that while the Holy Quran provides guidance for the challenges of this world, its purpose must not be limited to this function alone. It is not intended to be treated as a tool to be recited only in times of distress and set aside once relief is attained. Rather, the primary aim of the Holy Quran is to serve as a comprehensive guide, directing humanity towards peace of mind in both worlds. To neglect this fundamental objective and use it solely for addressing temporary worldly difficulties constitutes a misuse of its divine wisdom and contradicts the principles of a true believer. Such behaviour is analogous to purchasing a car with numerous features but no engine—outwardly impressive, yet ultimately incapable of fulfilling its intended purpose. Similarly, engaging with the Holy Quran without sincere commitment to its guidance reflects a superficial relationship, failing to honour its status as the eternal word of Allah, the Exalted. True devotion requires that the Holy Quran be approached with reverence, studied with sincerity, and implemented consistently—so that it serves not only as a source of comfort in hardship but also as a continual guide in times of ease, shaping every decision, every blessing, and every step of life. Only through such dedication does one demonstrate genuine commitment, allowing the Holy Quran to fulfil its role as a light in this world and a means of salvation in the Hereafter.

Allah, the Exalted, again highlights the importance of patience by attributing it to the Holy Prophets, peace be upon them, as it is a fundamental pillar of faith. Chapter 21 Al Anbiya, verse 85:

“And Ishmael and Idrees and Dhul-Kifl; all were of the patient.”

Patience is the quality by which an individual refrains from complaining, either through words or actions, during times of difficulty, while maintaining sincere obedience to Allah, the Exalted, throughout the ordeal. This obedience entails utilizing the blessings granted by Allah in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of patience lies in learning and acting upon Islamic knowledge. The more a person acquires and applies this knowledge, the deeper their understanding that everything Allah, the Exalted, ordains is ultimately best for all involved, even if the wisdom behind certain hardships is not immediately apparent. Many difficulties contain hidden lessons and benefits, as exemplified in the story of the Holy Prophet Yusuf, peace be upon him. As a child, he was separated from his parents by his brothers, abandoned in a dark well, sold into slavery, and wrongfully imprisoned. Yet each of these trials imparted lessons and experiences that later enabled him to save the population of Egypt from a severe famine. Had he not endured these hardships with patience, he would not have been positioned to preserve the lives of millions. 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.”

Belief in the hidden wisdom behind life's events, and the consequent maintenance of obedience to Allah, the Exalted, constitutes an essential aspect of faith. It is easy to believe in Allah, the Exalted, and offer praise during times of ease; the true measure of faith, however, is revealed when one faces adversity yet continues to obey and glorify Him.

Studying Islamic teachings also enables individuals to contextualize their hardships by comparing them with those endured by others, including individuals more beloved to Allah, the Exalted, who faced far greater trials. Such reflection diminishes the perceived severity of one's own difficulties, thereby supporting the cultivation of patience. Observing others within one's own time who experience more significant challenges can have a similar effect.

Moreover, Islamic teachings provide insight into the concept of destiny, demonstrating that every event in a person's life, especially those not directly connected to a person's actions—whether a period of ease or a time of hardship—is ultimately inevitable. Complaining about circumstances that are unavoidable brings no benefit. Instead, patience in the face of predestined difficulties allows a person to attain the abundant rewards that Allah, the Exalted, has promised to those who endure with steadfastness. Chapter 39 Az Zumar, verse 10:

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

And chapter 21 Al Anbiya, verses 85-86:

“And Ishmael and Idrees and Dhul-Kifl; all were of the patient. And We admitted them into Our mercy. Indeed, they were of the righteous.”

A person, therefore, faces a choice when encountering an inescapable event: to confront it with patience and secure immeasurable reward, or to respond with impatience and forfeit the reward they might have earned. In either case, the event itself is unavoidable; thus, it is only reasonable to approach it in a manner that brings benefit in both this world and the Hereafter. Chapter 57 Al Hadid, verses 22-23:

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

Studying Islamic teachings also helps one recognize that the things they desire in this world are not necessarily what is best for them. Chapter 2 Al Baqarah, verse 216:

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

Every individual can observe examples within their own life that illustrate this truth. Many desires that a person believes to be beneficial ultimately become sources of stress, while circumstances initially perceived as harmful may turn out to bring unexpected goodness. Those who grasp this reality are less likely to respond with impatience when confronted with situations contrary to their desires, recognizing that enduring such circumstances is ultimately best for them, even if the wisdom behind it is not immediately evident.

Just as gold is purified through heat, so too is mental resilience strengthened through trials. Individuals accustomed to an easy life may experience breakdowns when confronted with even ordinary challenges, such as marital difficulties. Through tests and trials, Allah, the Exalted, fortifies the mental state of a believer, enabling them to face future hardships with greater ease.

Islam teaches that patience is required in all situations, including times of ease. During periods of comfort and abundance, a person must exercise patience to avoid misusing the blessings granted to them, such as good health or an increase in income.

Many additional wisdoms behind life's difficulties are discussed within Islamic teachings. Therefore, it is vital for believers to study, learn, and act upon these teachings, cultivating patience in every circumstance in order to attain immeasurable reward in both worlds. A person should endure trials with the understanding that, like a wise patient following a physician's advice, even bitter medicine or a strict regimen ultimately serves their best interest.

Patience does not imply inactivity. Rather, an essential aspect of patience is addressing a situation and seeking to resolve it in accordance with Islamic guidance. For instance, a wife experiencing abuse from her husband should take measures to protect herself and her children, such as separating from him. Acting in this manner is fully compatible with patience, whereas passivity does not reflect true patience or adherence to Islam. Similarly, expressing emotions, such as crying, does not contradict patience. The Holy Prophet Yaqoob, peace be upon him, wept so profoundly over his grief that he became blind, yet he was never reproached by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

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

There are numerous instances in which the Holy Prophet Muhammad, peace and blessings be upon him, wept in response to sorrowful events, such as the death of his son, Ibrahim, may Allah be pleased with him, as recorded in a Hadith found in Sunan Abu Dawud, number 3126. Expressing disobedience to Allah, the Exalted, through speech or actions contradicts patience; however, natural human responses, such as crying and feeling grief, are entirely permissible and consistent with human nature.

It is also essential to understand that patience must be exercised from the very onset of a difficulty until the end of one’s life. This principle is emphasized in a Hadith recorded in Sahih Bukhari, number 1302. Exhibiting

patience only after some time has passed does not constitute true patience, but rather reflects the natural acceptance that occurs over time. One must maintain patience from the beginning of a trial by controlling their words and actions, avoiding any display of impatience, and sustaining this steadfastness until departing from this world. Failing to do so risks forfeiting the reward that comes with enduring trials with patience.

Ultimately, the one who remains patient in every situation thereby remaining firm on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 86:

“And We admitted them into Our mercy. Indeed, they were of the righteous.”

Another case of patience during a difficulty is then mentioned in the next verse. Chapter 21 Al Anbiya, verse 87:

“And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, “There is no deity except You; glorified are You. Indeed, I have been of the wrongdoers.””

It is commonly believed that after Allah, the Exalted, informed him that his nation would be punished for their persistent disobedience, the Holy Prophet Yunus, peace be upon him, resolved to migrate away from them, as a nation would not be punished until their Holy Prophet, peace be upon them, migrated from them. This was a practice observed among the Holy Prophets, peace be upon them, when their people rejected the truth. However, in his case, he departed without the prior permission of Allah, the Exalted. Although this was not a sin, it was nevertheless contrary to the lofty protocol and the exalted station of Prophethood, which requires absolute adherence to divine instruction. As a result, he was confined within the belly of a great whale for a period of time. This was not a punishment in the sense of retribution, but rather a divine correction and a means of elevating his rank, reminding him—and by extension, all people—of the necessity of complete submission to the command of Allah, the Exalted. His confinement became a profound lesson in patience, humility, and reliance upon Allah, the Exalted, and his supplication during that trial was later praised in the Holy Quran as a model for all who face hardship. Chapter 21 Al Anbiya, verse 87:

"...And he called out within the darknesses, "There is no deity except You; glorified are You. Indeed, I have been of the wrongdoers."

Despite not committing a sign, the Holy Prophet Yunus, peace be upon him, took responsibility for his mistake and repented to Allah, the Exalted. Generally speaking, one must avoid adopting the destructive attitude of refusing to take responsibility for one's actions and instead shifting the blame onto others. The one who fails to acknowledge their own shortcomings will never improve their character; rather, they will persist in misusing the blessings they have been granted. As a consequence, such a person will

inevitably fall into a state of mental and physical imbalance. They will misplace priorities, misuse relationships, and fail to prepare adequately for their accountability on the Day of Judgement. This negligence will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may temporarily enjoy. Furthermore, neglecting responsibility prevents one from fulfilling the rights of others. This failure not only harms individuals but also misguides those around them, contributing to the spread of corruption and injustice within society. Such behaviour erodes trust, weakens communities, and contradicts the very essence of Islamic ethics, which emphasises justice, accountability, and sincerity. Blaming others for one's own bad actions will never be accepted by Allah, the Exalted, in this world or in the Hereafter. In fact, as indicated in the Holy Quran, Allah, the Exalted, will not even accept the attempts of people to shift the blame of their sins onto the Devil, despite his relentless efforts to misguide them. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own sins, no individual can transfer the consequences of their actions onto him, for the Devil lacked the power to compel anyone toward misguidance. He merely invited people to stray, and those who willingly accepted his invitation bear full responsibility for their choices. Each soul will be judged solely for its own deeds, and on the Day of Judgement, no excuse or deflection will avail them. Therefore, the path to true success lies in personal accountability, humility, and a sincere commitment to reform one's actions. By assuming responsibility for their

deeds, one not only safeguards their own faith but also strengthens the moral integrity and harmony of the wider community.

Chapter 21 Al Anbiya, verse 87:

"...And he called out within the darkneses, "There is no deity except You; glorified are You. Indeed, I have been of the wrongdoers.""

In addition, despite the Holy Prophet Yunus, peace be upon him, not committing a sin, he glorified Allah, the Exalted, by not attributing anything negative to Him, such as being constricted in the stomach of the whale.

A fundamental element of glorifying Allah, the Exalted, is to never attribute anything negative to Him. Achieving this involves deliberately cultivating a positive frame of mind. This mindset is crucial because it acts as a powerful resource for navigating life's difficulties while remaining steadfast in obedience to Allah, the Exalted. Obedience means using the blessings He has bestowed in ways that are acceptable to Him, as detailed in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When facing adversity, people should immediately remind themselves that the situation could have been much worse. If the hardship is purely worldly, they should be grateful that their faith—their most invaluable asset—remains intact. Rather than dwelling on immediate pain, they should focus on the eventual reward awaiting those who patiently endure for the sake of Allah, the Exalted. When a blessing is removed, one

should consciously reflect on the countless other blessings that they still enjoy. In every trial, the guidance of the Holy Quran must be recalled, which assures believers that difficulties conceal hidden wisdoms and benefits that may not be immediately obvious. What appears unfavourable might actually be more advantageous than what was initially desired. Chapter 2 Al Baqarah, verse 216:

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

Therefore, adopting a positive mindset transcends simple optimism; it is an act of sincere faith—a way of glorifying Allah, the Exalted, by trusting His wisdom, acknowledging His mercy, and submitting entirely to His decree. This approach allows the devoted individual to transform every hardship into a chance for personal growth, profound gratitude, and peace of mind in both worlds, achieved by maintaining a balanced mental and physical state and correctly organizing all aspects of life.

In conclusion, one must reflect deeply on these realities to cultivate a positive mindset. Such a disposition is not merely a worldly tool, but an essential aspect of correctly glorifying Allah, the Exalted, by refusing to attribute anything negative to Him and by recognizing His wisdom in every decree. The believer must train their heart to perceive blessings even amidst trials, to see hidden wisdoms within difficulties, and to remain grateful in all circumstances. They must realize that the cup is not half empty; it is filled precisely with what Allah, the Exalted, has decreed for their benefit in this world and the next. Adopting this perspective leads to a life of tranquillity,

gratitude, and unwavering trust in Allah, the Exalted, transforming every moment—whether of ease or hardship—into an opportunity for obedience. This is done by remaining firm on obeying Allah, the Exalted, through correctly utilizing the blessings granted, just as the Holy Prophet Yunus, peace be upon him, did. This comprehensive approach ensures that individuals achieve a balanced mental and physical state, appropriately organize all aspects and relationships in their lives, and adequately prepare for their accountability on the Day of Judgement. Consequently, such conduct fosters peace of mind in both this world and the Hereafter. Chapter 21 Al Anbiya, verse 88:

“So We responded to him and saved him from the distress and sadness. And thus do We save the believers.”

This specific form of divine assistance has been promised to true believers, not merely to those identified as Muslims. Muslims, in this context, are those who lack a deep understanding of Islamic knowledge and have accepted Islam primarily through familial association, such as by following the faith of their parents. 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...”

Due to their lack of Islamic knowledge, such individuals possess weak faith. This weakness leads them to frequently disobey Allah, the Exalted, by misusing the blessings they have been granted—particularly when their personal desires conflict with Islamic teachings—even if they perform the basic obligatory duties. In contrast, the true believer embraces Islam through knowledge acquired from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, thereby attaining strong and steadfast faith. Chapter 49 Al Hujurat, verse 15:

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

Due to their strong faith, such individuals remain steadfast in their obedience to Allah, the Exalted, both in times of difficulty—by showing patience—and in times of ease—by expressing gratitude. Gratitude in one’s intentions is reflected through acting solely to please Allah, the Exalted. Gratitude in speech is demonstrated by speaking positively or choosing silence when appropriate. Gratitude in action is manifested by using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through this comprehensive gratitude, a person is blessed with further bounties, inner tranquillity, and lasting success in both this world and the Hereafter, as they attain a balanced mental and physical state and rightly order all aspects of their life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, patience entails abstaining from complaints in both speech and action while remaining steadfast in obedience to Allah, the Exalted. It is rooted in the conviction that whatever He decrees is ultimately for one's best, even when its wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Therefore, those who act righteously in all situations will receive the steadfast support and mercy of Allah, the Exalted. As a result, they will attain tranquillity in both worlds by achieving a harmonious mental and physical state and by rightly placing everything and everyone within their lives. This principle is affirmed in a Hadith found in Sahih Muslim, number 7500. Chapter 21 Al Anbiya, verse 88:

“So We responded to him and saved him from the distress and sadness. And thus do We save the believers.”

Allah, the Exalted, then mentions the case of the Holy Prophet Zakariya, peace be upon him, who supplicated for a Holy Prophet, peace be upon

them, who could inherit Prophethood from him so that his people could remain rightly guided after his death. Chapter 21 Al Anbiya, verse 89:

“And Zechariah, when he called to his Lord, “My Lord, do not leave me alone...”

It is evident from the Holy Quran that the supplication of the Holy Prophet Zakariya, peace be upon him, was not for an ordinary child. Rather, his heartfelt prayer was for a Holy Prophet, peace be upon him, who would continue his mission, uphold divine guidance, and preserve the purity of faith among his people. Thus, his request was not for a worldly possession or personal comfort, but for a sacred blessing from Allah, the Exalted. This supplication reflects the lofty aspirations of the Holy Prophets, peace be upon them, whose concerns were never limited to worldly gain but were always directed toward the preservation of truth and the guidance of humanity. The granting of Holy Prophet Yahya, peace be upon him, as a righteous son and Holy Prophet, was therefore both an answer to the supplication of the Holy Prophet Zakariya, peace be upon him, and a sign of the mercy of Allah, the Exalted, demonstrating that sincere supplication coupled with obedience, when rooted in noble intentions, is honoured in the most perfect manner. Chapter 19 Maryam, verses 4-6:

“He said, “My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir. Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].””

The inheritance referred to in this supplication pertains to the religious mission, not to worldly possessions. The Holy Prophets, peace be upon them, did not leave behind material wealth as inheritance; rather, they left behind knowledge, as confirmed in a Hadith found in Sunan Ibn Majah, number 223. Their true legacy was the preservation and transmission of divine guidance, which continues to nourish the hearts and minds of believers until the end of time.

This supplication also teaches people to purify and correct their intentions. The things they desire should be connected to the Hereafter rather than being limited to worldly gains. For example, a married couple should desire a child not merely for worldly comfort or social standing, but with the noble aim of increasing the number of obedient servants of Allah, the Exalted, upon the Earth. Such a lofty goal can only be realised when children are raised according to the teachings of Islam, which in turn requires parents themselves to learn, embody, and act upon Islamic knowledge so that they may serve as practical role models for their children.

Moreover, a person who desires religious blessings does so solely to please Allah, the Exalted. Their intention is not self-interest but divine pleasure. If Allah, the Exalted, chooses not to grant that blessing—such as withholding the gift of a child—they should accept His decree with patience and contentment, for this is what pleases Allah, the Exalted. This has been indicated in verse 89, whereby the Holy Prophet Zakariya, peace be upon him, acknowledged that as Allah, the Exalted, is the best of inheritors, He knows best when something, such as Prophethood amongst the children of

Israel, will end on Earth and return to Him. In this way, one demonstrates true submission, recognising that every divine decision carries wisdom, whether apparent or concealed, and that ultimate success lies in aligning one's desires with the will of Allah, the Exalted. Chapter 19 Maryam, verse 6:

"Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

In addition, even though it is commonly believed that the Holy Prophet Zakariya, peace be upon him, supplicated for a son who would continue the chain of Prophethood, it is also possible—when carefully studying this event—that his request was not necessarily for a biological son. Rather, he may have been asking Allah, the Exalted, to grant a child who would inherit Prophethood from him, even if that child was born to another within the community. This interpretation is supported by his own acknowledgement that both he and his wife had reached old age and that she was barren, which would naturally make the prospect of biological offspring appear impossible. Chapter 19 Maryam, verses 4-5:

"He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife has been barren..."

This interpretation is further supported by his astonished reaction when he was informed that he and his barren wife would indeed give birth to a son. If his supplication had been specifically for a biological child, then such surprise would not have been expected, for he, more than most, knew and understood the infinite power of Allah, the Exalted. His amazement, therefore, suggests that his original request may not have been for a son of his own, but rather for a successor who would inherit the mission of Prophethood, regardless of whether that child was born to him or to another within the community.

This moment of surprise highlights the depth of the mercy of Allah, the Exalted, for He not only granted the Holy Prophet Zakariya, peace be upon him, a successor to continue the mission of guidance, but did so in the most extraordinary manner—by blessing him and his barren wife with a righteous son, Holy Prophet Yahya, peace be upon him. Thus, the divine response exceeded his expectation, demonstrating that Allah, the Exalted, grants in ways that surpass human imagination, and that His wisdom encompasses both the preservation of faith and the fulfilment of sincere supplication. Chapter 19 Maryam, verses 7-8:

"[He was told], 'O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name.' He said, 'My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?'"

And chapter 21 Al Anbiya, verse 90:

“So We responded to him, and We gave to him John, and amended for him his wife...”

Therefore, this further reinforces the earlier point that one should refrain from using this event as an excuse to supplicate for worldly matters, such as requesting a child.

Allah, the Exalted, makes it clear that He responded to the supplication of the Holy Prophet Zakariya because of his obedience and the obedience of his family, peace be upon them. Chapter 21 Al Anbiya, 90:

“...Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

Therefore, the one who desires Allah, the Exalted, to respond to them with mercy and blessings in both worlds so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, must practically obey Allah, the Exalted, just like the family of the Holy Prophet Zakariya, peace be upon them, did. This obedience involves correctly using

the blessings one has been granted as outlined in divine teachings. Chapter 21 Al Anbiya, verse 90:

“...Indeed, they used to hasten to good deeds...”

The hastening mentioned indicates that this obedience must be prioritized over one's desires and the desires of others, such as social media, fashion and culture. For example, when one has the opportunity to use a blessing they have been granted according to their desires, even if its lawful, or according to the pleasure of Allah, the Exalted, they should choose the latter. In addition, a major cause of weakening one's resolve in hastening to do good deeds is adopting false hopes for a long life and it must therefore be avoided. Having false hopes for a long life is an extremely blameworthy characteristic, for it is among the chief causes that lead a person to prioritise amassing the material world over preparing for the Hereafter. A person need only examine their average twenty-four hours and reflect on how much time is dedicated to worldly pursuits compared to how much is devoted to the Hereafter in order to realise this truth. Indeed, false hope for a long life is one of the strongest weapons the Devil employs to misguide people. When an individual convinces themselves that they will live long, they delay preparing for the Hereafter, falsely believing that they can do so in the near future. Yet in most cases, this “near future” never arrives, and the person departs from this world without having adequately prepared for their eternal abode.

Moreover, false hope for a long life causes one to delay sincere repentance and the reformation of character, as they imagine that ample time remains for such matters. It encourages hoarding of worldly possessions, such as

wealth, under the illusion that these will be needed throughout their extended life on Earth. The Devil frightens people into believing that unless they accumulate wealth for their old age, they will be left helpless when they can no longer work. They forget that the same Lord who provided for them in their youth will continue to provide for them in their old age. In fact, the provision of every created being 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. How strange it is that a person may dedicate forty years of their life saving for a retirement that rarely lasts more than twenty years, yet fails to prepare in the same way for the eternal Hereafter.

Islam does not teach people to neglect worldly preparation altogether. There is no harm in saving for the near future, provided that the Hereafter remains the ultimate priority. Yet, despite acknowledging with their tongues that death may come at any moment, many behave as though they will live forever. Indeed, even if they were promised eternal life on Earth, they would not be able to strive harder in accumulating worldly possessions, for the cycle of day and night itself imposes limits on human effort. How many have passed away earlier than expected, and how many truly take heed from their passing?

In reality, one of the greatest pains a person will experience at the time of death, and at every stage of the Hereafter, is the regret of having delayed preparation for their eternal life. At that moment, wealth, status, and worldly comforts will be of no avail; only sincere faith, righteous deeds, and repentance will remain as provisions for the journey ahead. 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 dedicated more time, effort, and wealth to a house in which they would only reside for a short while, while neglecting the house they were destined to live in for a very long time. This is the perfect example of those who give priority to the fleeting comforts of the temporal world over the everlasting abode of the Hereafter.

Indeed, people are instructed to work for both this world and the Hereafter, for balance is part of wisdom. Yet they must always remember that death does not come at a time, situation, or age known to them. It is certain to come, but its moment is hidden. Therefore, preparing for death and what follows it must take precedence over preparing for a future in this world which is uncertain and may never arrive.

The wise person is the one who invests in what is eternal, while still fulfilling their responsibilities in the temporary. The fool is the one who exhausts themselves for what will soon perish, while neglecting the everlasting life to come. Chapter 21 Al Anbiya, verse 90:

“...Indeed, they used to hasten to good deeds...”

In addition, the family of the Holy Prophet Zakriya, peace be upon them, adopted the correct attitude when supplicating to Allah, the Exalted. Chapter 21 Al Anbiya, verse 90:

“...Indeed, they used to hasten to good deeds and supplicate Us in hope and fear and supplicate Us in hope and fear...”

It is important to note that the supplications of the righteous, as mentioned in the Holy Quran and in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, were always combined with acts of obedience. Every supplication recorded in the Holy Quran was offered by someone who had dedicated their life to striving in the path of Allah, the Exalted, using the blessings they had been granted in ways pleasing to Him. This demonstrates a vital principle: supplications are only truly effective when they are supported by sincere obedience. Sadly, many people today have adopted a lazy attitude, whereby they excel in raising their hands in supplication but fall short in practically obeying Allah, the Exalted. This is because supplicating requires little energy, time, or resources, whereas obedience demands effort, sacrifice, and discipline. Yet it is clear from the teachings of Islam, and from the life of the Holy Prophet Muhammad, peace and blessings be upon him, that supplications were never meant to stand alone. They were always reinforced by action, by obedience, and by the correct use of blessings. Every step in the life of the

Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his noble Companions, may Allah be pleased with them, testifies to this truth. They never merely supplicated for relief or victory while neglecting to act in ways pleasing to Allah, the Exalted. Their supplications were accompanied by striving, sacrifice, and steadfastness in obedience. A Hadith found in Jami At Tirmidhi, number 3499, further illustrates this principle by highlighting two special times when supplications are most readily answered: immediately after the obligatory prayers, and in the last part of the night when one rises for voluntary prayer. Both of these moments are directly tied to acts of obedience, showing that the acceptance of supplication is intimately connected to worship and righteous action. In addition, the Holy Quran itself makes clear that supplications must be supported by obedience in order to be complete and effective. The believer who combines heartfelt supplication with sincere action demonstrates true reliance upon Allah, the Exalted, and aligns themselves with the Prophetic model of worship. Chapter 35 Fatir, verse 10:

“...To Him ascends good speech, and righteous work raises it...”

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the condition of many Muslims does not change in a positive way. Supplication alone, without corresponding effort, is incomplete. One must reform their intention, refine their speech, and align their actions with the commands of Allah, the Exalted, in order to bring about true and lasting change in their life. The Holy Quran makes clear that Allah, the Exalted, does not change the condition of a people until they change what is within themselves. Chapter 13 Ar Ra'd, verse 11:

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

This means that supplication must be accompanied by sincere repentance, consistent obedience, and the correct use of blessings. Without this, supplications remain words on the tongue rather than realities in the heart and life. Thus, one must recognise that a supplication is not a substitute for action but a force that inspires and strengthens action. When supplication and obedience are combined, they become a powerful means of transformation, both for the individual and for the wider community.

In addition, one must utilise the resources available to them—such as their time, energy, and abilities—in order to create positive change within their lives, and they cannot rely solely on supplications. For example, a person facing difficulties in their marriage must take practical steps to resolve the issues, such as improving communication, exercising patience, and seeking reconciliation, while coupling these efforts with supplications to Allah, the Exalted, for guidance and assistance. They cannot adopt a lazy attitude by avoiding the necessary actions required to address their problems while relying only on supplications. Such passivity contradicts the teachings of Islam, which emphasise both reliance upon Allah, the Exalted, and the exertion of effort within the means He has provided. True reliance is not abandoning action, but combining sincere supplication with practical obedience and striving. Thus, one demonstrates their sincerity by acting upon the blessings and resources Allah, the Exalted, has granted them, while turning to Him in prayer for success. This balance between supplication and effort is the Prophetic model, and it is through this harmony that positive

change is achieved in both worldly and spiritual matters. Chapter 21 Al Anbiya, verse 90:

“...and supplicate Us in hope and fear...”

Generally speaking, it is sad to observe that some Muslims engage in religious rituals—particularly spiritual exercises recommended by individuals, yet neither prescribed in the Holy Quran nor by the Holy Prophet Muhammad, peace and blessings be upon him—with the primary aim of attaining worldly benefits, such as securing a spouse, a child, or a visa. While seeking worldly provisions is not prohibited in Islam, the problem arises when the intention behind performing acts of worship is directed solely, or even predominantly, towards material gain. Acts of worship are meant to draw the servant nearer to Allah, the Exalted, and to cultivate blessings such as tranquillity of heart, purification of the soul, and eternal reward in the Hereafter. When these sacred acts are reduced to mere tools for worldly attainment, they lose their true essence and become void of the spiritual nourishment they are meant to provide. Such individuals risk loss in both worlds: in this world, because worldly outcomes are never guaranteed, and in the Hereafter, because they failed to prioritise the eternal over the temporary. This is especially perilous in the Hereafter, for intention is the foundation upon which deeds are judged. If the Hereafter is not given precedence in one’s intention, then even outwardly correct actions may fail to yield their true reward. Thus, one must constantly purify their motives, ensuring that their worship is directed first and foremost towards pleasing Allah, the Exalted, and seeking His eternal mercy and peace of mind in both worlds. Chapter 2 Al Baqarah, verse 200:

“...And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, as indicated by this verse, when a person supplicates for worldly matters, they do so without possessing the necessary knowledge or foresight to discern whether such matters are genuinely beneficial for them. Due to this limitation, the very thing they request may, in fact, become a source of harm in this world and a cause of distress in the Hereafter. Chapter 2 Al Baqarah, verse 216:

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

It is therefore essential for one to cultivate humility before Allah, the Exalted, and to acknowledge their own ignorance and limited foresight regarding the future, rather than behaving as though they possess complete knowledge of what is best for them. Chapter 2 Al Baqarah, verse 200:

“...And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Moreover, adopting a worldly outlook towards Islam is blameworthy, for one should instead strive to perform acts of worship with the sole intention of pleasing Allah, the Exalted, and attaining tranquillity of heart in both this world and the Hereafter. This was the noble disposition of the Holy Prophet Muhammad, peace and blessings be upon him, and his esteemed Companions, may Allah be pleased with them. A believer should remain content with whatever Allah, the Exalted, decrees for them in this worldly life, with the conviction that it is what is best for them, even if its wisdom is not immediately apparent. They must remain steadfast in utilising such blessings in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach alone leads to genuine peace of mind and true success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and is therefore far superior to demanding specific worldly gains while remaining ignorant of their ultimate outcome. Chapter 2 Al Baqarah, verse 201:

“But among them is he who says, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.””

It is indeed remarkable that one will readily accept medication prescribed by a physician—without having specifically requested it—trusting that the doctor has provided what is most beneficial for their mental and physical well-being, yet will not place an equivalent level of trust in Allah, the Exalted. Instead, they may demand specific outcomes from Him, presuming to know what is best for themselves, rather than submitting to His perfect wisdom and decree. One must therefore acknowledge their own ignorance and limited foresight, and instead supplicate for general good in this world and the

Hereafter, leaving the specifics to Allah, the Exalted, who alone knows what is truly best for each individual.

This is why the “good” mentioned in verse 201 is expressed in general terms rather than in specific requests. The “good” referred to in this verse encompasses anything that is utilised in ways pleasing to Allah, the Exalted, as prescribed in Islamic teachings, for only such use 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. Conversely, anything misused in vain or sinful pursuits can never be truly good for a person; rather, it will lead them to an unbalanced mental and physical state, cause them to misplace everything and everyone within their life, and prevent them from adequately preparing for their accountability on the Day of Judgement. This, in turn, results in stress, hardship, and difficulty in both worlds, even if they outwardly appear to enjoy worldly comforts and luxuries. Chapter 20 Taha, verses 124-126:

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

Chapter 21 Al Anbiya, verse 90:

“...and supplicate Us in hope and fear...”

A balance between fear of punishment and hope in the mercy of Allah, the Exalted, is essential for a person. Fear serves as a safeguard, encouraging one to avoid sins, while hope inspires one to perform good deeds. Adopting an extreme attitude by excessively leaning towards either side is blameworthy. Excessive fear leads to despair and negative thoughts about Allah, the Exalted—such as believing that He will never forgive them. On the other hand, excessive hope leads to complacency and wishful thinking. Wishful thinking occurs when a person fails to strive in the obedience of Allah, the Exalted—by neglecting His commands, persisting in His prohibitions, and failing to face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—yet still expects forgiveness and mercy in both worlds. This is not true hope; it is self-deception. It is like a farmer who neither plants seeds nor waters the soil, yet still expects to reap a bountiful harvest. True hope, by contrast, is when one strives to obey Allah, the Exalted, and whenever they slip, they sincerely repent and then hope for His mercy and forgiveness. This is like a farmer who plants seeds, waters the crop, tends to it with care, and then hopes for a fruitful harvest. The Holy Prophet Muhammad, peace and blessings be upon him, summarised this reality in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a person should harbour more fear of Allah, the Exalted, during their life, for fear prevents sins, which is superior to hope that inspires voluntary good deeds. However, during times of illness, hardship, and especially at the approach of death, one should have nothing but hope in the mercy of Allah, the Exalted—even if they have spent their life in

disobedience. This has been explicitly commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

Finally, adopting humility is vital, especially when one remains firm on obeying Allah, the Exalted, as arrogance can cause one to falsely believe they are doing Allah, the Exalted, a favour by obeying Him. Chapter 21 Al Anbiya, verse 90:

“...Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

Arrogance can severely impede a person's sincere obedience to Allah, the Exalted, particularly when their personal desires conflict with His commands, diverting them from the straight path and causing spiritual imbalance. In contrast, those who recognize that their faith and obedience ultimately serve their own benefit cultivate genuine humility before Allah, the Exalted, and remain steadfast in their devotion during both trials and times of ease. During times of comfort, they express gratitude in multifaceted ways: gratitude in intention entails performing actions solely to please Allah, the Exalted; gratitude in speech is shown through positive, beneficial words or by maintaining silence; and gratitude in action involves utilizing the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In periods of hardship, they demonstrate patience, enduring difficulties without complaint in speech or action, while maintaining unwavering trust that Allah,

the Exalted, always decrees what is best for them, even when the wisdom behind events 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.”

By integrating humility, gratitude, and patience into their daily lives, one achieves spiritual fortitude, cultivates a harmonious mental and physical state, and ensures that their relationships and responsibilities are appropriately aligned, ultimately fostering success and tranquillity in both this world and the Hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500.

In several passages of the Holy Quran, prior to recounting the miraculous birth of the Holy Prophet Eesa, peace be upon him—born without a biological father—Allah, the Exalted, first presents the account of the miraculous birth of the Holy Prophet Yahyah, peace be upon him, who was born to elderly and previously barren parents. Chapter 21 Al Anbiya, verse 90:

“So We responded to him, and We gave to him John, and amended for him his wife...”

This deliberate narrative sequence serves a clear purpose: it emphasizes that extraordinary or miraculous births, in and of themselves, do not signify divinity. Just as the birth of Holy Prophet Yahyah, peace be upon him, was a manifestation of the power and wisdom of Allah, the Exalted, rather than an indication of divine status, so too the birth of Holy Prophet Eesa, peace be upon him, demonstrates the ability of Allah, the Exalted, to create by His command alone, without implying that the Holy Prophet, peace be upon him, himself possessed divinity. By juxtaposing these events, the Holy Quran reinforces the fundamental Islamic principle that all Holy Prophets, peace be upon them, regardless of the miraculous circumstances surrounding their births or lives, are human beings chosen by Allah, the Exalted, to convey His message, serving as exemplars of obedience, guidance, and moral integrity for humanity. This context helps people understand the distinction between divine power and prophetic mission, underscoring that miracles signify the authority of Allah, the Exalted, rather than the inherent divinity of the individual through whom they occur. Chapter 21 Al Anbiya, verse 91:

“And the one who guarded her chastity, so We blew into her through Our angel, and We made her and her son a sign for the worlds.”

Before discussing some of the methods one can guard their chastity, it is important to understand some of the reasons why Islam encourages the guarding of one's chastity, by encouraging marriage and forbidding relationships outside it. When a couple lacks genuine devotion to each other, as is expected in a marriage, any significant difficulties they encounter tend to exacerbate emotional stress, as they fail to provide proper support and understanding to one another. Engaging in multiple romantic relationships over a lifetime inevitably impacts mental health, often resulting in emotional instability, depression, and, in many cases, the need for counselling.

Furthermore, individuals with a history of multiple partners are generally less likely to find a suitable spouse capable of fulfilling their rights, as repeated casual relationships cultivate a loose and undesirable character that those seeking serious, lifelong commitments, such as marriage, find unattractive. This, in turn, increases emotional strain for the individual, as the likelihood of forming a stable and fulfilling marital relationship diminishes.

Casual relationships frequently involve a mismatch in expectations, where one partner desires long-term commitment while the other does not share the same intentions. When these differences inevitably surface, they often leave the more invested partner with long-lasting emotional trauma. In contrast, a married couple from the outset shares a clear understanding of their mutual commitment, dedicating themselves fully to one another in all circumstances, whether anticipated or unforeseen, such as the responsibilities of raising children. Premarital relationships create the illusion of complete familiarity with one's partner, which can lead to disappointment after marriage when the realities of shared responsibilities and pressures emerge. Even cohabitation before marriage cannot fully mitigate these issues, as true character and the full scope of marital responsibilities are revealed only within the commitment of marriage.

It is crucial not to be deceived by the outward appearance of an unlawful relationship, falsely believing that it causes no harm to the individuals involved or to society. Human beings possess limited knowledge, are often short-sighted, and are heavily influenced by emotions, which can lead to the incorrect assumption that such relationships are harmless. A Muslim who engages in an unlawful relationship may be encouraged, over time, to commit additional sins alongside their partner, as emotions and desires are difficult to control, particularly in societies where such behaviours, including

fornication, are normalized. These actions can result in a cascade of further problems, including unwanted pregnancies and the minimization of other major sins. Even if no additional sins occur, strong emotional attachment may prevent rational decision-making, potentially leading one to marry a partner who appears suitable but lacks the qualities necessary to fulfil the responsibilities of spouse and parenthood.

The stresses and responsibilities of marriage, including fulfilling the rights of one's spouse and children, often reveal character traits that were previously hidden, leading to disputes and difficulties. This is why individuals who were in relationships prior to marriage frequently perceive their partner as having "changed" after marriage. One's partner may not have changed; rather, the circumstances and responsibilities inherent to married life expose traits and habits that were not apparent before. No matter the time spent with a partner before marriage, it is impossible to fully understand their character as one does within the institution of marriage. A person who may have been a good partner does not automatically possess the qualities required to be a good spouse or parent, as the characteristics necessary for these roles differ from those for casual companionship.

Additionally, individuals often allow emotions, such as love, to blind them to the importance of choosing a pious partner, who alone will fulfil the rights of a spouse and children and avoid causing harm, even during conflict. In contrast, a person lacking piety may fail in these responsibilities, particularly when angered, yet emotional attachment may obscure these risks, leading to marriages based on feelings rather than suitability. The Holy Prophet Muhammad, peace and blessings be upon him, warned against allowing emotions to override discernment in selecting a spouse, as love renders a

person blind and deaf. This has been warned in a Hadith found in Sunan Abu Dawud, number 5130.

An individual with an impious character who maintains multiple partners will naturally attract others of similar disposition, whose interests are often self-serving. Such partners may fail to respect or uphold their obligations, verbally abuse their partner, or use past indiscretions to inflict emotional harm. These verbal attacks, even when followed by apologies, can leave deep emotional scars that may surpass the impact of physical abuse. Furthermore, those who attract impious partners are at greater risk of physical harm, and their partners may abandon them when the outward qualities that initially attracted attention, such as beauty, diminish. This pattern contributes to the prevalence of extramarital affairs among impious individuals, as partners treat each other like temporary objects to be replaced when no longer desirable. Children in such environments may also engage in verbal abuse toward their parents, particularly targeting the mother, replicating the emotional scars caused by prior immodest behaviour. By contrast, a person who adopts modesty and uprightness is likely to attract similarly virtuous individuals. Such relationships are marked by mutual respect, with insults and conflicts having minimal impact because all parties understand their inaccuracy and falsehood. Children in these households are more likely to respect both parents, influenced by their moral environment.

Unplanned children resulting from unlawful relationships impose additional stress on the couple, often leading to separation due to reluctance to share the responsibilities of raising a child. This frequently creates broken homes, depriving children of the support and supervision of both parents, which in turn contributes to societal issues such as crime, vulnerability to exploitation, and domestic instability. Raising a child intentionally is already a demanding

responsibility; raising a child born without planning significantly increases emotional and practical stress, often resulting in foster care or adoption with long-term negative consequences for the child's development and moral guidance.

The harmful consequences of unlawful relationships are not always apparent to those who are guided by emotion or ignorance. Such relationships are comparable to consuming a meal that appears appetizing but is, in fact, poisoned. Since the danger is hidden, individuals must trust the guidance of one who is fully aware of the hidden consequences—Allah, the Exalted—and adhere to His counsel, even if it contradicts personal desires. This parallels a wise patient who follows a doctor's prescription, even if it involves bitter medicine and a restrictive regimen; by doing so, they achieve optimal physical and mental health. Similarly, a person who accepts and acts upon Islamic teachings will attain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as only Allah, the Exalted, possesses the comprehensive knowledge necessary to ensure this outcome. Societal advice and research, while useful, cannot prevent all mental or physical stress due to inherent limitations in knowledge, experience, and foresight. Allah, the Exalted, has conveyed this knowledge to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The effects of following or neglecting this guidance are evident in the lives of those who act upon it versus those who do not.

Allah, the Exalted, addresses these extensive societal and personal issues by prohibiting unlawful relationships and promoting marriage—a framework in which couples devote themselves sincerely to one another and their

children. By addressing marriage, divorce, widows, and children within the Holy Quran, Allah, the Exalted, provides a clear foundation for societal stability. When family members fulfil one another's rights and create nurturing environments for children, the positive impact extends throughout society. Conversely, family dysfunction and failure to uphold these rights generate negative consequences that ripple across communities.

Throughout history, many thinkers have attempted to address societal challenges; however, their solutions often target superficial symptoms rather than root causes, limiting their effectiveness. Allah, the Exalted, through His guidance, addresses the fundamental issues affecting both individuals and society, providing a comprehensive framework that enables success in this world and the Hereafter. Chapter 16 An Nahl, verse 89:

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

However, only those who employ the intellect and reasoning that Allah, the Exalted, has bestowed upon them with sincerity and diligence will grasp the profound wisdom contained within His verses. Chapter 2 Al Baqarah, verse 242:

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

Chapter 21 Al Anbiya, verse 91:

“And the one who guarded her chastity...”

People should take every precaution to avoid being tempted into unlawful relationships. The first safeguard is to lower the gaze. This does not mean one must constantly stare at the ground, but rather that one should avoid unnecessary looking around, especially in public places. They should refrain from staring at others and maintain respect for the opposite gender. Just as a person would dislike 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 permanently prohibits marriage. This principle was clearly advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 1862.

Furthermore, people should dress and behave with modesty. Modest clothing helps prevent attracting unnecessary glances, while modest behaviour prevents taking the initial steps that could lead to unlawful relationships, such as unnecessary conversation with the opposite gender.

Another safeguard is to reflect upon the blessings of avoiding unlawful relationships. For example, 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 also serves as a deterrent. The Holy Prophet Muhammad, peace and blessings be upon him, warned that faith departs from the person who commits fornication, as recorded in Sunan Abu Dawud, number 4690.

In reality, a person has no need for unlawful relationships, for Islam has prescribed marriage as the lawful and blessed means of fulfilling natural desires. For those who cannot yet afford marriage, the Holy Prophet Muhammad, peace and blessings be upon him, advised fasting frequently, as this helps to control one's desires and actions. This guidance is found in a Hadith found in Sahih Muslim, number 3398.

Thus, Islam provides both preventative measures and lawful alternatives, ensuring that a person can preserve their chastity, protect their faith, and attain the pleasure of Allah, the Exalted.

Chapter 21 Al Anbiya, verse 91:

“And the one who guarded her chastity, so We blew into her through Our angel, and We made her and her son a sign for the worlds.”

Generally, the propagation of false beliefs regarding the Holy Prophet Eesa, peace be upon him, can be attributed to three key factors: his miraculous birth, the extraordinary miracles he performed, and his ascension to the Heavens while still alive. The Holy Quran confirms the miraculous nature of his birth, explicitly presenting his arrival into the world without a father as a manifest sign of the limitless power and authority of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

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

Allah, the Exalted, brought the Holy Prophet Eesa, peace be upon him, into existence without a father, just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This reality stands as a clear manifestation of His absolute power and infinite wisdom and in no way

indicates that either of them possesses 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 striking that some Christians assert the Holy Prophet Eesa, peace be upon him, to be the son of Allah, the Exalted, solely on account of his birth without a father, yet they fail to extend the same reasoning to the Holy Prophet Adam, peace be upon him, who was created without either a father or a mother. By their own logic, the Holy Prophet Adam, peace be upon him, would present an even stronger basis for such a claim, yet no such assertion is made. This inconsistency underscores the selective application of logic and common sense in one instance while being entirely disregarded in another. The Holy Quran affirms the miracles of the Holy Prophet Eesa, peace be upon him, yet it clearly emphasizes that these extraordinary acts were performed exclusively by the will, permission, and command of Allah, the Exalted, leaving no room for attributing divinity to him. Chapter 21 Al Anbiya, verse 26:

“And they say, “The Most Merciful has taken a son.” Exalted is He! Rather, they are [but] honored servants.”

If the Holy Prophet Eesa, peace be upon him, were truly divine, he would not have needed the permission of Allah, the Exalted, to perform these miracles. Rather, his extraordinary acts stand as clear signs of the infinite power and majesty of Allah, the Exalted, serving to demonstrate His greatness rather than to indicate any divinity on the part of the Holy Prophet, peace be upon him, himself. 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...”

Furthermore, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles—for example, the staff and the parting of the sea granted to the Holy Prophet Musa, peace be upon him. Yet, despite recognizing these extraordinary signs, they do not attribute divinity to those Holy Prophets, peace be upon them, based on their miracles. This demonstrates a clear inconsistency: to regard miracles as evidence of divinity in the case of one Holy Prophet, peace be upon them, while denying the same status to others who were equally supported by miraculous signs is illogical. Rather, miracles serve as a testimony to the truthfulness of Prophethood and the supreme power of Allah, the Exalted, who grants them, and not as proof of divinity inherent in the Holy Prophets, peace be upon them, themselves.

Similarly, the ascension of the Holy Prophet Eesa, peace be upon him, to the heavens while still alive exemplifies the absolute authority and power of Allah, the Exalted. It was by the command of Allah, the Exalted, and intervention that he was raised and taken on this extraordinary journey, demonstrating His dominion over life, death, and all of creation. Had the Holy Prophet Eesa, peace be upon him, possessed divinity of his own, he would not have required the will or assistance of Allah, the Exalted, to ascend. The fact that his ascension occurred solely through the power of Allah, the Exalted, affirms that he was a devoted servant and Messenger of Allah, the Exalted, not a deity in himself. Chapter 3 Aale 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 clarifies to the Christians that the Holy Prophet Eesa, peace be upon him, contrary to their belief, was not crucified. Instead, the individual who appeared on the cross was someone made to resemble him, while by that time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, to the heavens, protecting him from the plots of his adversaries. This account underscores two fundamental truths: first, that the crucifixion did not occur for the Holy Prophet Eesa, peace be upon him, as falsely claimed; and second, that his ascension serves as a clear demonstration of the supreme power of Allah, the Exalted, and safeguarding of His chosen Messenger, peace be upon him. In this way, the Holy Quran both rectifies the misconception surrounding the crucifixion and affirms the honour, preservation, and exalted status of one of noble Holy Prophets, 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.”

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified—that is, killed—is inherently self-contradictory, for a truly divine being cannot experience death. The capacity to die inherently negates divinity, as divinity entails eternal existence beyond the limitations of mortality. Consequently, by asserting that he was crucified, their claim of his divinity contradicts itself, since the acceptance of death fundamentally undermines the very nature of what it means to be divine. Divinity, by its essence, requires absolute independence and self-sufficiency. A divine being is entirely self-sustaining, reliant on nothing and no one. Any entity that depends on another for sustenance or survival cannot possess true divinity. Both the Holy Prophet Eesa, peace be upon him, and his blessed mother, Maryam, may Allah be pleased with her, relied entirely upon Allah, the Exalted, for their nourishment, protection, and existence. This dependence unequivocally demonstrates that they were not divine, but rather honoured and devoted servants of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They

both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it is incorrect to claim that Angels, because they do not require food, may be considered divine. In reality, they too are entirely sustained by Allah, the Exalted, though in a manner distinct from human beings. They are not self-sufficient, for their existence and actions depend completely upon their Creator. The fact that they were created and will ultimately face the end of their worldly existence is alone sufficient to refute any notion of divinity.

Similarly, the claim of divinity attributed to the Holy Prophet Eesa, peace be upon him, collapses under careful examination. While a biological child naturally shares certain attributes with their parent, the Holy Prophet Eesa, peace be upon him, shares no attributes with Allah, the Exalted. All of his qualities were human: he was created, he required sustenance through food and drink, he experienced mortality, and he will be resurrected like all other human beings. These attributes alone decisively negate any assertion of divinity.

Moreover, the reasons that drive human beings to desire children—such as support in old age, inheritance, or companionship—have no application to Allah, the Exalted. He is Ever-Living, Self-Sufficient, and entirely independent of all creation. To attribute a child to Him imposes human limitations on the One who is utterly beyond need and free from all dependence, contradicting His absolute perfection and transcendence. 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 later embraced Christianity, were responsible for introducing the notion of the Holy Prophet Eesa, peace be upon him, being divine into their faith. This concept was never part of his original message but was instead influenced by remnants of their former pagan traditions. In doing so, they elevated a noble and blessed Holy Prophet, peace be upon him, placing him alongside myths and fables such as Zeus, Hercules, and Odin. Yet, only a modest measure of common sense is required to recognize that a being who is created, dependent upon another for sustenance, and subject to death can never be divine—such attributes are fundamentally incompatible with the essence of divinity.

Despite the overwhelming evidence that the Holy Prophet Eesa, peace be upon him, was a Holy Prophet and Messenger of Allah, the Exalted, many Christians continue to hold onto these erroneous beliefs. A primary reason for this persistence is blind imitation of their predecessors. Blind imitation discourages individuals from examining knowledge and evidence with clarity and prevents them from questioning the assumptions and traditions upon which they were raised. This behaviour contradicts both the teachings of Islam and the dictates of reason, for human beings were created with intellect and responsibility, not as mere cattle to follow without thought. Consequently, one must diligently avoid blindly following others, as such imitation is a primary cause of misguidance. Instead, people should employ the intellect and reasoning Allah, the Exalted, has granted them, carefully

assessing knowledge and evidence in every matter—whether worldly or religious—and making informed decisions. Even within Islam, blind imitation is strongly discouraged, for Allah, the Exalted, desires that His servants study, comprehend, and act upon His teachings with sincere understanding and conviction, rather than through unthinking adherence to the actions or opinions 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 major factor contributing to the persistence of certain Christian beliefs regarding the Holy Prophet Eesa, peace be upon him, despite the clear evidence of his true role as a Holy Prophet and Messenger of Allah, the Exalted, is the desire to satisfy worldly inclinations. Specific Christian doctrines promote the notion that salvation—both in this life and in the Hereafter—is automatically granted to anyone who professes belief in Christianity, regardless of their actions or moral conduct. Such teachings offer a convenient pretext for indulging in worldly pleasures without restraint, all while assuming that ultimate salvation is guaranteed. Consequently, many adherents maintain these beliefs, not out of a genuine pursuit of truth or sincere reflection on the nature of Prophethood, but because these doctrines allow them to prioritize personal desires and self-interest over obedience to a higher, divinely ordained moral code. This inclination toward convenience and self-gratification fosters a form of spiritual complacency, wherein individuals cling to belief systems that validate their lifestyle rather than challenge them to seek true guidance and alignment with the commands of Allah, the Exalted. Chapter 21 Al Anbiya, verses 26-28:

“And they say, “The Most Merciful has taken a son.” Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.”

After discussing the many examples of the righteous servants of Allah, the Exalted, who practically obeyed Him by correctly using the blessings He had granted them as outlined in divine teachings, Allah, the Exalted, encourages all people to practically join their single nation and way of life, so that they too achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 92:

“Indeed this, your nation, is one nation, and I am your Lord, so worship Me.”

The teachings of Islam articulate that the exclusive entity to whom humanity must render unconditional obedience is its Creator and Sustainer, Allah, the Exalted. Fundamentally, the one a person obeys and makes the model for their existence is, in essence, the object of their worship, even if they explicitly reject any belief in a divine being. This is due to the fact that obedience is a manifestation of servitude, and when this servitude is directed towards anything other than Allah, the Exalted, it represents a form of misplaced devotion. Human nature includes an inherent inclination to follow and submit to something. For certain individuals, this submission is

channelled toward other people; for others, it is directed at social media, trends in fashion, cultural norms, or even personal impulses. Nevertheless, all such objects of submission are temporary and finite, unable to offer enduring satisfaction or definitive direction. In stark contrast, adherence to Allah, the Exalted, is consistent with the essential purpose of creation, thereby freeing the person from being subservient to created things and establishing them in devotion solely to the Creator. Chapter 25 Al Furqan, verse 43:

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

The entity, be it a person or an object, that an individual chooses to obey and follow fundamentally serves as the subject of their devotion. Consequently, Muslims are obliged to ensure that their spoken affirmation of faith is corroborated by consistent deeds—specifically, by faithfully obeying Allah, the Exalted, above all else and in every situation. Authentic obedience necessitates that the blessings granted to them are employed in ways that are agreeable to Allah, the Exalted, as detailed in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When one organizes their life in this fashion, they attain equilibrium in both their mental and physical well-being, assigning everything and everyone its appropriate priority. Simultaneously, they adequately ready themselves for the accountability on the Day of Judgement. This kind of conduct not only realizes the objective of faith but also culminates in true tranquillity in this life and everlasting prosperity 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, the person who rejects the Oneness of Allah, the Exalted, and instead channels their obedience and devotion toward other entities or things will invariably misapply the blessings they have received. This misdirection naturally results in them descending into a state of imbalance, affecting both their mental and physical well-being. They will misplace priorities, giving excessive importance to worldly concerns while overlooking what genuinely merits their focus. Consequently, they will be inadequately prepared for their reckoning on the Day of Judgement. This neglect leads to stress, hardship, and difficulty in both worlds, even if they experience temporary access to certain worldly comforts. Lacking divine mercy and proper guidance, temporary pleasures cannot protect an individual from inner turmoil in this life, nor from the severe accountability awaiting them 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 21 Al Anbiya, verse 92:

“...and I am your Lord, so worship Me.”

Since Allah, the Exalted, is the exclusive Creator of life and death and the Sustainer of all creation, He alone is genuinely deserving of obedience. Even in Earthly affairs, when one person offers another some limited provision—such as shelter or aid—that individual is considered worthy of thanks. How much more, then, is gratitude due to Allah, the Exalted, who has bestowed every conceivable blessing in the universe upon humanity? It is simply right and fitting that people express thankfulness to Him. Gratitude takes three fundamental forms. Gratitude with the intention means that an individual's actions are performed solely to please Allah, the Exalted. Anyone who performs deeds with alternative motives will not receive a reward from Him, as warned in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of sincere intention is that the person neither anticipates appreciation nor compensation from others. Gratitude with the tongue is demonstrated by uttering wholesome words and refraining from harmful or vain speech. Gratitude with one's actions is shown by utilizing the blessings granted by Allah, the Exalted, in ways that are agreeable to Him, as delineated in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When gratitude is maintained across these three dimensions—intention, speech, and action—it acts as a method for increasing blessings, as promised by Allah, the Exalted, and it leads to peace of mind, stability of heart, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

It is both natural and generally accepted that an individual who owns an object may utilize it however they choose. In the same vein, because Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe—including all human beings—He alone holds the right to establish what should and should not take place within it. Therefore, it is only just and logical that people render obedience to Allah, the Exalted, as He alone possesses absolute ownership over the entire creation, themselves included.

Similarly, when someone lends their property to another, it is only fair that the recipient uses the item according to the specifications of its rightful owner. In reality, every blessing that Allah, the Exalted, has bestowed upon people in this world is not a permanent gift but a loan entrusted to them. Just as with Earthly debts, this trust must eventually be repaid. The singular means of repayment is by utilizing these blessings in ways that are pleasing to Allah, the Exalted, as detailed in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. In stark contrast, the blessings of Paradise are not loans but everlasting gifts. Once they are granted, they will belong to the believer without any limitations, and they may enjoy them as they wish. This difference serves to remind people that worldly blessings are a trust to be managed responsibly, while the eternal blessings of the Hereafter are rewards of pure generosity from 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."”

Individuals must, consequently, avoid confusing the temporary blessings of this world—which are bestowed purely as a loan and a trial—with the everlasting gifts of Paradise. Earthly comforts are transient and entrusted for a finite duration, whereas the rewards of the Hereafter are eternal and completely immune to decline. Acknowledging this difference protects one from an undue attachment to temporary pleasures and steers the heart toward actively pursuing the everlasting blessings promised in Paradise, by correctly using the blessings they have been granted in this world, as outlined in Islamic teachings.

Chapter 21 Al Anbiya, verse 92:

“...and I am your Lord, so worship Me.”

It is vital to recognize that worshipping Allah, the Exalted, extends far beyond mere ritualistic acts of devotion, such as performing the obligatory prayers. True worship encompasses obeying Allah, the Exalted, in every circumstance and in the use of every blessing He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely a matter of inward faith or a spiritual sentiment; it is a tangible reality that must be expressed through

righteous actions performed solely for the pleasure of Allah, the Exalted. Those who engage in deeds with ulterior motives—seeking recognition, worldly gain, or social approval—will not attain reward from Allah, the Exalted, a fact emphasized in a Hadith found in Jami At Tirmidhi, number 3154.

Moreover, true obedience to Allah, the Exalted, necessitates engaging with the Holy Quran in a complete and multifaceted manner. The first stage involves reciting its verses with accuracy, consistency, and reverence, preserving the sacred words as they were revealed. The second stage entails striving to understand its meanings through dependable explanations and the guidance of knowledgeable scholars. The third—and most vital—stage is the sincere implementation of its teachings in every aspect of life, seeking nothing but the pleasure of Allah, the Exalted. A genuine believer subordinates personal desires and inclinations to the commands of the Holy Quran, shaping their character according to its principles. This represents the highest form of devotion, exemplified perfectly by the Holy Prophet Muhammad, peace and blessings be upon him, whose noble character was described as “the Holy Quran itself” in action, as recorded in a Hadith found in Sunan Abu Dawud, number 1342. To truly honour the Holy Quran, one must approach it with full sincerity—reciting it with devotion, studying it with humility, and acting upon its guidance without exception. Partial or selective obedience—where one follows only the teachings that align with personal convenience while disregarding the rest—betrays an incomplete relationship with the Book of Allah, the Exalted. Such an approach deprives an individual of the full spiritual, moral, and worldly benefits contained within the Holy Quran, which are reserved for those who embrace its guidance in its entirety. Chapter 17 Al Isra, verse 82:

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

It is essential to recognize that although the Holy Quran indeed offers guidance and comfort in times of worldly hardship, its purpose extends far beyond the resolution of temporary difficulties. The Holy Quran is not meant to be treated merely as a remedy to be turned to in moments of distress and neglected once relief is attained. Rather, it stands as a complete and eternal guide for life, leading its followers toward righteousness, success in the Hereafter, and ultimately, peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. To confine its use to addressing material or emotional challenges is to misunderstand and diminish its divine purpose. This approach is comparable to owning a beautifully crafted vehicle devoid of an engine—impressive in appearance, yet entirely incapable of fulfilling its intended purpose. Similarly, reciting the Holy Quran without striving to live by its teachings reflects a superficial engagement that lacks sincerity and true understanding. Only through consistent reflection, sincere adherence, and practical implementation can a believer unlock the profound spiritual, moral, and worldly blessings that the Holy Quran was revealed to bestow.

Chapter 21 Al Anbiya, verse 92:

“Indeed this, your nation, is one nation, and I am your Lord, so worship Me.”

As Islam, the religion of all the Holy Prophets, peace be upon them, is a complete code of conduct it encompasses every situation a person faces, whether religious or worldly. Therefore, one must avoid the mistaken notion that Allah, the Exalted, concerns Himself solely with religious obligations, such as the performance of obligatory prayers. Allah, the Exalted, will hold individuals accountable for every circumstance they encounter, whether worldly or religious. It is thus imperative to seek knowledge and act upon Islamic teachings to ensure that one responds correctly in all situations. By doing so, individuals attain a harmonious mental and physical state, correctly order all aspects and relationships within their lives, and adequately prepare for their accountability on the Day of Judgement. This approach fosters tranquillity in both worlds. One must also refrain from treating Islam as a garment to be donned or removed according to personal convenience. Those who adopt such an approach are, in reality, worshipping their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

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

But as indicated by the next verse, those who fail to act upon Islamic teachings in every situation will inevitably misuse the blessings granted to them. Chapter 21 Al Anbiya, verse 93:

“And [yet] they divided their affair among themselves...”

In this world, such an attitude obstructs the attainment of a balanced mental and physical state and causing individuals to misalign everything and everyone within their lives. Consequently, even blessings like family, friends, career, and wealth—intended as sources of support and comfort—become sources of stress, anxiety, and frustration. Persisting in disobedience to Allah, the Exalted, these individuals often misattribute their difficulties to the wrong causes, blaming others—such as their spouse, friends, or colleagues—for their troubles. In doing so, they may sever ties with those who are genuinely supportive and good to them, further isolating themselves and compounding their mental and emotional distress. Over time, this neglect and mismanagement of life’s blessings can escalate into severe mental health challenges, including depression, addiction, and even suicidal tendencies. This pattern is evident when observing those who misuse the blessings granted to them—be they the wealthy, famous, or otherwise privileged—who, despite enjoying worldly luxuries, remain unfulfilled, anxious, or unhappy. Their inability to cultivate gratitude, patience, and mindfulness prevents them from achieving true inner peace. Moreover, by failing to prepare for their accountability before Allah, the Exalted, their consequences in the Hereafter will be far more severe. Chapter 21 Al Anbiya, verse 93:

“...all to Us will return.”

Neglecting spiritual obligations and moral responsibilities in pursuit of fleeting worldly desires not only destabilizes one’s current life but also undermines their eternal well-being, compounding their suffering in ways that extend beyond this temporal existence. The lessons to be drawn from such observations are clear: the misuse of blessings and neglect of obedience to

Allah, the Exalted, disrupt both worldly harmony and the promise of reward in the Hereafter.

Chapter 21 Al Anbiya, verse 93:

“And [yet] they divided their affair among themselves...”

This same issue arose when people neglected to seek knowledge and act on Islamic teachings for themselves, instead placing blind trust in spiritual teachers who positioned themselves as intermediaries between the masses and Allah, the Exalted. Too often, these so-called spiritual authorities pursued worldly ambitions—such as leadership, influence, or wealth—under the guise of religious guidance. Sadly, some Muslims have adopted a similar hierarchical model, dedicating immense time, energy, and resources to pursuing individuals deemed exceptionally pious or spiritually elevated. They assume that such figures possess a unique closeness to Allah, the Exalted—akin to governors who hold special favour with a king. In this flawed system, the objective becomes winning the favour of these spiritual leaders through lavish gifts, acts of extraordinary devotion, or exaggerated reverence, with the hope that these individuals will intercede on their behalf before Allah, the Exalted. In doing so, they effectively transform these human figures into gatekeepers between themselves and their Creator—a practice that runs contrary to the very essence of Islamic teachings. The Holy Prophets, peace be upon them, never claimed or sought such a position. Their mission was never to place themselves as intermediaries for worldly gain, nor to demand gifts, wealth, or other forms of personal tribute in exchange for guidance. Instead, their purpose was to illuminate the path that leads to true peace of

mind in both this world and the Hereafter. They guided humanity toward a balanced mental and physical state and toward correctly placing everything and everyone within their lives, always seeking only the pleasure of Allah, the Exalted.

Muslims are indeed encouraged to seek knowledge from qualified teachers and to show them due respect for their effort and guidance. However, they must never believe that their connection with Allah, the Exalted, is contingent upon the approval, intercession, or glorification of any human being. True closeness to Allah comes through direct devotion, sincere obedience, and the implementation of His guidance, not through subservience to fallible individuals.

Allah, the Exalted, alone possesses complete knowledge, authority, and power over the entire universe. He requires no intermediaries or gatekeepers between Himself and His creation. This fundamental truth is repeatedly emphasized in the Holy Quran, reinforcing that every believer has direct access to their Lord, without the need for human intercession in matters of guidance, mercy, or judgement. By recognizing and acting upon this principle, Muslims safeguard themselves from misguidance, preserve the integrity of their worship, and ensure that their devotion remains pure and untainted by worldly hierarchies. 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 is indeed a real event that will occur on the Day of Judgement—entirely subject to the explicit permission and will of Allah, the Exalted—it is crucial that its significance not be treated in a mocking way. Approaching this concept with mockery can result in a believer being deprived of this profound mercy. Often, this tendency stems from a misguided sense of security, where an individual fails to utilize the blessings Allah, the Exalted, has granted in accordance with His commands, yet assumes that others—whether family members, spiritual leaders, or esteemed figures—will secure their salvation on their behalf. Such a presumption is both erroneous and dangerous. Intercession is granted solely by the will of Allah, the Exalted, and cannot compensate for deliberate negligence or disobedience in fulfilling one’s obligations. In reality, a person who ridicules or trivializes intercession in this way risks severe

consequences. The Holy Prophet Muhammad, peace and blessings be upon him, may testify against such individuals on the Day of Judgement, highlighting the grave outcome of persisting on misusing the mercy and blessings that Allah, the Exalted, has provided. 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 addressed specifically to Muslims, for they alone have acknowledged and accepted the guidance of the Holy Quran. Non-Muslims, having not embraced its teachings, cannot be considered as abandoning 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 are both clear and severe.

It is important to understand that even in instances where intercession is granted, it does not automatically guarantee salvation from Hell. At most, it may serve to reduce the severity of punishment. Yet, it must be emphasized that even a fleeting experience of Hell is an unimaginably profound torment. Consequently, the hope for intercession must never be coupled with negligence or complacency. True hope is valid only when it is accompanied by sincere effort—actively employing the blessings bestowed by Allah, the Exalted, in ways that align with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Only through such genuine striving can one justly aspire to intercession, fully acknowledging that it is a mercy granted solely by Allah, the Exalted, and not a guaranteed entitlement. In this way, the hope for intercession is both meaningful and grounded in the responsibility and accountability required of every person. Chapter 21 Al Anbiya, verse 93:

“...all to Us will return.”

Chapter 21 Al Anbiya, verse 93:

“And [yet] they divided their affair among themselves...”

Whenever people prioritize the pursuit of worldly desires—such as the acquisition of wealth, status, or leadership—they often consciously deviate from, challenge, and even ignore the divine teachings of Allah, the Exalted. This behaviour fosters disunity and obstructs the broader community from following the correct guidance, as each envious or ambitious individual may deliberately misinterpret divine teachings to create their own faction. Their goal is to consolidate power and attain worldly leadership, rather than seek the pleasure of Allah, the Exalted. One must be vigilant to avoid this destructive attitude, as it ultimately leads to both spiritual corruption and

punishment in the Hereafter. The dangers of such behaviour are explicitly warned against in a Hadith recorded in Sunan Ibn Majah, number 253, which underscores the severe consequences of allowing jealousy, ambition, or personal desire to override sincere obedience to Allah, the Exalted. By remaining steadfast in following authentic teachings and avoiding factionalism, one safeguards both their faith and the unity of the Muslim community. Chapter 21 Al Anbiya, verses 92-93:

“Indeed this, your nation, is one nation, and I am your Lord, so worship Me. And [yet] they divided their affair among themselves...”

As discussed previously, earlier nations established hierarchical systems within their religions to secure leadership, influence, and wealth. These individuals positioned themselves as gatekeepers between Allah, the Exalted, and the general population, giving the impression that proximity to Allah, the Exalted, could only be achieved through blind obedience, flattery, or material offerings to them. Sadly, the Muslim community at times fell into a similar pattern. Despite being commanded by Allah, the Exalted, to avoid disunity and to sincerely seek knowledge and act upon Islamic teachings, some allowed ambition, jealousy, and desire for authority to override their devotion. This deviation from sincere learning and obedience not only created divisions within the community but also prevented them from attaining the unity, balance, and peace that adherence to true Islamic guidance would have provided. By understanding this historical precedent, Muslims are reminded of the importance of rejecting hierarchical gatekeeping and instead striving for direct, sincere obedience to Allah, the Exalted, through knowledge, action, and humility by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 105:

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

The Holy Prophets, peace be upon them, were guides who demonstrated the correct path leading to peace of mind in both worlds. They never positioned themselves as gatekeepers who demanded that people please them in order to gain proximity to Allah, the Exalted. Rather, their guidance was rooted in sincerity, knowledge, and a desire to lead people toward spiritual and worldly balance. A Muslim must therefore seek teachers and scholars who embody this attitude—those who prioritize clarity, truth, and obedience to Allah, the Exalted, over personal gain or authority—so that they may learn and act upon Islamic teachings correctly. Conversely, a Muslim must avoid scholars or figures who promote factionalism, elevate themselves above others, or encourage blind following of their personal codes of conduct. Such behaviour leads to division, misguidance, and a misuse of the blessings granted by Allah, the Exalted. Instead, one must strive to study and act upon the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they will cultivate the correct mindset, use their blessings appropriately, and contribute to unity, harmony, and righteousness within society, through fulfilling the rights of people and obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 213:

“...And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission...”

However, this guidance is reserved only for those who refrain from blindly following others and instead approach Islamic teachings with an open, sincere, and discerning mind—seeking knowledge, understanding it deeply, and applying it faithfully in every aspect of their lives. Chapter 2 Al Baqarah, verse 213:

“...And Allāh guides whom He wills to a straight path.”

And chapter 12 Yusuf, verse 108:

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

And chapter 2 Al Baqarah, verse 213:

“...And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves...”

Jealousy, which often leads to disunity, can be prevented when individuals—especially scholars and leaders within society—cultivate sincere devotion to Allah, the Exalted. This sincerity entails striving to use the blessings they have been granted, such as influence, knowledge, and leadership, in ways that are pleasing to Allah, the Exalted, as prescribed in Islamic teachings. When exercised correctly, these blessings promote peace, justice, and unity throughout society, creating an environment conducive to collective well-being, through fulfilling the rights of people. Moreover, this approach enables individuals to attain true peace of mind and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Conversely, if these blessings are misused for personal gain, prestige, or worldly desires, the individual will experience an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to adequately prepare for their accountability on the Day of Judgement. The resulting consequences are stress, hardship, and turmoil in both worlds, regardless of any worldly luxuries they may possess. Chapter 20 Taha, verses 124-126:

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

A jealous person must recognize that their attitude constitutes a direct challenge to the wisdom and decision of Allah, the Exalted, who alone determines the distribution of worldly blessings among His creation. When one feels envy, they are, in effect, questioning the judgement of Allah, the Exalted, by assuming that He erred in granting a particular blessing to another instead of them. This is precisely why jealousy is considered a major sin in Islam. A person of understanding, in contrast, focuses on utilizing the blessings they themselves have been granted in ways that are pleasing to Allah, the Exalted, fully trusting that what they possess is best for them and what others possess is best for them. By cultivating this mindset, a person safeguards themselves from the destructive consequences of jealousy, which include mental distress, social discord, and accountability in the Hereafter, thereby attaining peace of mind and protection from punishment in both worlds. Chapter 21 Al Anbiya, verse 94:

“So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.”

It is important to note that doing good deeds has been mentioned before belief in order to indicate the importance of supporting one's verbal declaration of faith in Islam with good actions. This is further supported as the verse declares that the practical efforts of a person to obey Allah, the Exalted, will not be denied, this verse does not mention their faith in this regard. In fact, the one who fails to support their declaration of faith with actions is in great danger of losing their faith. Faith may be likened to a delicate flame, one that requires careful attention and constant tending. Just as a fire dwindles and eventually dies when it is deprived of fuel, faith too can weaken and even be extinguished if it is not continually nourished through acts of obedience and devotion to Allah, the Exalted. Neglecting this

spiritual sustenance leaves a person vulnerable, for without the light of faith, guidance becomes dim, decisions may falter, and the path to both inner peace and success in the Hereafter becomes obscured. The loss of this guiding light is among the gravest of losses, for it deprives the heart of its purpose and the soul of its ultimate direction. Chapter 21 Al Anbiya, verse 94:

“So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.”

In addition, unlike worldly standards, where a person is often judged solely by the results they achieve, Allah, the Exalted, evaluates and appreciates the sincerity of one's efforts, regardless of the outcome. As long as a person harbors a pure intention—to seek the pleasure of Allah, the Exalted—and couples it with sincere struggle to obey Him, they are assured of reward and peace of mind in both worlds. This includes attaining a balanced mental and physical state and correctly positioning everything and everyone within their life. Even if the tangible results of their efforts do not materialize, their dedication and intention hold immense value in the sight of Allah, the Exalted. For instance, a person who sincerely intends to complete a charitable project and strives diligently to do so will receive reward from Allah, the Exalted, even if the project ultimately does not produce any measurable outcome. Such recognition underscores the profound principle that in the divine perspective, intention and effort outweigh mere results. Chapter 53 An Najm, verse 39:

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

As Allah, the Exalted, knows all things, such as who practically strives to obey Him and who does not, He will hold each person accountable accordingly in both worlds. Chapter 21 Al Anbiya, verse 94:

“...and indeed We, of it, are recorders.”

In order to adopt the correct attitude Allah, the Exalted, constantly invites people to reflect on the past nations, and by extension those around them, in order to appreciate the consequences of obeying and disobeying Him. Chapter 21 Al Anbiya, verse 95:

“And there is prohibition upon a city which We have destroyed that they will [ever] return.”

This verse stands as a powerful admonition against living a life of self-absorption, where an individual's focus remains strictly limited to their immediate personal sphere, leading them to disregard the more expansive realities that surround them. Such a narrow perspective shuts the heart off from recognizing the profound wisdom that can be obtained from examining history, personal tribulations, and the experiences of others. Engaging in this type of reflection is recognized as one of the most reliable ways to refine

one's character, avoid repeating errors, and ultimately achieve lasting inner peace. This peace is attained through securing a balanced mental and physical condition and by correctly prioritizing everything and everyone in one's life. For instance, observing how individuals who are both wealthy and renowned frequently misuse the blessings they have been given—only to be consumed by deep anxiety, depression, addiction, or even suicide despite their worldly comforts—offers a clear lesson: genuine tranquillity cannot be bought with wealth nor secured by indulging in unrestrained desires. Similarly, witnessing someone grappling with a severe illness should immediately inspire gratitude for one's own health and serve as a strong motivation to use that health properly before it inevitably declines. Thus, Islam actively encourages people to remain mindful and contemplative, to look far beyond the restrictive lens of their individual situation, and to diligently extract wisdom and guidance from the entirety of the world around them. This expansive outlook transforms daily life into an ongoing source of profound moral and spiritual instruction.

If one fails to adopt the correct attitude, whereby they disobey Allah, the Exalted, by misusing the blessings He has granted them, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as this attitude prevents them from preparing practically for their accountability on Judgement Day, when the end of the world and resurrection occurs, their punishment in the hereafter will be far worse. Chapter 21 Al Anbiya, verses 96-97:

“Until when Gog and Magog are released and they, from every elevation, descend. And the true promise has approached; then suddenly the eyes of

those who disbelieved will be staring, "O woe to us; we had been unmindful of this; rather, we were wrongdoers.""

As indicated in a Hadith found in Sahih Muslim, number 7285, the release of the Gog and Magog tribe will be one of the major signs of the end of the world. Generally speaking, as this event will be a severe trial for people, one must adopt strong faith in order to deal with every trial they face throughout their life, even if they are not present for the major trials which will occur before the end of the world. A strong and well-grounded faith is essential for maintaining steadfast obedience to Allah, the Exalted, in every circumstance—whether during times of ease or hardship. Such deep faith is cultivated through the diligent study, understanding, and application of the clear signs and teachings contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine instructions demonstrate that true submission to Allah, the Exalted, brings genuine peace and contentment in both this world and the Hereafter. Conversely, those who lack a proper understanding of Islamic principles often possess weak faith, which makes them more susceptible to straying from obedience—especially when personal desires conflict with divine guidance. This deficiency blinds them to the reality that surrendering one's desires in favour of the obedience of Allah, the Exalted, is the true path to tranquillity and balance in life. Therefore, it is of paramount importance for every individual to actively strengthen their faith by seeking Islamic knowledge and implementing it in their daily lives. This includes utilizing the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. By doing so, they attain not only spiritual reward but also a harmonious mental and physical state, ensuring the proper prioritization and placement of every aspect of their lives. In this way, faith becomes a guiding light that nurtures obedience, wisdom, and inner peace in all circumstances.

However, those who fail to cultivate strong faith will inevitably continue to disobey Allah, the Exalted, by misusing the blessings they have been granted. This persistent disobedience disrupts the balance of their mental and physical well-being, causing them to misplace priorities and relationships in their lives. Even if they enjoy worldly comforts or material luxuries, these temporary gains cannot compensate for the inner turmoil, stress, and difficulties that arise from a life lived contrary to divine guidance. Moreover, such an attitude prevents them from adequately preparing for their accountability on the Day of Judgement. Consequently, they will face that Day empty-handed, bereft of all good, and filled with regret—regrets that will be of no benefit to them whatsoever. Their failure to correctly use the blessings granted to them not only undermines their well-being in this life but also leaves them vulnerable to an eternal loss in the Hereafter. Chapter 21 Al Anbiya, verse 97:

“And the true promise has approached; then suddenly the eyes of those who disbelieved will be staring, “O woe to us; we had been unmindful of this; rather, we were wrongdoers.””

In general, it is essential to understand that false objects of worship are not confined to physical idols made of stone or metal. In reality, anything that a person places above Allah, the Exalted, or obeys in contradiction to His commands, becomes an object of worship in their life. This may take the form of social media, wealth, fashion, cultural trends, careers, or even other individuals whose approval they value more than the obedience of Allah, the Exalted. When one’s thoughts, time, and energy revolve around these pursuits instead of sincere devotion and obedience to Allah, the Exalted, they have, in effect, allowed these distractions to take the place of true worship.

Recognizing and correcting this subtle form of idolatry is crucial for maintaining a pure and steadfast faith. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders among the People of the Book were not worshipped in the literal sense; rather, they were obeyed and followed in ways that contradicted the commands of Allah, the Exalted. In Islam, such obedience—when it opposes divine guidance—is regarded as a form of worship directed toward that individual instead of toward Allah, the Exalted. This understanding reveals that worship is not limited to prostration or verbal praise, but also includes submission and obedience. The same principle is evident in the example of the Devil, who desired to be followed and obeyed in defiance of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not engaged in the direct worship of the Devil; however, they are regarded as his followers when they obey him in defiance of Allah, the Exalted. This illustrates that worship is not confined to prostration or verbal praise but also includes obedience and submission. Therefore, it is imperative to avoid obeying any being, system, or influence that contradicts the commands of Allah, the Exalted, for such obedience

constitutes a form of worship directed toward that entity. When a person persists in disobeying Allah, the Exalted, they inevitably fall under the control of other forces—whether individuals, social media, cultural trends, material desires, or employers. Attempting to serve multiple and unjust masters brings only turmoil, as it is impossible to satisfy them all due to their conflicting and ever-changing demands. Just as an employee with several supervisors struggles to meet incompatible expectations, those who turn away from servitude to Allah, the Exalted, will find themselves enslaved by countless worldly influences, forfeiting their peace of mind and sense of purpose. In time, such individuals often experience sadness, anxiety, isolation, and even depression, as their efforts to please worldly masters fail to bring them the inner fulfilment they desire. This truth becomes clear when observing the lives of those who embody this mindset—such as celebrities who, despite their wealth, popularity, and luxury, frequently endure deep emotional distress and dissatisfaction. Furthermore, those who yield to worldly powers in disobedience to Allah, the Exalted, will find that these powers cannot aid them in the Hereafter. On the Day of Judgement, every false master they served—be it a person, an ideology, or a desire—will abandon them, leaving them without intercession or relief. Chapter 21 Al Anbiya, verses 98-100:

“Indeed, you and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein. For them therein is heavy sighing, and they therein will not hear.”

As warned in these verses, those who claim faith in Allah, the Exalted, yet obey other entities, such as social media, fashion, culture and people, thereby failing to support their verbal declaration of faith in Allah, the Exalted,

in actions, are in great danger of losing their faith entirely. One should recognize the essential nature of faith by considering its analogy to a living plant. For this plant to grow and endure, it absolutely requires sustenance, specifically in the form of acts of obedience. Much like a plant that withers and eventually perishes when it is deprived of vital nourishment, such as sunlight or water, an individual's faith is similarly vulnerable. If a person neglects to feed their spiritual conviction through consistent and intentional acts of obedience, that faith is highly likely to diminish and ultimately expire. The complete loss of one's faith is considered to be the most profound and devastating spiritual outcome.

Whereas, those who support their verbal declaration of faith in Allah, the Exalted, with actions by correctly using the blessings they have been granted will obtain the promise of Allah, the Exalted, of obtaining peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as they controlled their worldly desires in this world, they will be allowed to fulfill their desires in the hereafter, forever. Chapter 21 Al Anbiya, verses 101-103:

“Indeed, those for whom the best has preceded from Us - they are from it far removed. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised.””

In order to be positively affected by the promises of Allah, the Exalted, one must obtain strong faith. A profound and steadfast faith is indispensable for

an individual to maintain unwavering obedience to Allah, the Exalted, regardless of the circumstances, be they favourable or challenging. This deep-seated conviction is cultivated through the diligent comprehension and practical application of the lucid signs and teachings contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred sources reveal that genuine surrender to Allah, the Exalted, brings profound peace not only in this life but also in the Hereafter. Conversely, individuals whose understanding of Islamic principles is deficient will possess a weak faith. This vulnerability makes them far more susceptible to deviating from obedience, particularly when their personal desires are in direct conflict with divine guidance. This deficiency in knowledge often prevents them from recognizing a fundamental truth: that the voluntary surrender of one's immediate desires in favour of following the commands of Allah, the Exalted, is the very prerequisite for achieving true tranquillity in both worlds. It is therefore imperative that people dedicate themselves to strengthening their faith through the earnest pursuit and application of Islamic knowledge. This commitment ensures that their obedience to Allah, the Exalted, remains constant. Furthermore, this process involves the proper utilization of the blessings they have been granted, as prescribed by Islamic teachings. This holistic approach ultimately culminates in a state of balanced mental and physical well-being and the correct prioritization of every facet of their lives.

Chapter 21 Al Anbiya, verses 98-100:

“Indeed, you and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein. For them therein is heavy sighing, and they therein will not hear.”

A non-Muslim of Mecca, Ibn Zibarra, once argued that if everything besides Allah, the Exalted, that is worshipped will be cast into Hell, then this would include the angels whom some people worshipped, as well as the Holy Prophets Uzair and Eesa, peace be upon them, who were worshipped by certain Jews and Christians. When this claim was reported to the Holy Prophet Muhammad, peace and blessings be upon him, he clarified the matter by stating that only those who desired and demanded worship for themselves besides Allah, the Exalted, will be in Hell along with those who worshipped them. This response establishes a crucial distinction: the Holy Prophets, peace be upon them, and the righteous servants of Allah, the Exalted, never called people to worship them, nor did they approve of such acts. On the contrary, they consistently directed their followers to the exclusive worship of Allah, the Exalted alone. Therefore, the sin lies not upon those who were wrongly elevated to divine status, but upon those who committed the act of worship and upon those who arrogantly sought such veneration. This principle safeguards the honour of the Holy Prophets, and the angels, peace be upon them, affirming that they remain innocent of the false claims made about them. It also reinforces the central Quranic teaching that associating partners with Allah, the Exalted, is a crime of the worshippers and of those who invite to it, not of those who are falsely worshipped. Then Allah, the Exalted, revealed chapter 21 Al Anbiya, verses 101-102 of the Holy Quran:

“Indeed, those for whom the best [reward] has preceded from Us - they are from it [Hell] far removed. They will not hear its sound, while they are, in that which their souls desire, abiding eternally.”

This verse is referring to the Holy Prophets Uzair and Eesa, peace be upon them, as well as the angels, who were wrongly worshipped by certain communities. And to indicate their argumentative and negative mindset chapter 43 Az Zukhruf, verses 57-58 were revealed:

“And when the son of Mary was presented as an example, immediately your people laughed aloud. And they said, “Are our gods better, or is he?” They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.”

Thus, the Holy Quran clarifies that the Holy Prophets and the Angels, peace be upon them, were innocent of the false worship directed towards them. The blame lies entirely upon those who elevated them to divine status and then used their mention as a pretext for disputation. This passage also demonstrates how arrogance and a quarrelsome spirit can blind people from recognizing the truth, even when it is presented with clarity.

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 34.

It is important, especially in this day and age, for people to understand the difference between those who discuss controversial topics with the sincere intention of bringing about positive change, and those who raise such issues merely to attract attention. Those who genuinely desire improvement in

society will always demonstrate respect and good character, even towards those they challenge through their words. They do not resort to vulgar language or offensive behaviour to make their point. Instead, they study and understand the subject carefully, avoiding misinterpretation or falsification in order to support their argument. Their criticism is constructive, and their sincerity is evident in both their words and their conduct. These are the individuals to whom people should pay attention, for if their viewpoint is correct, it will benefit society as a whole. And if they are mistaken, they will humbly accept the truth when it is made clear to them. By contrast, those who behave in the opposite manner—whether in the media or elsewhere—should simply be ignored, for they do not seek to improve lives but only to draw attention to themselves. Like infants acting out to be noticed, they thrive on the attention others give them. For this reason, people should not circulate or share videos, posts, or other content linked to such individuals, as doing so only fuels their desire for recognition. Debating with them is a waste of time, given their corrupt intentions and behaviour. Instead, one's energy should be directed towards more beneficial pursuits—those that bring real value to themselves and to others, both in this world and in the Hereafter.

Allah, the Exalted, warns people to prepare for their accountability on the Day of Judgement by describing it in detail throughout the Holy Quran, such as the next verse. Chapter 21 Al Anbiya, verse 104:

“The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it...”

Denying the possibility of human resurrection on the Day of Judgement is indeed a strange and irrational claim. Allah, the Exalted, who first created human beings from nothing, certainly possesses the power to bring them back to life after they have turned to dust and decayed bones. Reviving something that once existed is, in fact, a far lesser matter than creating it from nothing in the first place. Moreover, the phenomenon of resurrection is not something distant or abstract; it can be observed repeatedly in the natural world. Allah, the Exalted, provides countless examples of this reality as signs for those who reflect. When He sends down rain upon barren land, the once-dead Earth comes to life, bringing forth vegetation, fruits, and crops. From a lifeless seed buried in the ground, Allah, the Exalted, causes green shoots to emerge, sustaining both humans and animals. In the same way, He will raise to life the “seed” of humanity—those buried beneath the soil—just as easily as He revives the land after its death. The changing of the seasons also offers a vivid reminder of resurrection. In winter, trees shed their leaves and appear lifeless, yet when spring arrives, those same trees burst forth with greenery and vitality once again. Every cycle of death and renewal in nature is a silent testimony to the power of Allah, the Exalted, to resurrect. Resurrection also occurs continuously within the human body itself. Countless cells die and are replaced every moment—such as skin cells, blood cells, and others—demonstrating a perpetual process of renewal and regeneration. Even the daily cycle of sleep and wakefulness reflects this truth. Sleep has been described as the sister of death, for when one sleeps, the senses are suspended and awareness fades. Yet, by His command, Allah, the Exalted, returns the soul to the sleeper each morning, granting them a new lease of life for as long as He wills. 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.”

Thus, from the smallest biological processes to the grand cycles of nature, the signs of resurrection are all around. To deny it is not a matter of reason, but of heedlessness toward the countless proofs that Allah, the Exalted, manifests throughout creation.

The occurrence of the Day of Judgement is not merely a possibility—it is a necessity, both logically and morally. Anyone who reflects upon the universe will observe that balance and order permeate every aspect of creation. The Earth, for example, is positioned at a perfectly balanced distance from the Sun. Were it even slightly closer, the intense heat would make it uninhabitable; were it slightly farther, the cold would render life impossible. Likewise, the water cycle operates with remarkable precision: water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—ensuring the continuous sustenance of all living beings. The ground itself is another sign of this balance. It is soft enough for delicate shoots and roots to penetrate through, allowing crops to grow and feed creation, yet firm and strong enough to support massive structures upon its surface. Such harmony and proportion, evident throughout the natural world, clearly point not only to the existence of a Creator but also to His perfect wisdom and justice, which manifest through balance in all things. However, there is one domain where imbalance is visibly apparent—namely, the actions of human beings. In this world, one frequently observes tyrants and oppressors who escape punishment despite their wrongdoing. Conversely, countless individuals suffer oppression, hardship, and injustice yet do not receive full recompense for their patience and endurance. Many believers who sincerely strive to obey Allah, the Exalted, face trials and difficulties, often receiving little reward in this life, while those who persist in disobedience appear to prosper. Yet just as balance governs every other aspect of creation, the moral order must also be balanced. The good must

ultimately be rewarded, and the evil must be punished in full measure. Since this perfect balance is not realized in the present world, it must necessarily be established in another realm—the Day of Judgement. That Day is the arena of ultimate justice, where every deed, intention, and word will be weighed with absolute fairness.

Allah, the Exalted, certainly has the power to deliver complete reward and punishment in this world. However, His wisdom dictates otherwise. He grants continual opportunities for repentance and reform to those who sin, extending His mercy to them again and again. Likewise, He withholds the full reward of the believers, for this world is not their final abode; it is a place of testing, not recompense.

Moreover, belief in the unseen is a cornerstone of faith. The unseen includes the realities that cannot be perceived by the five senses—such as the Hereafter, Paradise, and Hell. The true beauty and distinction of faith lie in believing without seeing. If complete reward and punishment were manifest in this life, faith would lose its spiritual depth and significance, for belief in what is visible requires no conviction of the heart.

Furthermore, both hope for reward and fear of punishment in the Hereafter motivates a person to avoid sins and to strive in righteous deeds. This balance between hope and fear nurtures sincerity, humility, and perseverance in one's journey toward Allah, the Exalted.

For the Day of Recompense to occur, however, the material world must first come to an end. As long as human actions continue, judgement cannot commence. The termination of human deeds requires the conclusion of worldly existence itself, and thus, the end of this world is an inevitable precursor to the establishment of the Day of Judgement.

Reflecting deeply upon this reality strengthens faith in the Hereafter and inspires one to prepare for it with sincerity and diligence. Such preparation involves using all 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. By doing so, a person attains peace of mind, balance in both body and spirit, and true success in this world and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 21 Al Anbiya, verse 104:

“...As We began the first creation, We will repeat it. A promise binding upon Us. Indeed, We were always doers [of what We will].”

Those who practically prepare for their accountability on Judgement Day will not only obtain peace of mind in the hereafter but they have been guaranteed peace of mind in this world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and they will cause the spread of peace and justice in their society, through fulfilling the rights of people. Chapter 21 Al Anbiya, verse 105:

“And We have already written in the book [of Psalms] after the [previous] mention that the Earth is inherited by My righteous servants.”

Allah, the Exalted, has made it clear that people only need to become true believers in order to attain superiority and success in both worlds. True belief is not a mere claim of the tongue, but a comprehensive state of the heart, speech, and action. It entails 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. This includes both duties towards Allah, the Exalted—such as prayer, fasting, and remembrance—and duties towards people, such as justice, kindness, and compassion. Among these duties is the noble principle of loving for others what one loves for oneself, as advised in a Hadith found in Jami At Tirmidhi, number 2515. Such a principle ensures that faith is not selfish or inward-looking, but radiates outward in service to humanity.

As indicated by the next verse, true belief therefore requires a person to learn and act upon the teachings of Islam with sincerity. Chapter 21 Al Anbiya, verse 106:

“Indeed, in this [Qur'an] is a declaration and message for a worshipping people.”

It was through this very attitude that success and superiority were granted to the noble Companions, may Allah be pleased with them. They combined devotion to Allah, the Exalted, with service to His creation, and thus became shining examples for all generations. Chapter 3 Alee Imran, verse 139:

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

Chapter 21 Al Anbiya, verse 106:

“Indeed, in this [Qur'an] is a declaration and message...”

Regardless of how advanced a society may become, and irrespective of the knowledge it acquires across various fields—including the mental, physical, and social aspects of human beings—it remains impossible for humanity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally unattainable, for humanity continues to uncover new insights even about specific components of its own existence, such as the functions of different regions of the human brain. If people are still striving to understand themselves, how could they ever establish a flawless code of conduct that guarantees tranquillity and justice on both the individual and societal level? Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things. His knowledge is boundless, encompassing the entirety of the past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct—a divine standard that clearly distinguishes good from evil, beneficial from harmful, and that facilitates the attainment of peace of mind in a world otherwise filled with stress and uncertainty. Historical evidence demonstrates unequivocally that whenever this divine code of conduct was faithfully implemented in the lives of individuals and societies, it resulted in the spread of tranquillity, justice, and peace. The golden generations of Islam, beginning with the noble Companions, may Allah be pleased with them, stand as a living testimony to this truth. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements appear to conflict with their personal desires. They should conduct themselves like a wise patient who acknowledges and adheres to the medical counsel of their physician—understanding that it is ultimately in their best interest, even if the prescription includes bitter medicine or a strict regimen. In the same way, obedience to Allah, the Exalted, may at times require sacrifice, but it leads to healing, balance, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 21 Al Anbiya, verse 106:

“Indeed, in this [Qur'an] is notification for a worshipping people.”

In addition, this verse makes it clear that one cannot worship Allah, the Exalted, correctly without being sincere towards the Holy Quran. In fact, according to a Hadith found in Sahih Muslim, number 196, an aspect of Islam is being sincere to the Holy Quran. Sincerity towards the Holy Quran begins with deep respect and love for the words of Allah, the Exalted. This sincerity is demonstrated when one fulfils the three essential aspects of the Holy Quran. The first is to recite it correctly and regularly, giving its words their due reverence. The second is to strive to understand its teachings through reliable sources and qualified teachers. The third, and most crucial, is to act upon the teachings of the Holy Quran with the sole aim of pleasing Allah, the Exalted. A sincere person gives priority to the commands of the Holy Quran over their own desires when the two are in conflict. Modelling one's character on the Holy Quran is the true sign of sincerity towards the Book of Allah, the Exalted. This was the noble tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith found in Sunan Abu Dawud, number 1342. Part of sincerity to the Holy Quran is to approach it with the genuine intention of understanding and acting upon all of it, regardless of whether its teachings align with one's personal inclinations. The one who selectively follows certain commands, prohibitions, or advice while ignoring others based on whims has adopted insincerity towards the Holy Quran. Such a person will not truly benefit from its guidance, for the Holy Quran is a complete code of life, not a collection of optional suggestions. Chapter 17 Al Isra, verse 82:

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

Finally, it is important to understand that even though the Holy Quran is indeed a cure for worldly problems, a person should not limit their relationship with it to this purpose alone. One should not recite it merely as a means of resolving temporary difficulties, treating the Holy Quran like a tool that is taken out only in times of hardship and then put away once the problem has passed. The primary function of the Holy Quran is to achieve peace of mind in both worlds. To neglect this ultimate purpose and to use it only as a remedy for worldly concerns is a misuse of its role and contradicts the behaviour of one who is truly sincere towards it. Such an attitude is comparable to someone who purchases a car filled with many accessories, yet without an engine—it may appear complete, but it cannot fulfil its true purpose. Behaving in this manner demonstrates insincerity towards the Holy Quran. True sincerity is shown when a person approaches it as comprehensive guidance: a source of healing for the heart, a light for the intellect, and a path to eternal salvation. Worldly benefits are among its blessings, but they are secondary to its greater aim—leading humanity to the pleasure of Allah, the Exalted, and everlasting success.

As indicated by the next verse, acting on the Holy Quran is only possible when done in light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the physical manifestation of the Holy Quran. Chapter 21 Al Anbiya, verse 106:

“And We have not sent you, [i.e. Prophet], except as a mercy to the worlds.”

There are two distinct forms of divine revelation. The first consists of the very words of Allah, the Exalted, preserved in the Holy Quran—His literal speech, conveyed through revelation to the Holy Prophet Muhammad, peace and blessings be upon him. The second form is the divinely inspired guidance revealed to the Holy Prophet Muhammad, peace and blessings be upon him, which did not take the form of direct speech but was conveyed through inspiration and understanding. These revelations are embodied in his blessed sayings, actions, and approvals, collectively known as his traditions. They represent divine guidance expressed through his words and conduct, for he did not speak or act out of personal desire; rather, everything he conveyed was inspired by Allah, the Exalted. Chapter 53 An Najm, verse 3:

“Nor does he speak from [his own] inclination.”

The Holy Quran cannot be fully understood without the guidance provided by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The Hadith clarify the meanings of the verses by explaining their proper context—such as the circumstances of their revelation, the events they refer to, and the manner in which they should be implemented. Without these explanations, one may misinterpret or apply the verses incorrectly. For this reason, following the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is not optional but obligatory, as they serve as the living interpretation of the Holy Quran and provide the practical framework through which divine guidance is properly understood and applied. Chapter 59 Al Hashr, verse 7:

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

And chapter 3 Alee Imran, verse 31:

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

And chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger..."

And chapter 4 An Nisa, verse 80:

"Whoever obeys the Messenger has truly obeyed Allah..."

Another reason the Hadith are indispensable is that the Holy Quran does not provide every detail of Islamic practice, which makes it necessary to turn to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for clarification and guidance. For example, three of the five pillars of Islam—obligatory charity, the Holy Pilgrimage, and the obligatory prayers—cannot be fully understood or practiced through the Holy Quran alone. The obligatory prayers, which form the central pillar of Islam, are mentioned in the Holy Quran, but neither the method of performing them nor their precise timings are explained in detail. Similarly, the exact amount of the obligatory charity is not specified in the Holy Quran, which only identifies the groups eligible to receive it. Even then, one must refer to the Hadith to gain a complete understanding of who these groups are and how the charity should be distributed. As for the Holy Pilgrimage, only some of its aspects are briefly mentioned in the Holy Quran. The sequence of rituals and the details of what should be done at each stage are elaborated in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Without these traditions, it would be impossible to properly fulfil three of the five pillars of Islam. Therefore, it is essential to recognize that Allah, the Exalted, has preserved not only the Holy Quran but also the authentic and established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as both are necessary for the complete and correct practice of Islam. Chapter 15 Al Hijr, verse 9:

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.”

The term Quran is not explicitly mentioned in this verse; instead, the word reminder is used, which encompasses both forms of divine revelation: the

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

It is important to note that the very individuals who transmitted the Holy Quran to subsequent generations—the Companions, may Allah be pleased with them—are the same people who faithfully transmitted the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, rejecting one inevitably casts doubt upon the authenticity and authority of the other.

Moreover, the Companions, may Allah be pleased with them, represent those who understood Islam most profoundly. They consistently demonstrated that the Holy Quran cannot be correctly implemented without reference to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Without these traditions, the verses of the Holy Quran are vulnerable to misinterpretation and can easily be taken out of their proper context. It is through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, that the precise meaning of the verses is clarified, showing their true intent and application. This is why the Holy Prophet Muhammad, peace and blessings be upon him, serves as the living, practical embodiment of the Holy Quran, guiding humanity in both understanding and implementation. Chapter 21 Al Anbiya, verse 107:

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

The mercy bestowed on mankind through the Holy Prophet Muhammad, peace and blessings be upon him, and what he was granted: the Holy Quran, has been summarized perfectly in another verse. Chapter 7 Al A'raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”

Everything that has been commanded and prohibited in Islamic teachings serves to guide a person towards attaining peace of mind in both worlds, even if this wisdom is not immediately apparent to them. By correctly using the blessings they have been granted, they ensure a harmonious balance between their mental and physical condition, placing everything and everyone in their proper place, while preparing themselves for accountability on the Day of Judgement. Such conduct naturally results in tranquillity in this life and eternal success in the Hereafter. Moreover, acting upon Islamic teachings guarantees that the rights of others are fulfilled. This, in turn, leads to the spread of justice, compassion, and peace within society, creating an environment where individuals and communities can flourish.

In addition, the noble responsibility of commanding good and forbidding evil has been passed down to people from the Holy Prophet Muhammad, peace

and blessings be upon him. This duty is not merely a social obligation but a sacred trust, ensuring that truth is upheld, corruption is restrained, and the moral fabric of society remains intact. When carried out with wisdom, gentleness, and sincerity, this role becomes a means of collective reform and a source of divine blessing. Chapter 3 Alee Imran, verse 110:

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

It is crucial for people to consistently promote good and discourage evil in accordance with Islamic teachings, and to do so with kindness and wisdom. A person should never assume that their own obedience to Allah, the Exalted, will automatically shield them from the negative influences of misguided individuals. Just as a good apple can be spoiled when placed among rotten ones, a person who neglects the duty of encouraging others towards good will eventually be affected by their harmful actions, whether those actions are overt or subtle.

Even if society at large persists in disobedience to Allah, the Exalted, one must continue to advise their dependents, such as family members, for their negative behaviour can have an even greater impact on them. Moreover, this responsibility rests upon every believer, as stated in a Hadith found in Sunan Abu Dawud, number 2928. Even if a person faces disregard or rejection from others, they should still fulfil their obligation by persistently offering gentle advice, supported by sound evidence and knowledge. However, promoting good and forbidding evil without proper understanding, wisdom, and good manners will only alienate people from the truth and distance them from

proper guidance, which ultimately harms the entire community. Only by properly commanding good and prohibiting evil can one shield themselves from the adverse effects of a corrupt society and hope to receive forgiveness from Allah, the Exalted, on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

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

However, if a person becomes solely focused on themselves while disregarding the conduct of those around them, there is a genuine concern that the adverse behaviour of others will eventually influence them and lead to their misguidance. Neglecting the duty of encouraging good and discouraging evil allows corruption to spread unchecked, and over time, even subtle exposure to such behaviour can weaken one's resolve and erode their principles.

Chapter 7 Al A'raf, verse 157:

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

As Allah, the Exalted, is the sole Creator of the universe and everything within it, He alone knows with absolute certainty what is truly beneficial for a person and what is harmful to them, even if this reality is not immediately apparent to human understanding. A striking example of this is the prohibition of alcohol. While modern scientific research has only recently uncovered many of its devastating effects on the human body and mind, Allah, the Exalted, forbade it over fourteen centuries ago, demonstrating His perfect knowledge and wisdom.

In general, the matters deemed unlawful in Islam are few in number, and they are prohibited precisely because their harm outweighs any perceived benefit. This principle was explicitly highlighted by Allah, the Exalted, prior to the complete prohibition of alcohol and gambling, when He declared that their harm far exceeds any potential advantage one might imagine to gain from them. This truth is evident to anyone who reflects with sound reason and common sense. Chapter 2 Al Baqarah 219:

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

The principles of Islam exist solely for the benefit and well-being of individuals. Allah, the Exalted, is utterly independent of His creation; He does not gain any advantage from their obedience, nor does He suffer any loss from their disobedience. Every command and prohibition is designed for the good of people themselves, guiding them towards what nurtures their hearts,

protects their dignity, and secures their success in both worlds. Thus, when a person adheres to the teachings of Islam, they are in reality benefiting themselves, while their neglect or rejection of these principles only harms their own soul. Chapter 60 Al Mumtahanah, verse 6:

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

Thus, it is essential for individuals to embrace and implement the teachings of Islam for their own well-being and ultimate advantage. This requires them to utilise the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic guidance. Every blessing—whether wealth, health, knowledge, or influence—is a trust, and its proper use brings both spiritual elevation and worldly harmony. Only through this attitude can a person attain true peace of mind and achieve success in both this life and the Hereafter. Such success is realised by cultivating a balanced state of mind and body, and by correctly placing everything and everyone in their rightful position within one’s life. When one’s priorities are ordered according to divine wisdom, the heart finds rest, the body finds discipline, and society benefits from justice and compassion. In this way, the teachings of Islam are not a burden but a mercy, guiding individuals to live with purpose, balance, and clarity, while preparing them for their eternal meeting with Allah, the Exalted. Chapter 16 An Nahl, verse 97:

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

If, however, they fail to use the blessings granted to them in the manner prescribed by Allah, the Exalted, then the very gifts they possess will become a cause of imbalance. Their mental and physical state will be disturbed, they will misplace priorities by giving undue importance to some matters while neglecting others, and they will fail to adequately prepare for their accountability on the Day of Judgement. Such negligence inevitably leads to stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries, inwardly they will remain deprived of true peace and contentment, for blessings misused transform into burdens rather than sources of benefit. Chapter 20 Taha, verses 124-126:

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

They should emulate the example of a wise patient who acknowledges and faithfully follows the guidance of their physician, recognizing that it is ultimately in their best interest—even when the prescription includes bitter medicine or a strict dietary regimen. Just as such a patient willingly endures temporary discomfort in order to secure lasting health, so too does the one who learns and acts upon the teachings of Islam. By removing the mental and physical obstacles that hinder spiritual growth, they pave the way for true

well-being in this world and eternal success in the Hereafter. Chapter 7 Al A'raf, verse 157:

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

One must not be deceived into thinking that the restrictions of Islam deprive a person of freedom. In reality, it is the one who lives without boundaries who becomes shackled by the burdens of mental, physical, and social afflictions. True freedom lies not in unrestrained indulgence, but in disciplined living guided by divine wisdom. This truth can be illustrated through a simple scenario. A nurturing parent restricts the diet of their child, allowing unhealthy foods only on rare occasions while encouraging a nutritious and balanced intake. The child may perceive these limitations as unwelcome constraints, feeling bound by their parent's insistence on healthy eating. In contrast, another child is given complete liberty to consume whatever they wish, whenever they wish, and in any amount. This child feels entirely free, unburdened by any restrictions. When these two children meet, the one with unrestricted freedom often mocks or looks down upon the child who lives under dietary limitations. The restricted child may even feel a sense of self-pity when observing the other child's apparent liberty. At first glance, it seems as though the child with no boundaries has discovered happiness, while the other is weighed down by constraints. Yet, as time passes, the reality becomes clear. The child without restrictions develops serious health problems such as obesity, diabetes, and hypertension. These physical ailments give rise to mental health struggles, eroding their confidence and self-image, and forcing them to rely on medications while facing a host of

social challenges. Their supposed freedom becomes the very cause of their misery.

Conversely, the child who endured limitations matures into a well-rounded individual, strong in both mind and body. Their discipline fosters confidence, resilience, and capability, enabling them to succeed in life. They remain unburdened by the constraints of illness, medication, and social difficulties, having been nurtured with balance and wisdom. Thus, the child who once appeared restricted grows into a truly free and independent person, while the one who lived without boundaries becomes trapped by the consequences of their choices.

In summary, the real slave is the person who becomes bound to everything other than Allah, the Exalted—whether it be social media, societal norms, fashion, or culture. Such enslavement leads inevitably to mental, physical, and social problems. The truly free individual, however, is the one who submits exclusively to Allah, the Exalted, by properly utilising the blessings He has bestowed in accordance with Islamic teachings. This submission leads to peace of mind and body, achieved through balance, discipline, and the correct ordering of priorities, while preparing oneself for accountability on the Day of Judgement. Chapter 7 Al A'raf, verse 157:

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

In addition, in order to attain true mental and physical freedom, one must remain firmly bound to the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other sources of so-called religious knowledge only serve to complicate a person's life and divert them from the straight path. In fact, the more one relies on alternative sources, even if they appear to produce positive actions, the less they will act upon the two primary sources of guidance, and this inevitably leads to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in these two sources will be rejected by Allah, the Exalted. This principle safeguards the purity of faith and ensures that people do not introduce innovations or practices that distort the religion. The danger of turning to other sources is that a person may gradually begin to adopt practices that contradict the teachings of Islam. This is precisely how the Devil misleads individuals—step by step, until they are far removed from the truth. For example, when facing difficulties, a person might be advised to undertake certain spiritual exercises that oppose Islamic teachings. If they are unaware and inclined to follow alternative sources, they may easily fall into this trap, performing rituals that have no basis in Islam. Worse still, such individuals may begin to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings—such as the false notion that people, saints, or supernatural beings can dictate their fate. These ideas arise because their understanding is drawn from sources other than the two sources of guidance. Some of these misguided practices even cross into outright disbelief, such as engaging in black magic, which directly opposes the foundations of Islamic belief. Chapter 2 Al Baqarah, verse 102:

“...It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon,

Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."..."

A person may unknowingly place their faith in jeopardy by developing a tendency to rely on alternate sources of religious knowledge. This is why engaging in religious innovations that lack any foundation in the two primary sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is in reality akin to following the path of the Devil. Such practices gradually distance a person from the truth, replacing clarity with confusion and sincerity with misguidance. True safety therefore lies only in holding firmly to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for together they are the unchanging lights that protect one's faith from corruption and deviation. Chapter 2 Al Baqarah, verse 208:

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

In addition, when people begin to act upon other sources of religious knowledge, they inevitably complicate Islam to the point that it becomes a burden to practice. Instead of experiencing the simplicity and mercy intended by Allah, the Exalted, they find themselves overwhelmed, and as a result, they often fall into disobedience, perceiving the religion as too difficult to uphold. This distortion does not only affect them but also discourages the next generation. When the youth observe their elders making Islam unnecessarily complicated through innovations, they too become disheartened and reluctant to practice. Thus, what was meant to be a path

of ease and guidance is turned into a source of hardship and aversion. The only safeguard against this outcome is to hold firmly to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while avoiding all other sources of so-called religious knowledge. In doing so, one preserves the purity, clarity, and accessibility of Islam, ensuring that it remains a source of peace, guidance, and mercy for both the individual and the community. Chapter 21 Al Anbiya, verses 106-107:

"Indeed, in this [Qur'an] is notification for a worshipping people. And We have not sent you except as a mercy to the worlds."

It is universally recognised that when an invention fails to fulfil the very purpose for which it was created, it is deemed a failure, regardless of how many other admirable features it may possess. For instance, a phone equipped with numerous advanced functions, such as a high-quality camera, will still be considered defective if it cannot perform its primary function of making calls. In the same way, human beings are the creation of Allah, the Exalted, brought into existence with a specific purpose. Chapter 51 Adh Dhariyat, verse 56:

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

The sole purpose of mankind, therefore, is to worship and obey Allah, the Exalted. This sincere obedience entails fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, all in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person ensures that every blessing granted to them by Allah, the Exalted, is utilised in ways that are pleasing to Him. This approach ensures the attainment of a balanced mental and physical state, enabling the proper prioritization of commitments and relationships within one's life. Furthermore, it facilitates adequate preparation for one's accountability on the Day of Judgement. This conduct will, therefore, result in peace of mind both in this temporal existence and the hereafter.

Conversely, the one who neglects this purpose will inevitably lead a meaningless and purposeless life, no matter how much worldly success they appear to achieve. This reality is evident when one observes society: those who outwardly possess wealth, status, and influence are often the very ones most afflicted with anxiety, stress, depression, and addictions to drugs and alcohol. Such conditions arise because they have failed to fulfil their true purpose of creation, thereby misusing the blessings bestowed upon them by Allah, the Exalted. This course of action will consequently result in the acquisition of an unbalanced mental and physical state, causing individuals to improperly prioritize their commitments and relationships within their lives. Furthermore, it will impede adequate preparation for their accountability on the Day of Judgement. This conduct will, therefore, lead to stress, trouble, and difficulties both in this temporal existence and the hereafter, notwithstanding any enjoyment of worldly luxuries. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."

A person must not deceive themselves into believing that they are living a purposeful life if they fail to correctly use the worldly blessings they have been granted—even if they outwardly fulfil the basic obligatory duties, such as the five daily prayers. The true purpose of life extends far beyond a few daily or annual rituals. It encompasses every breath and every aspect of one's existence: financial dealings, private conduct, social interactions, professional responsibilities, and family life. The one who fulfils only the bare minimum while neglecting the broader purpose of creation is like a vase that appears beautiful on the outside, yet remains empty within. Outwardly, they may seem complete, but inwardly their life lacks substance. This is why many people who perform the obligatory duties still experience stress, anxiety, and depression—they fail to realise that their purpose is not confined to a few hours in the day or a few days in the year, but embraces the entirety of life.

One of the main reasons this reality is overlooked is blind imitation of society, fashion, culture, and social media. When people abandon the use of their intellect, they begin to falsely believe that meaning lies in worldly pursuits such as wealth, career, friendships, or family ties. In doing so, they reduce themselves to the level of cattle, driven only by instinct and desire. Instead, they must learn from the guidance of Islam and reflect upon the choices of others and their consequences. When this is done sincerely, it becomes clear that a meaningful existence is not found in chasing worldly things, but in fulfilling the very purpose of creation—just as an invention only has value when it fulfils its primary function. Failing to recognise this truth is the real tragedy of mankind.

Therefore, all people must strive to fulfil their purpose of creation by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only this path leads to a life that is truly meaningful, purposeful, and peaceful—in this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 13 Ar Ra'd, verse 28:

"...Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

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

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should emulate the attitude of a wise patient who follows the medical advice of a skilled doctor—accepting bitter medicine and a strict diet—knowing it is ultimately for their well-being. Just as this patient attains good mental and physical health through disciplined adherence, so too will the

person who sincerely accepts and acts upon the teachings of Islam. This is because the only One who possesses the complete knowledge necessary for achieving a balanced mental and physical state, and for correctly placing everything and everyone within one's life, is Allah, the Exalted. The collective knowledge of humankind—despite extensive research and technological advancement—will never suffice to achieve this outcome. Human understanding is inherently limited by experience, bias, and foresight. It cannot offer solutions to every problem a person may face, nor can it eliminate all forms of mental and physical distress, nor guide people to correctly prioritize the matters of their lives. Allah, the Exalted, alone possesses the perfect and absolute knowledge of His creation. Out of His infinite mercy, He has granted this guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 21 Al Anbiya, verses 106-107:

“Indeed, in this [Qur'an] is notification for a worshipping people. And We have not sent you except as a mercy to the worlds.”

The truth of this becomes clear when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Interestingly, even though most patients do not understand the scientific details behind the medicines prescribed to them, they still trust their doctors without hesitation. In contrast, Allah, the Exalted, does not command people to follow Islam blindly. Rather, He invites them to reflect deeply upon its teachings, so that they may witness and appreciate the wisdom and positive effects of Islam in their lives. He encourages reflection, not blind imitation, so that people may recognize the truth of His guidance through clear evidence and personal insight. However, this recognition requires one

to approach the teachings of Islam with sincerity, humility, and an open, unbiased mind. Chapter 12 Yusuf, verse 108:

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

And chapter 21 Al Anbiya, verse 108:

“Say, “It is only revealed to me that your god is but one God; so will you be Muslims.””

The teachings of Islam make clear that the only being worthy of unconditional obedience is the Creator and Sustainer of all things—Allah, the Exalted. In essence, the one whom a person chooses to obey becomes, in truth, the object of their worship, even if they outwardly deny belief in any divine being. This is because obedience is an expression of servitude, and when such servitude is directed toward anything other than Allah, the Exalted, it constitutes misplaced devotion and a form of spiritual misalignment. Human nature is inherently inclined toward submission; every person, whether consciously or not, follows and serves something. For some, this submission manifests in obedience to other people—leaders, celebrities, or peers. For others, it takes the form of attachment to social media, fashion trends, cultural customs, or personal desires. Yet all of these objects of obedience

are transient and limited, incapable of providing lasting fulfillment or ultimate guidance. Chapter 25 Al Furqan, verse 43:

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

In contrast, when a person directs their obedience solely toward Allah, the Exalted, they align themselves with the very purpose of their creation. This form of servitude is liberating rather than restrictive, for it frees the individual from being enslaved to created things—whether social expectations, material pursuits, or personal whims—and anchors them in a relationship of devotion to the One who is eternal and self-sufficient. Through such obedience, a person achieves clarity, purpose and inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as they are no longer swayed by the fleeting and contradictory influences of the world but guided instead by the unchanging wisdom of divine revelation.

Muslims are therefore required to ensure that their verbal declaration of faith is substantiated through consistent and sincere actions. This entails prioritizing obedience to Allah, the Exalted, above all else and in every circumstance. Genuine obedience to Allah, the Exalted, demands that the blessings one has been granted—such as wealth, time, knowledge, and influence—are utilized in ways that align with His pleasure, as clearly outlined in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When a believer structures their life upon this foundation, they naturally attain a balanced state of mind and body, as they learn to assign everything and everyone their rightful place

according to divine guidance. This harmony extends beyond worldly affairs, for such an individual also prepares themselves adequately for the accountability of the Day of Judgement. By doing so, they not only fulfil the true essence and purpose of faith but also achieve genuine tranquillity in this worldly life and eternal success in the Hereafter. This is the natural outcome of living in accordance with divine wisdom—placing Allah, the Exalted, at the centre of one's obedience and devotion, and thereby aligning all aspects of life with His eternal truth.

Conversely, the one who rejects the Oneness of Allah, the Exalted, and directs their obedience and devotion toward other entities—whether people, possessions, desires, or ideologies—will inevitably misuse the blessings they have been granted. Such misdirection leads to disorder and imbalance, disrupting both their mental and physical well-being. Their priorities become distorted, as they attach excessive significance to fleeting worldly matters while neglecting what truly deserves their attention: the fulfilment of their purpose through sincere obedience to Allah, the Exalted. As a result, they will fail to prepare adequately for their accountability on the Day of Judgement. This negligence manifests as constant stress, confusion, and discontent in this world, even if they appear to enjoy certain material luxuries. The comforts of this life, devoid of divine mercy and guidance, can offer no protection from inner emptiness or lasting peace. Ultimately, such individuals find that worldly pleasures—no matter how abundant—cannot shield them from spiritual despair in this life, nor from the severe reckoning that awaits them 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.""

Chapter 21 Al Anbiya, verse 108:

"Say, "It is only revealed to me that your god is but one God; so will you be Muslims.""

When an individual reflects deeply upon the creation of the Heavens and the Earth, and upon the countless systems operating within them in perfect harmony, they are inevitably guided to the recognition that there exists only one supreme entity who both created and sustains the entire cosmos—Allah, the Exalted. Every element of the universe bears witness to His infinite wisdom and precise design. Consider, for instance, the perfect distance between the Earth and the Sun: a subtle shift closer would scorch the planet, while a slight withdrawal would render it frozen and lifeless. Likewise, the Earth's composition has been finely calibrated to maintain a balanced and pure atmosphere, allowing all forms of life to thrive. Such intricate precision cannot be the product of chance but rather a clear sign of deliberate creation and ongoing sustenance by the One whose knowledge and power are absolute. Chapter 2 Al Baqarah, verse 164:

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

The exquisitely balanced alternation of day and night, along with their varying durations throughout the year, has been divinely designed to ensure the greatest benefit for humanity. Were the days to be excessively prolonged, people would suffer from exhaustion due to extended periods of activity. Conversely, if the nights were unduly long, there would be insufficient opportunity to earn a livelihood or engage in beneficial pursuits, such as acquiring knowledge. If the nights were too brief, people would be deprived of the restorative rest necessary for physical and mental well-being. Likewise, any significant alteration in the balance of day and night would disrupt agricultural cycles, diminishing the sustenance available for both humans and animals. This meticulous harmony, seen not only in the alternation of day and night but throughout all systems of the cosmos, stands as a clear and undeniable sign of the Oneness of Allah, the Exalted. If there were multiple deities governing the universe, their differing wills and commands would inevitably lead to disorder and chaos. The flawless order that prevails in all creation, therefore, testifies to the unity, power, and perfect wisdom of Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

The contemplation of the perfectly balanced water cycle likewise serves as a manifest indication of a deliberate and wise Creator. Water from the oceans and seas evaporates, ascends into the atmosphere, and condenses to form clouds that release rain upon the Earth. This rain, initially acidic, descends upon the mountains, where the minerals contained within them neutralize its acidity, rendering the water pure and suitable for the sustenance of people, animals, and plants. Any disruption to this precise equilibrium would bring about widespread devastation to life on Earth.

Similarly, the salt content of the oceans performs an essential purifying function. It prevents the accumulation of decay from the countless marine organisms that perish within it. Were the sea to become polluted, marine life would vanish, and the resulting corruption would spread to the land, poisoning the very foundation of life. The chemical composition of seawater has also been perfectly balanced to permit the coexistence of marine life and the buoyancy necessary for ships to traverse its surface. If this balance were altered even slightly, it would allow for one of these phenomena—either life within the sea or navigation upon it—but not both. Given that sea transport continues to serve as the primary means of moving goods globally, this equilibrium is indispensable for the continuation of human civilization.

Moreover, when one reflects upon the diversity of living creatures, it becomes evident that they were created in perfect harmony with their environments, not as the result of random or imperfect mutations, but

through deliberate design. For example, the camel has been endowed with features that allow it to endure the intense heat of the desert and survive for extended periods without water. Its physical and biological adaptations—such as its hump for fat storage, long eyelashes to shield against sand, and padded feet to walk on scorching terrain—illustrate a purposeful and intelligent creation perfectly suited to its surroundings. Chapter 88 Al Ghashiyah, verse 17:

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

The goat offers yet another striking example of meticulous and purposeful design. Its internal physiology is arranged in such a way that any impurities or waste materials in its body are completely separated from the milk it produces. This precise biological mechanism ensures that the milk remains pure, safe, and suitable for human consumption. Were this system imperfect, even slightly, the milk could become contaminated, rendering it harmful or inedible. Such flawless functionality in a creature as seemingly simple as the goat serves as a clear testament to the wisdom and power of Allah, the Exalted, in crafting every aspect of creation with exacting precision. Chapter 16 An Nahl, verse 66:

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

Every species has been assigned a precise lifespan, a system designed to maintain ecological balance and prevent any one population from dominating all others. Take the common fly as an example: it lives for only three to four weeks yet is capable of laying up to five hundred eggs. Were its lifespan extended, the fly population would increase exponentially, potentially overwhelming other species and disrupting the natural equilibrium. Conversely, creatures with exceptionally long lifespans often produce very few offspring, ensuring that their population remains proportionate and does not threaten ecological stability. These carefully calibrated lifespans and reproductive patterns cannot be reasonably attributed to chance, nor can they be fully explained by the process of evolution. Rather, they reflect the precise wisdom and deliberate planning of Allah, the Exalted, who maintains balance and order throughout all creation. Chapter 2 Al Baqarah, verse 164:

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

The winds serve a variety of essential purposes that highlight the meticulous balance established by Allah, the Exalted. One of their key functions is facilitating wind pollination, which is vital for the reproduction of crops, plants, and trees, ensuring the continuity of life on Earth. Historically, winds played a crucial role in sea travel, allowing ships to navigate across oceans—a method of transport that continues to be the primary means for moving goods globally. Additionally, winds are responsible for carrying rainclouds to designated regions, providing the essential water needed to sustain all forms of creation. This system operates in remarkable equilibrium. A complete absence of wind would disrupt pollination, hinder travel, and prevent the proper distribution of rainfall, causing chaos for living beings. Conversely, excessively strong or uncontrolled winds would bring widespread

destruction. Similarly, the amount of rainfall is precisely balanced: too little leads to droughts and famine, while excessive rainfall results in catastrophic floods. Such perfect regulation demonstrates the wisdom and power of Allah, the Exalted, in orchestrating the natural world to sustain life while maintaining order and stability. 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.”

Anyone who reflects thoughtfully on these and other exquisitely balanced systems—the precise movements of the heavens, the water cycle, the distribution of life, and the delicate equilibrium of nature—cannot logically deny the existence of a single, all-powerful Creator. The flawless coordination and interdependence of these systems point unmistakably to Allah, the Exalted, as the sole entity possessing complete authority and wisdom over all creation. Chapter 21 Al Anbiya, verse 108:

“Say, “It is only revealed to me that your god is but one God; so will you be Muslims.””

Since Allah, the Exalted, alone is the Creator of life and death and the Sustainer of all existence, He is the only One truly deserving of unconditional obedience and devotion. Even within worldly interactions, when a person receives some limited benefit—such as shelter, food, or assistance—they

instinctively express gratitude toward the giver. How much greater, then, is the gratitude owed to Allah, the Exalted, who has bestowed every conceivable blessing—both seen and unseen—upon humanity? It is therefore only fitting, reasonable, and just that people express thankfulness to Him in every aspect of their lives. Gratitude, in its comprehensive form, manifests through three essential dimensions: intention, speech, and action. Gratitude of intention is realized when a person performs all their deeds solely to please Allah, the Exalted, without seeking worldly gain, praise, or recognition. Deeds performed for any motive other than His pleasure are devoid of reward, as emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A key sign of sincere intention is that one does not expect appreciation or compensation from others. Gratitude of the tongue involves praising Allah, the Exalted, with words of remembrance and avoiding speech that is harmful, false, or frivolous. It reflects constant awareness of the One who grants all blessings. Gratitude through action means employing every blessing—such as wealth, health, knowledge, and influence—in ways that are pleasing to Allah, the Exalted, as instructed in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. When these three forms of gratitude are upheld together, they not only safeguard existing blessings but also serve as a means for their increase, as promised by Allah, the Exalted, in the Holy Quran. Moreover, sincere gratitude nurtures a tranquil heart, a balanced mind, and a sense of fulfilment that extends beyond material satisfaction—ultimately leading to peace in this world and eternal success in the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

It is both natural and universally acknowledged that ownership grants the right of control and decision-making. When a person possesses an object, they have the authority to use, modify, or even dispose of it as they choose. By this same reasoning, since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in existence—including the heavens, the Earth, and all that lies between—it follows that He alone possesses the absolute right to determine what is permissible and what is forbidden within His creation. Therefore, it is both reasonable and just that all people render complete obedience to Allah, the Exalted, for He alone holds true and unrestricted ownership over all things, including their very lives.

Likewise, when someone lends an item to another, it is only fair and expected that the borrower use it according to the terms set by its rightful owner. If the borrower misuses it, they are considered unjust and ungrateful. In the same way, every blessing bestowed upon humanity—whether wealth, health, intellect, status, or time—is not a permanent possession but a trust temporarily loaned by Allah, the Exalted. As with all loans, this trust will one day be reclaimed, and people will be held accountable for how they used it. The only proper way to “repay” this trust is by using every blessing in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the noble traditions of the Holy Prophet Muḥammad, peace and blessings be upon him. This conscious and sincere usage transforms ordinary actions into acts of worship and gratitude. In contrast, the blessings of Paradise are not temporary loans but eternal gifts, granted purely out of Allah’s mercy and generosity. Once bestowed, they will belong to the believer without limitation or restriction, to be enjoyed freely and forever. 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.””

Individuals must, therefore, be careful not to mistake the temporary blessings of this world—which are granted solely as a trust and a means of testing—for the everlasting rewards of Paradise. The comforts and luxuries of worldly life are fleeting, destined to fade with time, while the blessings of the Hereafter are eternal, unchanging, and free from all forms of imperfection or loss. Recognizing this vital distinction safeguards a person from becoming excessively attached to worldly pleasures and distractions, which often lead to heedlessness and spiritual neglect. Instead, such awareness redirects the heart toward purposeful living—motivating one to use worldly blessings responsibly, in ways that please Allah, the Exalted, and to actively strive for the everlasting rewards that await in Paradise. In doing so, a person cultivates true wisdom, a sense of direction that transcends the impermanence of this world and peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 21 Al Anbiya, verse 108:

“Say, “It is only revealed to me that your god is but one God; so will you be Muslims.””

It is important to note that being a muslim is not merely a title or an abstract identity, but a practical way of life. It requires a person to obey Allah, the Exalted, by correctly utilising the blessings He has granted them in every

sphere of existence—whether worldly or religious—and in every circumstance they encounter, whether in times of ease or in times of difficulty. True faith is therefore not confined to ritual acts alone, but extends to one's character, dealings, and daily conduct. This understanding is reinforced by the following verse, which speaks of turning away in practice rather than merely in belief. It indicates that disbelieving in Islam is, in reality, equivalent to practically abandoning obedience to Allah, the Exalted. Chapter 21 Al Anbiya, verse 109:

“But if they turn away...”

In other words, faith is not simply professed with the tongue but is demonstrated through consistent action. To neglect this practical dimension is to undermine the very essence of belief, whereas to live by it is to fulfil the purpose of creation and to walk upon the path of true success. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with corresponding actions places themselves in great danger of losing that very faith. Faith is not a static possession but a living reality, and it may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, so too does faith weaken and risk extinction if it is not sustained through consistent acts of obedience and remembrance. Neglecting this spiritual nourishment leaves a person vulnerable, gradually dimming the light that guides them through life. Should that light be extinguished, the loss is the most devastating of all, for it deprives them of direction in this world and salvation in the Hereafter. Thus, faith must be guarded, nurtured, and strengthened through continual acts of obedience, lest it fade away unnoticed until it is too late.

As Islam does not force right guidance on people, the duty of the Holy Prophet Muhammad, peace and blessings be upon him, was to make Islamic teachings clear for all people and leave them his character as the perfect role model for them. Chapter 21 Al Anbiya, verse 109:

"But if they turn away, then say, 'I have announced to [all of] you equally...'"

In general, every person bears the responsibility of helping others discern between sound guidance and misguided advice, and of encouraging them to follow the path of virtue and righteousness. This responsibility, however, has clear limits: it does not extend to forcing anyone to act on the guidance provided, for ultimate choice and accountability rest solely with the individual. When one fails to recognize this boundary, repeated attempts to control or correct others can lead to persistent frustration and disappointment, especially when people continue down misguided paths. Over time, such unrestrained disappointment may deepen into sorrow, anxiety, or even depression. It is therefore essential to approach this responsibility with patience, sincerity, and wisdom, understanding that the true power to guide hearts and minds belongs exclusively to Allah, the Exalted. The Holy Quran reinforces this principle in chapter 88 Al Ghashiyah, verses 21-22:

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

This verse highlights a fundamental truth: guidance is ultimately a matter of the heart, and only those who sincerely seek it will embrace it. A person who truly desires success in both this world and the Hereafter understands that restraint, discipline, and the temporary denial of worldly desires are necessary to achieve lasting peace and fulfilment. True inner tranquillity cannot be attained through the unchecked pursuit of material pleasures, wealth, or status. The reality of this is evident when observing the lives of the wealthy and famous, who, despite abundant worldly luxuries, often face deep emotional turmoil, mental stress, and inner dissatisfaction. Moreover, recognizing the limits of one's influence over others allows a person to focus on their own spiritual development. By striving to implement the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and by guiding others gently and wisely without coercion, one can cultivate both personal peace and a positive impact on society. The wisdom in this approach lies in understanding that genuine change comes from within the heart, guided by Allah, the Exalted, and that one's role is to serve as a sincere reminder, not as an enforcer of faith.

In addition, unlike many other religions and ways of life, Islam is a religion and way of life for all people without exception. Chapter 21 Al Anbiya, verse 109:

“But if they turn away, then say, “I have announced to [all of] you equally...”

This highlights the profound importance of equality within Islam. The status of people is judged by a single criterion: the extent to which they sincerely obey Allah, the Exalted. This obedience is demonstrated by using the

blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

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

It is also important to note that since intention is hidden from creation, no person can truly judge the inner state of another. Outward actions may be visible, but sincerity is known only to Allah, the Exalted. For this reason, people must refrain from making claims about the superiority of themselves or others, for Allah alone knows the reality of every intention, word, and deed. Chapter 53 An Najm, verse 32:

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

This principle, if upheld, becomes a powerful safeguard for society. It eliminates the seeds of division, cultivates humility, and unites people upon a single standard of worth. When individuals recognise that their true value lies only in their relationship with Allah, the Exalted, they are freed from the false hierarchies of the world and are able to live with dignity, equality, and mutual respect.

The leaders of the non-muslims of Mecca employed many tactics in order to discourage others from accepting Islam out of fear of losing their social influence and leadership. One of these tactics was to enquire about the exact time of the Day of Judgement and when they were not informed of it, they falsely used this as evidence that it would not occur. Chapter 10 Yunus, verse 48:

“And they say, “When is [the fulfillment of] this promise, if you should be truthful?””

And chapter 21 Al Anbiya, verse 109:

“...And I know not whether near or far is that which you are promised.”

This attitude was unwise, for the absence of knowledge regarding the precise date of the Day of Judgement does not imply that it will never occur. Likewise, the fact that individuals are unaware of the exact time of their death does not mean that death will not inevitably overtake them. Certain fundamental truths—such as death and the Day of Judgement—have been deliberately concealed from creation so that people remain in a constant state of readiness, rather than delaying their preparations until the moment is upon them. This proactive approach is far more effective in attaining success than a reactive one. Consider the example of a wise student who is aware that a surprise test may occur at any time. Such a student prepares consistently, day after day, until the test arrives. In contrast, if the student were given a specific date for the test, complacency might lead them to defer their efforts until the deadline approaches. This procrastination would ultimately reduce their chances of success, as their preparation would likely be inadequate.

In the same way, the Holy Quran criticises those who claim they will not accept or practice Islamic teachings until every aspect, including the unseen realities such as the Angels, is made visible to them. This viewpoint is erroneous, for genuine faith is only meaningful when it encompasses belief in unseen truths without the need to perceive them through the five senses—such as seeing Allah, the Exalted. Yet these unseen realities are not without evidence. They are supported by countless signs in the heavens and the Earth. Just as the existence of a painting testifies to the presence of a painter, so too does the existence of creation testify to the Creator—especially when that creation displays such perfection, harmony, and order. Moreover, people readily accept and benefit from countless phenomena they cannot perceive or fully comprehend. For instance, many take medicine without understanding how it functions within the body, yet they trust in its effects. In the same way, while the ethical framework of Islam is grounded in evidence and rational reasoning, certain aspects are rooted in unseen realities. This does not diminish faith but rather enhances its significance, for

belief in the unseen is the very essence of true submission. Thus, the claim of faith by one who has already witnessed the unseen—such as beholding the Angels—will not be recognised by Allah, the Exalted, for belief after direct sight carries no value.

The evaluation of individuals is therefore based on their ability to acknowledge reality even when it is veiled from their senses, and on their willingness to submit to Allah, the Exalted, despite their capacity to choose disobedience. In sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has provided humanity with sufficient guidance to discern truth from falsehood. Yet He has never unveiled reality to such an extent that people would be compelled to accept it without question. Were that the case, the very purpose of testing would be nullified, and the concepts of success and failure would lose all meaning. For this reason, individuals must not expect the unseen to be manifested before them—such as the direct vision of Allah, the Exalted, or His Angels—for such an unveiling would signify the end of all matters. At that point, no choice would remain, and the time of testing would be over. Faith and obedience are significant only so long as reality is veiled, allowing for both acceptance and rejection. If the unseen were fully disclosed, even the most stubborn disbelievers and the most hardened sinners would not reject it. But their acceptance then would be meaningless, for the trial would have ended. Thus, the acceptance of faith and obedience is meaningful only while the veil remains. The moment reality is fully revealed will mark the conclusion of the time allotted for choice and testing. That moment is none other than the Day of Judgement. And as Allah, the Exalted, knows all things, including the intentions, speech and actions of all people, He will hold them accountable accordingly. Chapter 21 Al Anbiya, verse 110:

“Indeed, He knows what is declared of speech, and He knows what you conceal.”

This verse was also a criticism of the leaders of the non-muslims of Mecca as Allah, the Exalted, was aware that their intention to question the Day of Judgement was to discourage others from accepting Islam and not out of a genuine desire to obtain right guidance. It is vital to remember that one's intention is the inward foundation of Islam, just like earning and utilizing the lawful is the outward foundation of Islam. If the foundation is corrupt then anything which results from it, such as good deeds, will be corrupt and thus rejected by Allah, the Exalted. Therefore, the one who desires right guidance so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, must approach Islamic teachings with an unbiased and open mind, unlike the leaders of the non-muslims of Mecca.

In addition, just because the exact timing of Judgement Day is unknown, one must not delay practically preparing for it by adopting false hopes of a long life, as one's time in this world is only a test and it must therefore not distract them from their final accountability in the hereafter. Chapter 21 Al Anbiya, verse 111:

“And I know not; perhaps it is a trial for you and enjoyment for a time.”

A prevalent obstacle to an individual's practical preparation for their accountability on the Day of Judgement is the cultivation of false hopes for a prolonged life. This disposition represents a profoundly blameworthy characteristic, as it frequently precipitates a prioritization of the accumulation of material worldly gain over the imperative preparation for the Hereafter. An individual needs only to scrutinize the allocation of time within a typical twenty-four-hour period to observe the disproportionate dedication to temporal pursuits as opposed to eternal concerns, thereby affirming this truth. Indeed, the deceptive prospect of a lengthy lifespan functions as one of the most potent instruments employed by the Devil to mislead humanity. When an individual permits themselves to be convinced of a long future, they invariably postpone the necessary efforts for the Hereafter, operating under the mistaken belief that such preparation can be executed at some unspecified point in the future. Regrettably, in the overwhelming majority of instances, this anticipated "near future" never materializes, and the individual consequently departs from this world without having adequately secured provisions for their eternal dwelling.

Furthermore, this erroneous expectation of longevity leads to the deferral of both sincere repentance and character reformation, as the person presumes an abundance of time remains for these vital spiritual matters. It also acts as a catalyst for the excessive hoarding of worldly possessions, such as wealth, under the illusion that these resources will be requisite throughout an extended Earthly existence. The Devil cunningly instils fear in people, suggesting that a failure to accumulate wealth for advanced age will render them helpless when they are no longer able to work. They often overlook the fundamental assurance that the same Creator who provided for them during their youth will continue to sustain them in their old age. It is a matter of established doctrine that the provision of every created being was decreed fifty thousand years prior to the creation of the heavens and the Earth, a truth corroborated by a Hadith found in Sahih Muslim, number 6748. It is a strange that an individual might dedicate forty years of their life meticulously saving

for a retirement that seldom extends beyond two decades, yet simultaneously neglect to prepare with comparable diligence for the eternal Hereafter.

The Islamic tradition does not advocate for the complete abandonment of worldly preparation. There is no intrinsic objection to saving for the immediate future, provided that the Hereafter remains the ultimate and unequivocal priority. Yet, despite verbally acknowledging that the certainty of death can arrive at any moment, many individuals conduct their lives as though they possess an assurance of immortality. In truth, even if they were to be guaranteed eternal residence on Earth, they would be unable to intensify their efforts for worldly accumulation beyond certain limits, as the very cycle of day and night imposes natural constraints on human endeavour. History is replete with examples of those who have passed away prematurely, yet the frequency of such occurrences rarely inspires the necessary heedfulness in the living.

In reality, one of the most profound agonies an individual will encounter at the time of death, and subsequently at every stage of the Hereafter, will be the poignant regret over the delay in preparing for their eternal life. At that critical juncture, wealth, social standing, and fleeting worldly comforts will be rendered entirely worthless. This solemn truth is powerfully conveyed in 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 be justly deemed irrational if they devoted more time, effort, and resources to a dwelling in which they were slated to reside for only a brief period, while simultaneously neglecting the residence destined for their very long, perhaps unending, future. This aptly illustrates the plight of those who assign paramount importance to the ephemeral comforts of the temporal world over the everlasting abode of the Hereafter.

Individuals are, in fact, instructed to strive for both this world and the Hereafter, for the maintenance of balance is an integral component of wisdom. Nevertheless, they must always bear in mind that death does not announce its arrival through a predictable time, circumstance, or age. Its occurrence is absolute, but its exact moment remains concealed. Consequently, meticulous preparation for death and the events that follow it must necessarily take precedence over preparation for an uncertain Earthly future that may never fully unfold. The genuinely wise individual is one who systematically invests in that which is eternal, while simultaneously fulfilling their obligations within the temporary world. Conversely, the foolish person exhausts their energies for that which is destined to perish swiftly, all the while neglecting the infinitely enduring life that is to come. Chapter 21 Al Anbiya, verse 111:

“And I know not; perhaps it is a trial for you and enjoyment for a time.”

If one fails to make use of the time they have been granted in this world and instead persists on misusing the blessings they have been granted, then they will face the consequences in both worlds. Chapter 21 Al Anbiya, verse 112:

“He said, “My Lord, judge in truth...””

In this world, a person who persists in disobeying Allah, the Exalted, and misuses the blessings they have been granted will inevitably fail to achieve a balanced mental and physical state. Their inability to properly prioritize and manage the various aspects of life will cause them to misplace everything and everyone around them. Consequently, relationships with family and friends, as well as their career, wealth, and other worldly pursuits, will become sources of stress and tension rather than comfort or support. Such individuals often direct their frustration toward the wrong targets, blaming loved ones—such as a spouse—or external circumstances for their difficulties. When they alienate or remove these supportive figures from their lives, their mental and emotional instability intensifies. This can spiral into serious consequences, including depression, substance abuse, and even suicidal thoughts. These outcomes are evident when observing individuals, including the wealthy and famous, who continue to misuse their blessings; despite enjoying worldly luxuries, they remain trapped in inner turmoil and dissatisfaction. Ultimately, because their behaviour prevents them from properly preparing for accountability before Allah, the Exalted, their trials in the Hereafter will be far more severe. The fleeting comforts of this world cannot shield a person from the consequences of neglecting their spiritual responsibilities, nor can they compensate for the neglect of their true purpose in life.

But as always, the door of repentance and reformation are always open as long as one is alive. Chapter 21 Al Anbiya, verse 112:

“...And our Lord is the Most Merciful...”

Sincere repentance is not a mere utterance of words but a profound turning of the heart. It begins with genuine remorse for one's sins, followed by seeking the forgiveness of Allah, the Exalted, and, where possible, the forgiveness of those who have been wronged—provided this does not lead to further harm or discord. True repentance also requires a firm and sincere resolve never to return to the same or similar sin, coupled with efforts to restore any rights that have been violated, whether they belong to Allah, the Exalted, or to His creation. Beyond this, one must remain steadfast in obedience to Allah, the Exalted, by utilising the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this consistent devotion, a person attains balance in both mind and body, placing everything and everyone in their rightful place, while preparing adequately for their accountability on the Day of Judgement. Such conduct leads to true peace of mind in this world and eternal tranquillity in the Hereafter, for repentance purifies the heart, restores dignity, and reconnects the servant with their Creator. Chapter 21 Al Anbiya, verse 112:

“...And our Lord is the Most Merciful, the one whose help is sought against that which you describe.”

The first point to understand is that the concept of seeking the help of Allah, the Exalted, specifically refers to turning to Him after one has exerted their maximum effort to overcome the challenges they face. It does not mean asking for divine assistance while remaining passive or neglectful of the worldly means and resources that Allah, the Exalted, has provided for their use. In His infinite wisdom, Allah, the Exalted, has created these means precisely so that people may employ them to address the difficulties in their lives, as outlined in Islamic teachings. Therefore, one must never adopt a lifeless or passive attitude, expecting Allah, the Exalted, to resolve challenges without any personal endeavour. True reliance on Allah, the Exalted, requires actively striving to use the abilities, knowledge, and resources He has granted, while simultaneously placing trust in His will. In this way, a person demonstrates both diligence in utilizing what Allah, the Exalted, has provided and sincere submission to His guidance and support. Chapter 13 Ar Ra'd, verse 11:

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

Chapter 21 Al Anbiya, verse 112:

“...And our Lord is the Most Merciful, the one whose help is sought against that which you describe.”

The final part of this verse reminds one that as long as they remain firm on the obedience of Allah, the Exalted, they will face criticism from others, just like the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, faced criticism from the non-muslims of Arabia.

In general, when an individual chooses a path that diverges from the prevailing norms of their peers—particularly a path rooted in sincere adherence to the commandments of Allah, the Exalted—it often evokes discomfort, unease, or even resentment in others. This is especially true when the observers themselves are guided primarily by personal desires and worldly inclinations. The inner disquiet felt by these individuals frequently manifests as criticism, ridicule, or overt opposition, often originating from those closest to the person, such as family and friends. Such reactions, however, are not necessarily indicative of the authenticity or validity of the individual's faith; rather, they reflect the perceived challenge that adherence to Islamic principles poses to the lifestyles, self-justifications, and moral compromises of those around them. As a result, steadfast commitment to religious obligations is often met with resistance, even when such commitment is morally upright, spiritually sound, and beneficial to society.

In addition, contemporary societal influences—such as social media, fashion trends, and dominant cultural standards—exert tremendous pressure on individuals striving to uphold Islamic values. At times, the practice and

advocacy of Islam are framed as impediments to material success, social recognition, or public acceptance. Institutions, industries, and social networks that perceive themselves as being critiqued through an Islamic lens may actively resist the integration of its principles, marginalizing those who adhere to the faith. This resistance has significantly contributed to the spread of anti-Islamic sentiment, particularly across digital and social media platforms, where narratives are often deliberately shaped to undermine sincere religious commitment.

Adherents of Islam—who exercise moderation in their desires and responsibly use the blessings granted by Allah, the Exalted—frequently encounter opposition from individuals who live without restraint, governed primarily by impulses that Islam identifies as animalistic. Such individuals often attempt to dissuade others from embracing Islamic practices, promoting instead lifestyles dominated by unrestrained desires. Criticism is frequently aimed at visible aspects of Islamic observance, such as the prescribed dress code for women, in an effort to diminish its legitimacy and relevance. Yet, upon careful observation, it becomes evident that such objections are often superficial and inconsistent, reflecting discomfort with the disciplined and self-regulating nature of Islamic principles rather than genuine practical concerns. For example, while Islamic attire is subject to disproportionate scrutiny and condemnation, little objection is raised toward uniforms mandated in various professions, such as law enforcement, the military, healthcare, education, or corporate settings. This selective criticism exposes the inconsistency and flawed reasoning behind such objections. Ultimately, it is not the external forms of Islamic practice themselves that elicit resistance, but the underlying principles—discipline, self-restraint, moral accountability, and moderation—that contrast sharply with lifestyles dominated by unchecked desires. It is this contrast that motivates detractors to undermine Islam through criticism, ridicule, and misrepresentation, particularly across modern social and digital platforms. Chapter 21 Al Anbiya, verse 112:

“...And our Lord is the Most Merciful, the one whose help is sought against that which you describe.”

In such circumstances, unwavering obedience to Allah, the Exalted, becomes indispensable. It cultivates within the individual a profound sense of inner peace and shields them from harmful external influences, even when such protection is not immediately perceptible. Through steadfast obedience, one learns to utilise the blessings bestowed upon them in their proper manner, thereby fostering balance in both mental and physical states. This, in turn, enables the correct organisation of all aspects of life while ensuring adequate preparation for accountability on the Day of Judgement. In this way, obedience to Allah, the Exalted, is not merely a spiritual duty but also a source of harmony and stability in worldly affairs. It promotes tranquillity in this life and secures eternal peace in the Hereafter. Those who remain steadfast in their devotion are guided through every circumstance—whether of ease or of trial—strengthening their inner serenity and securing immeasurable rewards that transcend the limits of worldly comprehension.

By contrast, choosing to ignore the commands of Allah, the Exalted, in pursuit of the approval of others leads to the loss of inner peace. Such behaviour encourages the misuse of one’s blessings. This course of action will consequently result in the acquisition of an unbalanced mental and physical state and cause them to improperly prioritize their commitments and relationships within their life. Furthermore, it will impede adequate preparation for their accountability on the Day of Judgement. This conduct will, therefore, lead to stress, trouble, and difficulties in both worlds,

notwithstanding any enjoyment of worldly luxuries. Thus, the path of obedience is the path of clarity, balance, and eternal success, while the path of disobedience is one of confusion, unrest, and ultimate loss.

Therefore, an individual is morally and spiritually obligated to accept and implement the teachings of Islam for their own ultimate benefit, even when these directives may run contrary to personal inclinations or immediate desires. This commitment should be viewed through the lens of a wise patient who adheres faithfully to a physician's advice, recognizing its inherent value despite the potential prescription of bitter medicine or a stringent diet. Just as the wise patient attains physical and mental well-being through compliance, so too will the person who embraces and acts upon Islamic guidance achieve a state of spiritual and existential equilibrium. The unique efficacy of this approach stems from the fact that Allah, the Exalted, is the only source of knowledge comprehensive enough to ensure an individual achieves a truly balanced mental and physical state and correctly determines the rightful place of everything and everyone in their life. The cumulative knowledge of human mental and physical states possessed by contemporary society—despite extensive research—will perpetually fall short of achieving this holistic outcome. Human understanding is inherently limited by finite experience, incomplete foresight, and unavoidable biases, meaning its counsel cannot resolve every life issue, prevent all forms of mental and physical stress, or guide the individual to a proper ordering of priorities. Allah, the Exalted, alone possesses this complete knowledge and has graciously bestowed it upon humanity in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The veracity of this claim becomes evident upon observing the distinct difference in the lives of those who utilize the blessings granted to them according to Islamic principles and those who do not. While a patient often trusts their doctor blindly, lacking the specialized knowledge to understand the scientific basis of their treatment, Allah, the Exalted, invites humanity to reflect upon the teachings of Islam so they may fully appreciate its profound,

positive effects on their lives. He does not demand unquestioning faith but rather desires that individuals recognize the inherent truthfulness of the teachings through their clear proofs and rational evidence. This genuine appreciation, however, mandates that the person approaching the teachings of Islam must first adopt an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, it must be acknowledged that Allah, the Exalted, uniquely holds control over the spiritual hearts of all people, the abode of peace of mind. Consequently, it is He alone who determines who is granted peace of mind and who is deprived of it. Chapter 53 An Najm, verse 43:

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

It is clear, therefore, that Allah, the Exalted, reserves this invaluable state of peace of mind for those who utilize the blessings He has bestowed upon them in the correct manner, as fully detailed and elucidated in the Islamic teachings. True, lasting contentment is thus a divine gift granted in response to righteous conduct and adherence to the revealed path. Chapter 16 An Nahl, verse 97:

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

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

Chapter 22 – Al Hajj, Verses 1-78 of 78

يَأْتِيهَا النَّاسُ أَتَقُورُوا رَبَّكُمْ إِن زَلْزَلَتِ السَّاعَةُ شَيْءٌ
عَظِيمٌ ﴿١﴾

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

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

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

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

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

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

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

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

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾

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

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

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْتَ الْمَوْلَى وَلَيْتَ
الْعَشِيرُ ﴿١٣﴾

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

مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

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

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

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

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَلَهُمْ مَّقَمِعٌ مِّن حديد ﴿٢١﴾

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

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

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

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ
الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَكِيفِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ
بِالْحَكَامِ يَظْلِمِ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾

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

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

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

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

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

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

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

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

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

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

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا
الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

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

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

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

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

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

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

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

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

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

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

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

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

قُلْ يٰأَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

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

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

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

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

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

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

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

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

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

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

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

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

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

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

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

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

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

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

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

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

وَإِذَا تُلِيَ عَلَيْهِمْ ءَايَتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
ءَايَتِنَا قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ
كَفَرُوا وَيَبْسُ الْمَصِيرُ ﴿٧٢﴾

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

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

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

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

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ
وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And for [striking] them are maces of iron.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And the people of Abraham and the people of Lot

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Discussion on Verses 1-78 of 78

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

“O mankind...”

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

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

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

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

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

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

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

And chapter 22 Al Hajj, verse 1:

“O mankind, fear your Lord...”

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

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

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

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

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

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

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

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

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

Conversely, as warned in verse 1, those who fail to heed this wisdom—who indulge excessively in lawful pleasures, especially in vain pursuits—will find themselves gradually drawn toward the unlawful. By misusing the blessings

bestowed upon them, they invite hardship, confusion, and inner turmoil into their lives. Such individuals lose balance in both mental and physical well-being and misplace priorities and relationships. Even if they experience fleeting moments of enjoyment, these are inevitably followed by distress and dissatisfaction—a truth evident in the lives of many who live in heedlessness, including the wealthy and indulgent. And as their attitude prevents them from correctly preparing for their accountability, their difficulty and punishment will increase exponentially. Chapter 22 Al Hajj, verses 1-2:

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

One of the main reasons why elements of the Hereafter—such as the Day of Judgement and Hell—have been described with such vivid detail in Islamic teachings is to eliminate the false beliefs that were adopted by previous nations, who belittled these realities and even turned them into objects of mockery. This dismissive attitude was rooted in wishful thinking, whereby people persisted in disobeying Allah, the Exalted, while falsely assuming that they would still attain salvation in both worlds. Such false assumptions took many forms: reliance on the intercession of a righteous person without personal reform, the belief that a mere verbal claim of faith would suffice for salvation, the presumption that excuses and repentance would automatically be accepted on the Day of Judgement regardless of one’s deeds, and the notion that the punishments of the Hereafter would be no more severe than worldly punishments. In order to eradicate these misconceptions, Islamic teachings present the realities of the Hereafter in detail, so that people may

grasp their seriousness and prepare accordingly. Chapter 22 Al Hajj, verse 2:

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

Therefore, the purpose of these descriptions is not to instil despair, but to awaken hearts to the truth and to encourage practical obedience to Allah, the Exalted. This obedience entails correctly utilising the blessings He has granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, one is safeguarded from complacency, shielded from false hopes, and guided towards a life of sincerity and accountability—thereby ensuring safety from punishment and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But as obeying Allah, the Exalted, and preparing for accountability often contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted. In fact, many of them will criticize Islam and muslims as a result of their worldly desires and aspirations. Chapter 22 Al Hajj, verse 3:

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

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

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

Adherents of Islam, who champion moderation in personal desires and the responsible use of the blessings they have been granted, frequently

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

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

As indicated by this verse, the key to remaining firm on the obedience of Allah, the Exalted, in the face of this criticism is obtaining and acting on Islamic teachings so that one obtains strong faith. Strong faith is an essential attribute for every believer, serving as the foundation for steadfast obedience to Allah, the Exalted, in all situations, regardless of ease or hardship. An individual possessing such firm conviction maintains constancy in their devotion, remaining unmoved by the vicissitudes of worldly life. This spiritual fortitude is nurtured through sincere learning and the practical

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

As warned in verse 2, one of the main reasons people adopt the wrong attitude whereby they allow their worldly desires to dominate their behaviour is out of blind imitation of the popular opinion within their society, which is controlled by the human devils, whose only aim is to fulfil their worldly desires and aspirations at all costs. Chapter 22 Al Hajj, verse 3:

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

One must refrain from blindly following others, as the prevailing trends and behaviours within society frequently lead to the disobedience of Allah, the Exalted. When a person witnesses the majority disregarding Islamic teachings, they may be tempted to assume that such conduct must be correct and subsequently follow it without reflection or discernment. However, the truth is that the opinion of the majority is not a reliable measure of what is right. History repeatedly demonstrates how popular beliefs—once held as undeniable truths—were later proven false by new evidence and understanding, such as the mistaken notion that the Earth was flat. It is therefore essential to avoid behaving like cattle that follow the herd without awareness, as such unthinking conformity often leads to serious errors in both worldly and spiritual matters. Chapter 6 Al An'am, verse 116:

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

And chapter 22 Al Hajj, verse 4:

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

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

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

Chapter 22 Al Hajj, verse 3:

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

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

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

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

After warning people to take Judgement Day seriously by practically preparing for it, Allah, the Exalted, provides some evidence of resurrection

in order to strengthen one's resolve in preparing for their accountability on the Day of Judgement. Chapter 22 Al Hajj, verse 5:

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

The capability of Allah, the Exalted, to resurrect humanity after death is fundamentally asserted by the act of original creation. Having brought human beings into existence from nothing and maintained absolute control over every stage of their life, including the determination of their death, Allah, the Exalted, is undeniably capable of restoring them from dust and bones. Furthermore, the denial of resurrection on the Day of Judgement is contradicted by numerous observable instances of renewal found throughout the natural world. The concept of reanimation is constantly demonstrated in the cycles of the Earth. Allah, the Exalted, sends rain to bring life to barren land, as mentioned in Chapter 22 Al Hajj, verse 5:

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

Just as a lifeless seed bursts forth, the human body buried in the Earth can and will be restored to life. The changing of the seasons also clearly illustrates resurrection: trees that appear lifeless in winter are reanimated with leaves in the spring. Even within the body, resurrection occurs continually as cells are constantly dying and being reproduced. The sleep-wake cycle serves as a further parallel. Sleep is likened to a minor death, as the sleeper's senses are suspended. Chapter 39 Az Zumar, verse 42:

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

The return of the soul to one destined to live on is a daily act of giving life to the sleeping person. These continuous natural phenomena affirm the principle stated in Chapter 22 Al Hajj, verse 6:

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

The requirement for a Day of Judgement is established not only by the power of the Creator but also by the fundamental principle of balance that governs the entire cosmos. Observation confirms that Allah, the Exalted, has crafted

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

While Allah, the Exalted, possesses the power to dispense all reward and punishment immediately in this life, a profound divine wisdom underlies the delay. One key reason is the provision of continuous opportunities for sincere repentance and behavioural correction for those who have erred. Furthermore, believers are not granted their ultimate, full reward in this life because this world is inherently temporary and is not the eternal Paradise. Crucially, the anticipation of future recompense solidifies the core nature of faith. Belief in the unseen—specifically the full, perfect reward and accountability awaiting the believer in the Hereafter—serves as the vital, distinguishing element of true faith. Were complete rewards visible and perceivable through the five senses in this world, faith would be stripped of its special virtue and its essential test of conviction. Consequently, the potent

combination of fear of full punishment and hope of full reward in the Hereafter acts as a continuous, powerful incentive, motivating individuals to abstain from sin and dedicate themselves to righteous deeds. For this Day of Recompense to commence, all human actions must first conclude, a reality which inherently necessitates the ending of this material world.

Reflecting upon these logical and physical proofs deepens a believer's conviction in the Day of Judgement, encouraging them to prepare by rightly utilizing the blessings granted to them, thus ensuring the attainment of peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 22 Al Hajj, verses 6-7:

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

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

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

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2306, that people should hasten to perform good deeds before they reach the stage of senility. A person ought to make full use of their youth and the strength of their intellect before the decline of old age sets in. This includes both acquiring beneficial knowledge and acting upon it, as well as using one's mental and physical energy to obey Allah, the Exalted—by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, one ensures that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. It is unwise for a person to delay this responsibility by assuming that they can dedicate themselves to learning and practicing Islamic knowledge later in life, for there is no guarantee that they will live to see old age. Even if they do, the ability to learn is far more difficult in later years, as the prime age for acquiring knowledge and shaping character is during youth. Furthermore, even if knowledge is gained in old age, it is often harder to implement, for habits become deeply ingrained and change becomes more challenging.

Therefore, one must not waste the vitality of youth but should instead seize it as a unique opportunity to learn, to act, and to reform. This urgency is further emphasised by the fact that even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390. His supplication demonstrates that senility is not only a physical decline but also a spiritual trial, and thus it is vital to prepare before such a stage arrives. By recognising the fleeting nature of youth and the uncertainty of life, a person is motivated to act decisively, ensuring that their strength, time, and intellect are invested in what will benefit them in this world and in the Hereafter.

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

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

Generally speaking, a core principle of Islam that benefits individuals in both their worldly and spiritual lives is the importance of grounding one's actions in clear evidence and sound knowledge. This principle enables people to make informed decisions, allowing them to navigate the complexities of life with confidence and to attain a sense of tranquillity. In matters of faith, individuals are instructed to align their actions with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is essential to refrain from relying on other sources

of religious knowledge, as these may lead one away from the true guidance. Such alternative sources often lack a firm foundation and are frequently the result of human fabrication. This concern is explicitly addressed in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that any matter not grounded in the teachings of the Holy Quran and his traditions will be rejected by Allah, the Exalted.

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

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

If one continues to disregard knowledge that is substantiated by evidence, they risk developing distorted notions about Allah, the Exalted, and His

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

Chapter 22 Al Hajj, verse 8:

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

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

“Twisting his neck [in arrogance] to mislead [people] from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of

Resurrection the punishment of the Burning Fire. "That is for what your hands have put forth and because Allah is not ever unjust to the servants."

It is therefore imperative to caution against such blind conformity, as dominant social trends and behaviours frequently lead to the disobedience of Allah, the Exalted. When an individual observes the majority disregarding Islamic precepts, there is a temptation to assume that such widespread conduct must inherently be correct, leading to unreflective imitation. However, the sheer volume of popular opinion is not a reliable metric for determining truth or moral rectitude. History is replete with examples where commonly held beliefs—once accepted as undisputed facts—were later proven erroneous by the emergence of new evidence and understanding, such as the popular misconception that the Earth was flat. It is therefore crucial to avoid an uncritical, herd-mentality approach, as this unthinking conformity is a pathway to significant errors in both worldly and religious domains. Chapter 6 Al An'am, verse 116:

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

Instead, individuals are commanded to utilize the intellect and reasoning bestowed upon them by Allah, the Exalted, to critically evaluate every matter based on authentic knowledge and clear evidence. This process necessitates making informed, thoughtful decisions, even when they diverge from the dominant societal perspectives. Islam decisively condemns the blind imitation of others, particularly in foundational matters of faith, and

mandates instead that believers learn and act upon Islamic teachings with true understanding and spiritual discernment. Chapter 12 Yusuf, verse 108:

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

As Islam calls upon people to discipline and restrain their worldly desires, those whose sole purpose in life is to pursue sensual pleasures and material indulgence often find such teachings offensive. Because Islamic principles expose the animalistic nature of unrestrained desire, such individuals frequently criticize or oppose Islam to justify their own lifestyles. Likewise, the industries and businesses that profit from people surrendering to their impulses—such as those built upon vanity, entertainment, or excess—actively strive to discourage adherence to Islamic teachings. Their objective is to sustain a culture of heedlessness, where spiritual reflection and moral restraint are dismissed. Chapter 22 Al Hajj, verse 9:

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

In the face of such criticism and pressure, one must remain firm and steadfast in their obedience to Allah, the Exalted. True peace of mind and protection from the harm of others come only through steadfast faith, even when these blessings are not immediately apparent. Those who seek to please society at the cost of disobeying Allah, the Exalted, will find neither

divine protection nor genuine satisfaction from people. The approval of society, as well as of worldly trends like fashion, culture, and social media, is fleeting and unstable. By contrast, those who consistently use their blessings according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, achieve harmony in both mind and body. They correctly prioritize everything and everyone in their lives, and, as a result, adequately prepare for their accountability on the Day of Judgement. For such individuals, Allah, the Exalted, promises rewards beyond imagination.

Conversely, those who persist in disobeying Allah, the Exalted, in pursuit of worldly approval and unchecked desires will inevitably misuse the blessings they have been granted. In this life, their heedlessness will deprive them of balance, both mentally and physically, leading them to misplace priorities and relationships. Their families, friends, careers, and wealth will all become sources of anxiety and grief. If they continue in this manner, they will wrongly blame innocent people—such as their spouses or loved ones—for their unhappiness, and by severing ties with such people, they will only deepen their distress. This downward spiral often culminates in depression, addiction, and even suicidal tendencies. Chapter 22 Al Hajj, verse 9:

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

This outcome is evident among those who persist on their desires despite worldly success—particularly among the rich and famous—whose lives, though outwardly glamorous, are often plagued by severe mental health issues. And since such an attitude prevents them from preparing for the Day

of Judgement, their punishment in the Hereafter will be far more severe and enduring. Chapter 22 Al Hajj, verses 9-10:

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

After criticising those who attempt to misguide others from accepting and acting on Islamic teachings, Allah, the Exalted, criticises the muslims who possess weak faith whereby they are pleased with Islam in times of ease and are angered with Allah, the Exalted, during times of difficulty. Chapter 22 Al Hajj, verse 11:

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

It is important to recognise that Allah, the Exalted, has never promised people that by accepting Islam and obeying Him—through correctly using the blessings He has granted as outlined in Islamic teachings—they will be spared from difficulties in this world. This life has been designated as a place of trials, and therefore every individual will inevitably experience both ease and hardship. These alternating conditions serve to distinguish the sincere from the insincere, making clear who remains faithful to Allah, the Exalted, and who turns away when tested. Although trials are universal, the promise

of Allah, the Exalted, is that those who sincerely and consistently obey Him—by utilising His blessings in ways pleasing to Him—will attain peace of mind in both worlds. Such individuals achieve a balanced state of mind and body, and they learn to place everything and everyone in their rightful place within their lives. This inner harmony enables them to face the challenges of the world with patience, clarity, and resilience, while preparing adequately for their accountability on the Day of Judgement. It is therefore a mistake to adopt the ignorant attitude that merely declaring faith in Allah, the Exalted, or even practicing outward obedience, guarantees that this world will transform into a Paradise. The true Paradise is reserved for the Hereafter, while this world remains a field of cultivation and testing. Just as a farmer must endure the toil of planting, watering, and protecting crops before reaping the harvest, so too must a person endure the trials of life before attaining the eternal reward. Thus, the wisdom of trials lies not in depriving people of comfort, but in refining their character, strengthening their faith, and distinguishing the steadfast from the heedless. Those who understand this reality will not despair in hardship nor become arrogant in ease, but will remain constant in their devotion, knowing that the true reward lies in obtaining peace of mind in both worlds, not worldly ease or success.

In addition, an important aspect of faith—and a test in itself—is that when a person obeys Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they are not always guaranteed to witness immediate or tangible benefits, such as an increase in wealth, status, or worldly comfort. The true rewards of obedience are often subtle, inward, and experienced within the spiritual heart—manifesting as tranquility, contentment, and peace of mind. Chapter 16 An Nahl, verse 97:

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

Those with weak faith often associate divine favour with material gain, expecting Allah, the Exalted, to grant them tangible blessings such as wealth, health, or social success in return for their obedience. When these expectations are not met, the Devil exploits this weakness—discouraging them from faith entirely or at least from practicing it consistently. This is a spiritual test every person must face and overcome. The way to succeed in this test is by strengthening one's faith through learning, reflection, and sincere practice of Islamic teachings. As one's understanding deepens, they recognize that true success lies not in worldly abundance but in inner stability, divine closeness, and eternal reward.

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

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

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

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

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

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

circumstances. Practically, this means carefully utilizing all granted blessings in ways that align with the faith's principles, leading to an integrated existence. Through this disciplined approach, the believer attains a desired equilibrium in their mental and physical well-being and establishes correct, harmonious priorities, thereby securing peace of mind and ultimate fulfilment in both worlds.

Chapter 22 Al Hajj, verse 11:

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

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

invites all people to lead a meaningful existence that aligns with their Creator's will, leading to peace of mind in both worlds.

Sadly, many Muslims today have unconsciously adopted a transactional attitude towards their faith. They perform good deeds not out of love for Allah, the Exalted, or out of a sense of duty to Him, but merely to obtain worldly benefits. For instance, a person may give charity or recite supplications only to gain wealth, success, or a child. In doing so, they treat the treasury of Allah, the Exalted, as if it were a worldly marketplace—where good deeds are traded for personal desires. This approach is deeply flawed and spiritually dangerous, for human beings do not know what is truly beneficial or harmful for them. Chapter 2 Al Baqarah, verse 216:

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

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

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

In truth, the one who treats faith as a transaction is the real loser—even if they appear to enjoy worldly comfort—for they have traded eternal contentment for temporary illusion. Chapter 18 Al Kahf, verses 103-104:

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

And chapter 22 Al Hajj, verse 11:

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

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

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

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

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

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

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

And chapter 22 Al Hajj, verse 13:

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

Thus, a person may lose their faith without even realising it, simply because they have developed the habit of acting upon sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet Muhammad,

peace and blessings be upon him. This is why innovations in religion that are not rooted in these two sources are so dangerous—they are, in reality, steps along the path of the Devil. Chapter 2 Al Baqarah, verse 208:

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

And chapter 2 Al Hajj, verses 12-13:

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

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

consistent, principled conduct is what secures profound and lasting peace of mind in both this world and the Hereafter. Chapter 22 Al Hajj, verse 14:

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

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

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

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

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

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

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

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

Chapter 22 Al Hajj, verse 15:

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

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

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

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

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

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

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

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

prescription of bitter medicine or a strict dietary regimen is ultimately for their own health—so too must a person submit to Allah, the Exalted, guidance of Allah, the Exalted. For while human desires are short-sighted and often self-destructive, divine wisdom is perfect, eternal, and always in the best interest of creation.

Chapter 22 Al Hajj, verse 16:

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

The Holy Quran stands as the most eloquent, profound, and timeless revelation ever bestowed upon humankind. Its expressions are unmatched in beauty, depth, and precision, while its meanings are conveyed in a clear and straightforward manner that speaks directly to both the intellect and the heart. Every verse of the Holy Quran is perfectly balanced—majestic in language, flawless in structure, and beyond imitation. No other book in existence can rival its eloquence or the clarity of its message. Unlike the scriptures and teachings of other religions, the Holy Quran is completely free from contradictions. It presents consistent truth from beginning to end. It narrates the histories of past nations with remarkable accuracy and insight, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history nor did he have access to historical records. The Holy Quran commands every form of righteousness and forbids every form of evil—whether those that corrupt an individual's soul or those that disrupt society at large—so that justice, peace, and security may spread throughout every home and community. The Holy Quran never resorts to exaggeration, falsehood, or poetic fancy. Unlike man-made tales, stories,

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

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

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

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

And chapter 22 Al Hajj, verse 16:

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

The Holy Quran is, therefore, the greatest and most enduring miracle of Allah, the Exalted—bestowed upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet, only those who seek truth with sincerity, humility, and obedience will truly benefit from it. As for those who approach it selectively, following only what aligns with their desires, they will find only confusion and loss—in this world and the Hereafter, through obtaining an unbalanced mental and physical state, misplacing everything and everyone within their life and failing to prepare

adequately for their accountability on the Day of Judgement. Chapter 17 Al Isra, verse 82:

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

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

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

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

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

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

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

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

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

Ultimately, since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His commandments. Just as one may face penalties for breaking the laws of a country, ignoring Allah, the Exalted, regulations set by the Creator will inevitably lead to hardship in this life and severe consequences in the Hereafter. A person may choose to leave a land whose laws they dislike, but

they can never escape the dominion of Allah, the Exalted, for His sovereignty extends over the entire universe. Although individuals may attempt to alter societal standards or redefine morality according to their own desires, they cannot modify Allah, the Exalted, laws established by Allah, the Exalted. Just as a homeowner dictates the rules within their property, the universe is governed solely by Allah, the Exalted, who defines its laws without requiring human approval or validation. His decrees are not subject to amendment, nor can they be overridden by human consensus. Therefore, following these divine regulations is not only an act of obedience but also a matter of personal and collective benefit. Those who grasp this truth will strive to obey the commands of Allah, the Exalted, and will aim to utilise the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals recognise that divine commandments are not arbitrary restrictions but are rooted in wisdom, designed to enhance both personal well-being and societal harmony. On the other hand, those who allow their desires to dominate and who ignore Islamic teachings must be prepared to face the consequences of their actions. No amount of excuses, objections, or complaints will shield them from the outcomes decreed by Allah, the Exalted. Chapter 18 Al Kahf, verse 29:

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

And chapter 22 Al Hajj, verse 18:

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

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

Throughout history whenever divine guidance was granted to mankind it inevitably led to the forming of two groups. One group accepted the clear proofs of divine guidance and as a result, obtained peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But as divine guidance challenged the worldly desires and aspirations of the second group, they resisted, criticised and challenged the rightly guided group. Chapter 22 Al Hajj, verse 19:

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

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

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

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

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

It is this moral and spiritual contrast that provokes opposition, as the example of a disciplined believer serves as a silent yet powerful reminder of higher purpose, accountability before Allah, the Exalted, and the enduring value of restraint in an age of heedlessness. In such challenging circumstances, unwavering obedience to Allah, the Exalted, becomes an indispensable

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

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

“...But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water. By which is melted that within their bellies and [their] skins. And for [striking] them are maces of iron. Every

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

One of the principal reasons why the realities of the Hereafter—such as the Day of Judgement, Paradise, and Hell—are described with such vivid and awe-inspiring detail in Islamic teachings is to dispel the false beliefs that took root among previous nations, who trivialized these truths and even treated them as subjects of mockery. This dismissive attitude stemmed from delusional optimism and self-deception: people persisted in defying the commandments of Allah, the Exalted, while convincing themselves that they would nonetheless attain salvation and peace in both worlds. These misconceptions took many deceptive forms—such as relying solely on the intercession of a righteous individual without undertaking personal reform; assuming that a verbal declaration of faith alone would suffice for salvation regardless of one's deeds; believing that repentance and excuses would automatically be accepted on the Day of Judgement; or imagining that the punishments of the Hereafter would be mild and comparable to worldly trials. Such false hopes eroded spiritual vigilance and encouraged heedlessness. Therefore, in His infinite wisdom, Allah, the Exalted, revealed descriptions of the Hereafter with striking clarity and detail, so that humanity might comprehend its seriousness, abandon complacency, and prepare sincerely for accountability. This powerful imagery serves not to instil despair or hopelessness, but to awaken the human heart from heedlessness and to remind it of the ultimate truth. The purpose is to inspire genuine repentance and steadfast obedience to Allah, the Exalted, through the mindful and righteous use of the blessings He has bestowed—using them only in ways that are pleasing to Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, one is protected from the dangers of false hope, preserved from spiritual negligence, and guided towards sincerity, humility, and moral discipline. In doing so, they prepare effectively for their meeting with Allah, the Exalted, attaining His mercy and security from

punishment—thereby achieving true success and peace in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 23:

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

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

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

In reflecting upon the Holy Quran, which is universally regarded as the ultimate and most pristine of all speech, one finds that a genuine commitment requires an individual to fulfil several distinct obligations. These obligations are essential to ensure the scripture provides complete guidance, helping one to navigate every aspect of life, from periods of ease to times of difficulty, ultimately securing peace of mind in both this world and the hereafter. The initial step in this endeavour is the accurate and consistent recitation of the

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

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

While the Holy Quran undoubtedly serves as a source of healing and a solution for earthly difficulties, it is essential for one not to confine its role to this function alone. They must not fall into the trap of merely reciting it or

using its verses to address worldly issues, treating the Holy Quran simply as a tool to be utilized during distress and then casually set aside when the difficulty passes. The foremost and ultimate purpose of the Holy Quran is to offer guidance for a secure and successful passage to the hereafter. To disregard this fundamental objective and employ the scripture solely for temporary, temporal troubles is inappropriate; it goes against the holistic principles of genuine Muslim belief. This kind of conduct is likened to purchasing a high-end vehicle equipped with a multitude of advanced features yet deliberately neglecting its engine—rendering its primary function useless. Such an approach demonstrates a clear lack of true and holistic commitment to its divine nature and purpose.

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

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

Chapter 22 Al Hajj, verse 24:

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

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

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

In times of comfort and prosperity, they express gratitude—both inwardly and outwardly. Gratitude in intention means acting solely for the pleasure of

Allah, the Exalted; gratitude in speech involves uttering good words or choosing silence when appropriate; and gratitude in action entails using one's blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

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

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

As mentioned earlier, the simple spoken affirmation of belief in Allah, the Exalted, must, therefore, be consistently validated through practical effort. The individual is compelled to actively pursue knowledge of the faith's teachings and then translate that wisdom into righteous conduct. A failure to uphold this necessary unity between belief and action carries a grave risk, potentially resulting in the erosion or total collapse of one's spiritual commitment. It is crucial to appreciate that faith is not a passive mental state; it functions much like a tender, living organism—a plant that demands

regular, careful attention and nourishment to flourish and sustain itself. Just as a growing plant requires indispensable resources such as sunlight, water, and fertile ground to prevent it from shrivelling and dying, the spiritual life of a person requires the constant infusion of acts of obedience and virtuous deeds that please Allah, the Exalted. Neglecting this essential spiritual nourishment allows the foundations of belief to weaken. The ultimate price of this spiritual neglect—the dying of one's faith—is deemed the most profound and tragic loss imaginable.

Because obedience to Allah, the Exalted, runs contrary to the worldly desire of people, many of them will either turn away from faith altogether or fail to translate their verbal testimony of belief into obedient actions. The reality is that whenever a person abandons the Islamic code of conduct in favour of man-made systems, the underlying motive is the pursuit of personal gratification, for every alternative framework is ultimately rooted in human desire. Such systems are not neutral or objective; they are designed to accommodate the inclinations of people rather than to discipline them. Those who possess wealth, status, and influence are often the most deeply entrenched in this mindset. They recognize that sincere acceptance of Islam would require them to submit to a divinely ordained moral order that places limits upon their indulgence and curbs their pursuit of misguided passions. For this reason, they not only resist the truth themselves but also strive to persuade others to follow their example, fearing that acknowledgment of divine authority would diminish their power and undermine their influence over society. History bears witness to this pattern: the affluent and powerful were consistently the first to oppose the Holy Prophets, peace be upon them, not because the truth of their message lacked evidence, but because submission to it threatened their worldly ambitions. Their rejection was never a matter of intellectual doubt or genuine inquiry into the validity of Islam; it was, and remains, a matter of clinging to desire and refusing to relinquish the comforts and privileges that such desires secure. The leaders of the non-muslims of Mecca acted in this way by striving hard to discourage others

from accepting Islam, as they feared losing their social influence and leadership with the coming of Islam. In fact, they went so far that they prevented the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, from entering Mecca in order to complete the Visitation, something they had no right to do, even according to their own misguided customs and traditions. Chapter 22 Al Hajj, verse 25:

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

In the sixth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, he set out with his noble Companions, may Allah be pleased with them, intending to perform the Visitation. However, the non-Muslims of Mecca prevented their entry, forcing them to establish camp at Hudaibiya, on the outskirts of the city. In order to clarify his peaceful intention, the Holy Prophet Muhammad, peace and blessings be upon him, sent Kharash Ibn Umayah, may Allah be pleased with him, as his ambassador to the Meccans. Yet upon his arrival, the non-Muslims treacherously attacked him, slaughtered his camel, and nearly killed him. It was only through the intervention of Hulais—himself an envoy of the Meccans who had earlier visited the Holy Prophet Muhammad, peace and blessings be upon him—together with his tribesmen, that Kharash, may Allah be pleased with him, was spared. Kharash, may Allah be pleased with him, returned safely, but despite this grave violation of the sanctity of diplomatic envoys—something universally condemned even among the Arabs—the Holy Prophet Muhammad, peace and blessings be upon him, did not act rashly or retaliate. Instead, he resolved to send another ambassador,

demonstrating patience, restraint, and a commitment to peaceful negotiation. This remarkable forbearance eventually led to the signing of the Pact of Hudaibiya. Among its terms was the stipulation that the Muslims would not complete their Visitation that year but would return the following year. This condition was imposed by the leaders of Mecca, despite the fact that, according to their own customs and traditions, they had no legitimate right to prevent pilgrims from entering the Sacred Precinct. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 227 and in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet, Volume 1, Pages 1509-1510. Chapter 22 Al Hajj, verse 25:

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

Generally speaking, this verse highlights that, unlike other religious traditions which have introduced man-made hierarchies granting certain individuals special status or privileges within their faith, Islam stands as a religion founded upon absolute equality and justice. In Islam, true honor and distinction are determined by a single, divine criterion: the extent to which a person sincerely obeys Allah, the Exalted. This obedience is manifested through the mindful and righteous use of the blessings bestowed by Allah, the Exalted, in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

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

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

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

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

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

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

In general, the more a person turns to alternative sources of guidance, even when such sources outwardly promote good deeds, the less they will remain committed to the two sources of guidance. This gradual neglect inevitably opens the door to misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not firmly established in the Holy Quran and his traditions will be rejected by Allah, the Exalted. The danger lies in the fact that the more one acts upon these unauthentic sources, the greater the likelihood of adopting practices that directly oppose the teachings of Islam. This is precisely the method by which the Devil deceives—leading people step by step until they are distanced from

the truth. For instance, when confronted with hardship, a person may be advised to perform certain spiritual exercises that have no basis in Islam. Due to ignorance and a reliance on unauthentic sources, they may accept such practices without hesitation. Over time, this habit can corrupt their understanding of faith to the point where they begin to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings—such as attributing control of destiny to people or supernatural beings. Such false notions only arise when knowledge is sought outside the two authentic sources of guidance. Some of these practices and beliefs can even lead to outright disbelief, as in the case of black magic. Chapter 2 Al Baqarah, verse 102:

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

Thus, a person may lose their faith without even realizing it, simply because they have become accustomed to following sources of religious knowledge other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is why innovations in religion are so perilous: they are not harmless additions, but in reality, calculated steps along the path of the Devil, gradually leading people away from the truth. Chapter 2 Al Baqarah, verse 208:

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

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

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

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

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

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

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

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

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

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

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

In addition, many of the scholars from among the People of the Book recognized the Holy Quran for what it truly was, for they were acquainted with its Author, Allah, the Exalted. They understood that its message could not have originated from any created being. Their own scriptures had spoken of the coming of the Holy Prophet Muhammad, peace and blessings be upon him, and had contained descriptions of both his mission and the Book he would bring. Thus, when they encountered the Holy Quran, they found in it

the very signs and truths they had been taught to expect, and they could not deny that it was a continuation and confirmation of Allah, the Exalted, message that had preceded it. Their recognition was not merely of the words themselves, but of the truthfulness of Islam as a whole, for the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were already known to them through their own revelations. Chapter 6 Al An'am, verse 20:

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

And chapter 2 Al Baqarah, verse 146:

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

Muslims must take great care not to fall into the same error as those two groups by boasting of their association with the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to emulate his unwavering and sincere obedience to Allah, the Exalted. True loyalty to him is not expressed through words of pride alone, but through consistent action that reflects his example. Such obedience requires that every blessing bestowed by Allah, the Exalted—whether wealth, health, knowledge, or influence—be employed in ways that earn His pleasure. The Holy Quran and

the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide the clear framework for this, guiding believers to use their gifts responsibly, with gratitude and humility, rather than squandering them in pursuit of worldly vanity. In this lies the true honour of being counted among his followers and peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 26:

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

It is essential to remember that false deities, such as idols, are not the only beings that a person might worship and obey aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Allah, the Exalted—like social media, fashion, culture, and people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

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

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

The vast majority of people have not consciously engaged in the direct worship of Satan, yet they are described as doing so because they obey him in opposition to Allah, the Exalted. This demonstrates that obedience, when directed away from divine command, becomes a form of servitude to false masters. For this reason, it is imperative to avoid yielding to any influence that leads to disobedience of Allah, the Exalted, for such submission is tantamount to worshipping those influences. When a person persists in disobedience, they inevitably fall under the sway of other forces—whether individuals, social media, fashion, cultural trends, or even employers. Attempting to satisfy these competing and unjust masters only breeds anxiety, for their demands are inconsistent and ever-changing. Just as an employee with multiple supervisors struggles to meet conflicting expectations, those who abandon servitude to Allah, the Exalted, find themselves burdened by countless masters, losing both stability and peace of mind. Over time, this fractured existence can lead to deep emotional and spiritual turmoil. Such individuals may experience sadness, isolation, and despair, as their relentless efforts to please worldly masters fail to bring the

fulfilment they seek. This reality is visible in the lives of many who pursue fame and worldly recognition, such as celebrities, who often embody the emptiness of this path. Moreover, obedience to others in disobedience to Allah, the Exalted, will be of no benefit in the Hereafter. Those very entities to whom people submitted will not come to their aid when they stand in need. The only safeguard against this fate is to abandon all forms of obedience that lead to sin and instead devote oneself to Allah, the Exalted, by using His blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this lies true freedom, peace, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 26:

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

The purification of all the Houses of Allah, the Exalted, entails that they remain centres of authentic guidance, where the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are explained clearly and comprehensively. It requires that all other forms of unauthentic religious knowledge be set aside, so that people may come to recognize their responsibilities towards Allah, the Exalted, and towards one another. In this way, their faith will be grounded in understanding, knowledge, and certainty, rather than in blind imitation of inherited customs or the practices of their parents. When this education is firmly established, Islam

becomes more than a label or identity—it becomes a complete way of life that shapes every circumstance, whether ease or hardship, and governs both worldly and religious matters. Without such instruction, however, people are left with a superficial view of Islam, reducing it to a collection of cultural habits and rituals. Over time, these practices are easily abandoned and replaced with other cultural trends, stripping Islam of its transformative role and leaving only empty forms. True purification, therefore, safeguards the Houses of Allah, the Exalted, as beacons of divine knowledge, ensuring that Islam continues to guide hearts and lives in every age.

Chapter 22 Al Hajj, verse 26:

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

This verse further signifies that the purpose of the House of Allah, the Exalted—the Kaaba—is to inspire and facilitate the establishment of the obligatory prayers. Within Islamic teachings, the obligatory prayers occupy a position of supreme importance, being repeatedly emphasized as the central pillar around which all righteous deeds revolve. Without their proper establishment, right guidance cannot be attained, for prayer serves as the vital link between the servant and Allah, the Exalted, nurturing spiritual discipline, humility, and constant awareness of His presence. The proper fulfilment of the obligatory prayers requires meticulous observance of their essential conditions and etiquettes, foremost among them being the

performance of each prayer within its prescribed time. The Holy Quran consistently highlights the profound significance of these prayers, portraying them as the foremost manifestation of genuine faith and submission to Allah, the Exalted. By being distributed throughout the day, they ensure that a believer's heart remains connected to remembrance of Allah, the Exalted, and continuously conscious of the Day of Judgement. This rhythm of worship cultivates a state of mindfulness and accountability, reminding the believer that every action, word, and intention will one day be presented before Allah, the Exalted. Hence, the obligatory prayers do not merely represent a ritual duty; they constitute the foundation upon which all virtuous actions are built. Through their consistent observance, the believer is guided towards a life of righteousness, spiritual balance, and readiness for the Hereafter. Every component of the prayer carries deep symbolic meaning that reflects aspects of that Great Day—for instance, standing upright during prayer mirrors the posture in which all humanity will stand before Allah, the Exalted. Chapter 83 Al Mutaffifin, verses 4-6:

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

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

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

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

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

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

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

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

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

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

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

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

In a Hadith recorded in Sahih Bukhari, number 1773, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the reward for an accepted Holy Pilgrimage is nothing less than Paradise. This statement alone demonstrates the immense spiritual weight of this act of worship, for it is not simply a journey of rituals, but a journey of transformation. The Holy Pilgrimage is designed to remind Muslims of their ultimate departure from this world and to prepare them for their final journey to the Hereafter.

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

their family and wealth abandon them, and only their deeds—whether good or bad—remain.

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

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

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

merely to perform certain rituals, but to prepare for the eternal home in the presence of Allah, the Exalted.

Therefore, the one who truly fulfils the purpose of the Holy Pilgrimage will not restrict their obedience to Allah, the Exalted, to the sacred days of that journey alone, but will carry it forward into every circumstance of life. They will strive to use each blessing they have been granted in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will attain balance in both mind and body, placing every matter and every relationship in its rightful place, and living with a constant awareness of their accountability before Allah, the Exalted, on the Day of Judgement. Such a person will find that this way of life brings them serenity in this world and security in the next. Their heart will be at rest, for they will no longer be enslaved by worldly excess or misplaced priorities, but will live with clarity, gratitude, and purpose. Through remembrance of Allah, the Exalted, and steadfast obedience to Him, they will achieve the greatest of all benefits: peace of mind in both worlds, and the eternal reward of His pleasure. Chapter 22 Al Hajj, verse 28:

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

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

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

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

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

This verse exposes the false reasoning of those who associate others with Allah, the Exalted, under the pretext of seeking closeness to Him. Such self-deception fosters reliance on intermediaries for intercession and salvation, thereby eroding the essential principle of the Oneness of Allah, the Exalted. When individuals attach their hopes to others besides Allah, the Exalted, they risk developing a complacent mindset—continuing to disobey His commands under the illusion that someone else will secure their forgiveness or success in both worlds. This false sense of security leads only to hardship, confusion,

and distress in this life, and to loss in the Hereafter through obtaining an unbalanced mental and physical state and through misplacing everyone and everything within their life while failing to prepare for their accountability on Judgement Day. Therefore, the verses under discussion strongly emphasize the necessity of absolute sincerity in faith and action—directing all worship, intention, and obedience solely towards Allah, the Exalted. A believer must strive to seek His pleasure alone, without concern for the approval or recognition of others. The one who performs deeds for the sake of anyone other than Allah, the Exalted, will find no reward from Him, as clearly warned in a Hadith found in Jami At Tirmidhi, number 3154. True salvation and tranquillity can only be attained through pure devotion and sincerity to Allah, the Exalted, for He alone holds authority over all benefit and harm, in this world and the Hereafter.

Unlike other religions whereby their followers present food to deities which end up being consumed by their religious leaders, Allah, the Exalted, makes it clear that the meat from the animal sacrifices benefit people and not Him. Chapter 22 Al Hajj, verse 28:

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

And chapter 51 Ad Dhariyat, verses 57-58:

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

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

No matter how advanced a society becomes, and regardless of the extent of its progress in science, technology, or understanding of human behaviour—whether mental, emotional, or physical—it remains utterly incapable of formulating a code of conduct that perfectly aligns with human nature and accommodates every possible circumstance and condition. Human knowledge, though continually expanding, is limited and subject to revision. Even in matters concerning the human body and mind, discoveries continue to emerge, revealing just how incomplete our understanding remains. It is therefore inconceivable that humankind, with such finite insight, could devise a flawless moral or social system that ensures lasting peace, justice, and balance at both the individual and societal levels. Only Allah, the Exalted, possesses the complete and perfect knowledge necessary to do so, for He is the Creator of all things. His knowledge is infinite—encompassing the entirety of the past, the present, and the future, including the unseen realities beyond human comprehension. Thus, only Allah, the Exalted, is rightfully qualified to provide humanity with a comprehensive code of conduct—a divine standard that clearly distinguishes good from evil, beneficial from harmful, and leads to inner peace amid life’s inevitable challenges. History

bears undeniable testimony to this truth. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced societies marked by tranquillity, equity, and harmony. Conversely, when humanity deviated from this guidance, moral corruption, injustice, and unrest inevitably followed. For this reason, believers must wholeheartedly accept Allah, the Exalted, guidance bestowed by Allah, the Exalted, recognizing it as the most beneficial system for their worldly and spiritual well-being—even when certain aspects may appear contrary to their personal desires. They should approach divine commands as a wise patient approaches the prescription of a skilled physician: accepting the treatment with trust and gratitude, understanding that it is designed for their ultimate healing and benefit, even if it involves difficulty or restraint. Likewise, obedience to Allah, the Exalted, may at times test one's inclinations, but it ultimately leads to spiritual health, lasting peace, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

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

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

Generally speaking, fulfilling one's own rights includes prioritising one's lawful happiness over the happiness of others, provided it remains within the boundaries set by Allah, the Exalted. It is remarkable how often people

accuse others of selfishness, when in reality they themselves are guilty of it. According to such individuals, selfishness means choosing one's own happiness when it contradicts the opinion, preference, or sense of satisfaction of others. Yet in Islam, this is not selfishness unless the rights of others are being violated in the process of pursuing a lawful choice.

One must recognise that in matters which directly concern a person—such as choosing a spouse—making a lawful decision that brings personal happiness is not selfishness, even if it contradicts the opinions or desires of relatives. In truth, the selfishness lies with those who demand that others sacrifice their own happiness in order to conform to their opinions, even though the matter does not directly involve them. In such cases, the correct approach is to consider the views of others respectfully, but ultimately to choose what is lawful and personally fulfilling, so long as no one's rights are infringed. Conversely, it is an act of sincerity and selflessness when one refrains from imposing their opinion in matters that do not directly concern them, and instead prioritises the happiness of those most affected, such as the couple in marriage. To insist on one's own opinion in such situations is the true form of selfishness, for it disregards the well-being of those directly involved. Sadly, many people unjustly make others feel guilty by accusing them of selfishness, when in reality they are the ones acting selfishly.

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

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

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

Chapter 22 Al Hajj, verse 28:

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

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

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

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

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

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

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

This spiritual purification is not a passive state but an active process of learning, reflecting, and implementing the teachings of Islam in daily life. It

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

Chapter 22 Al Hajj, verse 29:

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

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

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

often fail to understand what is truly beneficial or harmful for them. Chapter 2 Al Baqarah, verse 216:

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

Furthermore, any good deed performed solely for worldly benefit will not earn reward from Allah, the Exalted, for He accepts only those actions done sincerely for His sake. This has been clearly warned in a Hadith found in Jami At Tirmidhi, number 3154. The individual who approaches their relationship with Allah, the Exalted, in a transactional manner will inevitably falter in obedience whenever their worldly expectations remain unfulfilled. Such a person will misuse the blessings they have been granted, leading to imbalance in both mental and physical states. They will lose clarity of purpose, misplace their priorities, and fail to prepare adequately for their accountability on the Day of Judgement. This internal disorder will result in stress, hardship, and dissatisfaction in both worlds, even if they outwardly enjoy moments of material comfort. Ultimately, the person who worships Allah, the Exalted, only for worldly gain is the true loser, for they will neither find lasting peace in this world nor success in the Hereafter. Chapter 22 Al Hajj, verse 11:

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

And chapter 18 Al Kahf, verses 103-104:

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

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

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

"...and circumambulate around the ancient House."

This serves as a profound reminder to the pilgrim, before they return home, that the true centre of their existence must always be the obedience of Allah, the Exalted. Every blessing they have been granted, every relationship they maintain, and every circumstance they face must revolve around this central

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

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

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

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

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

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

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

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

Chapter 22 Al Hajj, verse 30:

"...And permitted to you are the grazing livestock, except what is recited to you..."

And chapter 5 Al Ma'idah, verse 3:

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

Modern scientific research has already confirmed the dangers of consuming rotting flesh, blood, and pork, which aligns with the prohibitions found in Islamic teachings. Decomposing meat is a breeding ground for harmful bacteria. These pathogens release toxins that can cause severe food poisoning, organ failure, and even death, which is why modern food safety standards universally forbid the consumption of spoiled or decomposed meat. Blood, likewise, is an ideal medium for bacterial growth and can transmit infectious diseases. Health authorities, including the World Health Organization, warn against consuming blood products because of the risk of certain infections. Pork has also been shown to carry significant health risks. It is associated with parasites, which can lead to neurological damage and even death if untreated. Pork is also linked to bacterial infections, which cause severe gastrointestinal illness. In addition, pork contains high levels of saturated fat and cholesterol, contributing to cardiovascular disease, obesity, and colorectal cancer. The World Health Organization has even classified processed meats, many of which include pork, as carcinogenic to humans, particularly in relation to certain cancers. These findings demonstrate that the prohibitions revealed in the Holy Quran over 1,400 years ago are not arbitrary but serve as safeguards for human health. What Allah, the Exalted, forbade has now been shown by modern science to be harmful, proving once again the timeless wisdom of divine guidance.

The consumption of animals consecrated to entities other than Allah, the Exalted, introduces a form of spiritual contamination that systematically erodes and compromises an individual's faith. This particular action betrays a profound misapprehension of reality—specifically, the dangerous assumption that beings other than Allah, the Exalted, possess any independent capacity to either confer benefit or avert harm in this temporal life or in the eternal Hereafter. Even when such an attitude is subtle or

unintentional, it fundamentally mirrors the basis of idol worship which misguided preceding nations. If this deviation is left unchecked, it poses the serious risk of incrementally inclining a Muslim toward similar doctrinal inconsistencies, even without conscious awareness. Chapter 39 Az Zumar, verse 3:

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

This divine exposition highlights the self-deception inherent in their approach, which is masked by the pretense of seeking proximity to Him. Such misplaced reasoning leads to an unwarranted reliance on self-appointed intermediaries for intercession and ultimate salvation, thereby fundamentally undermining the core truth of absolute Oneness—the unique unity of Allah, the Exalted. When individuals begin to place their dependency upon entities besides Allah, the Exalted, their hearts become spiritually tethered to false hopes, and they risk cultivating a spirit of complacency regarding their own divine responsibilities. They may persist in defying divine commands, operating under the erroneous belief that the favor or elevated status of an intercessor will ultimately secure their forgiveness or deliverance in both worlds. This profound spiritual delusion yields nothing but confusion, undue hardship, and internal distress in their temporal existence, which is inevitably followed by ultimate loss and deep regret on the Day of Judgement, through obtaining an unbalanced mental and physical state and through misplacing everything and everyone within their life and failing to prepare for their accountability on Judgement Day. Consequently, these teachings unequivocally stress the absolute necessity of complete sincerity and unadulterated devotion, requiring that every act of worship, every

intention, and every expression of obedience be directed exclusively toward Allah, the Exalted. True faith unequivocally demands that all efforts be undertaken solely for His pleasure, without any desire for worldly recognition, human approval, or transactional reward from others. Indeed, the gravity of deviating from this path is clearly warned in a Hadith recorded in Jami At Tirmidhi, number 3154, indicating that the individual who performs righteous deeds for the sake of anyone other than Allah, the Exalted, shall receive no reward from Him. Ultimate success, profound tranquility, and genuine spiritual purity can therefore only be achieved through unwavering sincerity, persistent obedience, and exclusive devotion to Allah, the Exalted—recognizing and acknowledging that He alone possesses supreme authority over the bestowal of every form of benefit and the warding off of all harm, both in this present life and in the life to come.

Consuming unlawful foods have been placed next to an act of polytheism in order to highlight that as Islam is a complete code of conduct, one must obey Allah, the Exalted, in every aspect of their life, whether it is connected to their diet, financial earnings, the rights of people or their religious rituals, such as the obligatory prayers. Chapter 22 Al Hajj, verse 30:

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

Individuals who turn to lifeless idols for worship and honor do so not out of genuine conviction, but because they perceive it as a way to appear virtuous in the eyes of society. In reality, this practice provides them with the freedom to indulge in their worldly cravings, misusing the blessings they have been

granted. Their behaviour stems from the awareness that an idol, being soulless and powerless, cannot impose upon them a moral framework or hold them accountable. As a result, they construct their own code of conduct—one that conveniently aligns with their desires and inclinations. Chapter 7 Al A'raf, verse 148:

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

This verse illustrates the irrationality of idol worship: people knowingly submit to something that cannot speak, guide, or provide benefit, simply because it allows them to live according to their desires. The essence of all forms of idol worship and man-made codes of conduct is therefore the pursuit of personal desires, cloaked in the illusion of virtue. Outwardly, such individuals attempt to deceive others into believing they are adhering to a higher moral standard, but in truth, they are merely chasing after their cravings, much like animals driven by instinct rather than reason or revelation. In this way, idol worship—whether in the form of physical statues or in the form of worldly ideologies and self-made codes—reduces human beings from their honoured status as servants of Allah, the Exalted, to slaves of their own desires. True dignity and virtue can only be found in submission to divine guidance, which liberates the soul from deception and directs it towards eternal success.

In order to further emphasise the importance of understanding and treating Islam as a complete code of conduct which affects every situation one

encounters, whether worldly or religious, and affects every worldly blessing one interacts with Allah, the Exalted, places false speech next to polytheism. Chapter 22 Al Hajj, verse 30:

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

Generally speaking, speech can be divided into three categories. The first is evil speech, which includes lies, slander, mockery, and all words that cause harm or spread corruption. This type of speech must be avoided entirely, as it damages both the speaker and those who hear it. The second category is good speech, which consists of truth, wisdom, encouragement, and words that benefit others. Such speech should be spoken at the right time and in the right way, as it uplifts and guides. The final category is vain speech, which carries no real benefit. While not in itself sinful, it is discouraged because it often leads to harmful words and distracts a person from more meaningful actions. On the Day of Judgement, vain speech will be a source of regret, as people will realise how much time and opportunity they wasted on words that brought them no benefit. For this reason, a person should either speak what is good or remain silent. This principle is emphasised in a Hadith found in Sahih Muslim, number 176, where the Holy Prophet Muhammad, peace and blessings be upon him.

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

Chapter 22 Al Hajj, verse 30:

“...and avoid false statement.”

According to the Hadith recorded in Jami At-Tirmidhi, number 2299, the Holy Prophet Muhammad, peace and blessings be upon him, clarified that the “false statement” mentioned in this verse refers specifically to perjury. This is when a person deliberately gives false testimony in a legal matter in order to unlawfully obtain something that does not belong to them, such as the property of another. It also includes aiding someone else in this wrongdoing by bearing false witness on their behalf.

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

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

The warnings against this sin are extremely severe. A Hadith in Sunan Ibn Majah, number 2373, states that the false witness who does not repent will not move on the Day of Judgement until Allah, the Exalted, sends them to Hell. Another Hadith in Sahih Muslim, number 353, warns that even if a person unjustly takes something as insignificant as a twig through false testimony, they will be cast into Hell. False testimony is so grave because it combines many sins. It involves lying, injustice, and the violation of another person's rights. Such a sin will not be forgiven by Allah, the Exalted, until the victim forgives it. If forgiveness is not granted, then on the Day of Judgement the false witness's good deeds will be transferred to the victim, and if those are exhausted, the victim's sins will be transferred to the false witness, as confirmed in Sahih Muslim, number 6579. This may ultimately lead to their destruction in Hell. The sin is compounded when a person testifies falsely on behalf of another so that the latter may unlawfully seize what is not theirs. This directly contradicts the command of Allah, the Exalted, in Chapter 5 Al-Ma'idah, verse 2:

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

Furthermore, anything obtained through false testimony becomes unlawful. If such wealth is spent, even in charity, it will not be accepted but instead recorded as a sin, as confirmed in Sahih Muslim, number 2342. Wealth

gained in this way is stripped of blessing, and every use of it becomes a source of harm rather than benefit.

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

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

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

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

Sincerity towards Allah, the Exalted, requires that every duty He has prescribed—whether in the form of commands or prohibitions—be fulfilled

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

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

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

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

True sincerity means always choosing the pleasure of Allah, the Exalted, over one's own desires or the desires of others. A person should prioritise actions done for His sake above all else. They should love others and dislike their sins for the sake of Allah, the Exalted, not for personal reasons. When

they help others or refrain from sin, it should be purely for His sake. The one who adopts this mentality has perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

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

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

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

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

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

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

The learned scholars and religious authorities among the People of the Book were not literally worshipped as deities; rather, they were obeyed in defiance of Allah, the Exalted. Their obedience, when it contradicted divine command, was considered a form of worship. This illustrates a key principle: worship is not confined to outward physical acts such as bowing or prostration; it encompasses submission, compliance, and the allegiance of one’s heart and actions. The Holy Quran emphasizes this principle further in reference to the Devil. Chapter 36 Yaseen, verse 60:

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

Although most people do not consciously worship Satan, they are described as doing so because they obey him in opposition to Allah, the Exalted. This demonstrates that obedience, when misdirected away from divine guidance, becomes a form of servitude to false masters. For this reason, it is imperative for individuals to resist yielding to influences that lead to disobedience of Allah, the Exalted. When a person persistently submits to worldly or unlawful masters—be they people, trends, media, or cultural pressures—they gradually fall under the control of these forces. Attempting to satisfy multiple, often conflicting, demands creates confusion, anxiety, and instability, for these masters' expectations are inconsistent and ever-changing. This can be compared to an employee who answers to multiple supervisors with contradictory demands: fulfilling one expectation inevitably leads to failure in another. Similarly, those who abandon servitude to Allah, the Exalted, find themselves trapped by endless worldly masters, losing both balance and peace of mind. Over time, this fractured and conflicted existence often leads to deep emotional and spiritual turmoil. Individuals may experience persistent sadness, isolation, and despair, as their relentless pursuit of worldly approval fails to yield true satisfaction or purpose. This phenomenon is visible in the lives of celebrities, influencers, and others who chase fame or social recognition; despite their apparent success, many embody profound emptiness and discontent, illustrating the futility of obeying worldly masters over Allah, the Exalted, worldly masters who only snatch away their peace of mind and offer them nothing good in return. Chapter 22 Al Hajj, verse 31:

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

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

Finally, individuals who choose to disregard the commands of Allah, the Exalted, by prioritizing the desires or dictates of others will misuse the blessings bestowed upon them. While living in this world, this disposition actively hinders their ability to attain a harmonious mental and physical equilibrium and causes them to improperly value and position everything and everyone in their lives. Consequently, all aspects of their existence, be it their family, friendships, professional life, or material wealth, inevitably transform into sources of considerable anxiety and distress. Should these individuals stubbornly continue in their disobedience, they will often wrongly assign blame for their inner turmoil onto misplaced targets, such as a spouse or colleague. When they subsequently sever ties with these innocent or beneficial figures, it only serves to deepen their existing mental afflictions, potentially escalating into severe mental health crises, including clinical depression, reliance on addictive substances, and even the development of suicidal ideation. This destructive pattern becomes evident when one observes those who perpetually misuse the blessings they have been granted, like many among the affluent and famous, despite their apparent access to worldly comforts and luxuries. Since their attitude prevents them from adequately preparing for their ultimate reckoning, their eventual consequence on Judgement Day is certain to be immeasurably more severe. Thus, their disobedience of Allah, the Exalted, has taken them from far away from the path of peace of mind in both worlds. Chapter 22 Al Hajj, verse 31:

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

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

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

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when doing so conflicts with their personal desires. They should approach these teachings in the same manner as a wise patient who follows the medical advice of their doctor, understanding that the prescribed bitter medicines and strict dietary regimen are ultimately for their own good. Just as the patient attains physical and mental well-being by adhering to the guidance of a knowledgeable physician, a person who sincerely embraces and implements Islamic teachings will achieve balance, stability, and fulfilment in life. This is because only Allah, the Exalted, possesses the comprehensive knowledge required to ensure that an individual attains a balanced mental and physical state, and correctly prioritizes everything and

everyone in their life. Human knowledge—whether through medicine, psychology, sociology, or other fields—remains inherently limited. Despite extensive research and expertise, society cannot provide guidance that guarantees avoidance of all forms of stress or ensures the proper placement of every element in a person’s life, due to finite experience, limited foresight, and inherent biases. Allah, the Exalted, alone possesses this perfect knowledge, and He has granted it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes evident when comparing the lives of those who utilize their blessings in accordance with Islamic guidance to those who do not. Unlike medical prescriptions, where patients may follow instructions without fully understanding the underlying science, Allah, the Exalted, encourages reflection on the teachings of Islam so that people may recognize their wisdom, benefit, and transformative effects. He does not demand blind obedience; rather, He invites people to approach His guidance with an open and unbiased mind, assessing the evidence and recognizing its truth. Chapter 12 Yusuf, verse 108:

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

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

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

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

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

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

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

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

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

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

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

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

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

Historical and spiritual experience confirms that most individuals who deviate from righteousness do so gradually, through a step-by-step process. They may initially approach forbidden actions without directly engaging in them, but repeated exposure, temptation, and familiarity can eventually lead to active participation in the unlawful. For example, a person who frequently associates with those who drink alcohol is far more likely to succumb to it than someone who avoids such company entirely. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Jami At Tirmidhi, number 2451, explaining that true piety cannot be achieved without the conscious avoidance of certain lawful acts that might lead to sin. In other words, steadfastness in using the blessings granted by Allah, the Exalted—according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—requires vigilance not only against the unlawful but also against

lawful actions that may subtly encourage disobedience. Such vigilance ensures that one maintains sincere obedience to Allah, the Exalted, correctly utilizes the blessings they have been granted, and cultivates a life grounded in righteousness. By avoiding even the lawful that may lead to harm, a person strengthens their spiritual discipline and protects their mental and physical well-being. Chapter 2 Al Baqarah, verse 187:

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

And chapter 16 An Nahl, verse 97:

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

On the other hand, those who neglect the importance of avoiding the limits of Allah, the Exalted, often overindulge in lawful pursuits, especially vain and frivolous ones. Such indulgence increases susceptibility to unlawful actions, mismanagement of blessings, and spiritual negligence. Over time, this leads to imbalance in mental and physical health, misplacement of priorities and relationships, and failure to prepare adequately for accountability on the Day of Judgement. Even if worldly pleasures or entertainment are experienced, they are fleeting and fail to provide true contentment. This pattern is evident

in the lives of those who prioritize wealth, luxury, or status without mindfulness of Allah, the Exalted, demonstrating that neglecting His guidance inevitably leads to stress, hardship, and instability in both worlds. Chapter 20 Taha, verses 124-126:

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

By observing these realities, one is reminded of the importance of not only avoiding the unlawful but also exercising caution with the lawful, particularly when it is vain or distracting. This careful approach ensures the proper use of the blessings they have been granted, strengthens sincere obedience, and fosters spiritual, mental, and physical balance, ultimately guiding one toward lasting peace and fulfilment in both this world and the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 32:

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

Even though certain places and things are considered sacred in Islam, it is sad that many people show respect and honour to some of the things Allah, the Exalted, has made sacred—such as a place—yet fail to show respect to matters that are even more important, such as the rights of other people. For example, in a Hadith found in Sunan Ibn Majah, number 3932, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the sanctity of a person’s blood and property is more sacred in the sight of Allah, the Exalted, than the sanctity of His House in Mecca, the Kaaba. This comparison highlights that while sacred places are to be revered, the dignity, safety, and rights of people carry an even greater weight in the sight of Allah, the Exalted.

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

In addition, a true believer is one who refrains from causing harm—whether verbal, physical, or financial—to others. This principle is confirmed in a Hadith from Sunan An Nasai, number 4998. Therefore, it is imperative for

people to ensure that neither their actions nor their words cause harm to others, whether directly or indirectly. Respect for the possessions of others is equally essential. A person must not wrongfully acquire what belongs to another, even in seemingly minor matters such as a legal dispute. A Hadith found in Sahih Muslim, number 353, warns that anyone who does so may be condemned to Hell, even for taking something as insignificant as a twig. People are instructed to use the possessions of others only with their permission and to return them in a manner pleasing to the owner. One should treat the belongings of others as they wish their own possessions to be treated.

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

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

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

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

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

true even if some of its rules go against their immediate personal desires. They should act like a wise patient who trusts and follows their doctor's orders, accepting the need for unpleasant medicine or a strict diet because they know it is for their own good.

Chapter 22 Al Hajj, verse 34:

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

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

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

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

Therefore, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize with absolute clarity that sincerity and pure devotion are the foundations of genuine faith. Every act of worship, every intention, and every form of obedience must be directed exclusively toward Allah, the Exalted. Any deed performed for the sake of pleasing others, seeking recognition, or pursuing worldly gain is stripped of its spiritual value before Him. This principle is reinforced by a Hadith found in Jami At Tirmidhi, number 3154, which warns that the one who performs a righteous deed for the sake of anyone other than Allah, the Exalted, will receive no reward from Him.

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

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

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

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

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

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

The consequence of failing to implement Islamic teachings in every situation is the inevitable misuse of the blessings one has been granted. This neglect results in an unbalanced mental and physical condition, leading to the misplacement of life's priorities and relationships, and leaving the person poorly prepared for their accountability on the Day of Judgement. Ultimately, this will manifest as a life defined by stress, difficulties, and hardship in both worlds, even if one experiences certain worldly comforts and luxuries. Chapter 22 Al Hajj, verse 34:

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

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

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

Whoever or whatever one chooses to obey is, in reality, what they worship. Therefore, a true believer must substantiate their verbal declaration of faith

with consistent action—sincerely obeying Allah, the Exalted, in all circumstances, even when it contradicts their personal inclinations or social expectations. This obedience involves using every blessing granted by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, an individual attains balance—mentally, physically, and spiritually—placing everything and everyone in their proper place within their life while adequately preparing for their accountability on the Day of Judgement. Such conduct leads to true peace of mind in both this world and the Hereafter.

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

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

When one sincerely reflects upon the vastness of the heavens and the earth, the precision of natural laws, and the harmony within all creation, it becomes clear that such balance could only have been established by one single Creator—Allah, the Exalted. For instance, the perfect distance between the Earth and the Sun demonstrates divine precision; a minor alteration would

render life impossible. Likewise, the Earth's atmosphere has been created with the ideal composition to sustain life. Chapter 2 Al Baqarah, verse 164:

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

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

When one reflects on how flawlessly these cycles operate without interruption or error, it becomes evident that they are governed by a single, all-powerful Creator. The seamless coordination of such vast and complex

systems cannot arise by coincidence or through the conflicting will of multiple deities. As the Holy Quran affirms, had there been more than one god, the universe would have fallen into disorder and ruin. The continuous harmony between day and night is, therefore, a clear and living testimony to the absolute Oneness, power, and wisdom of Allah, the Exalted—He who maintains perfect order within all creation. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“...For your god is one God, so to Him submit...”

Those who accept this undeniable truth will come to realise that since Allah, the Exalted, possesses complete knowledge of all things, He alone is able to provide a code of conduct that secures true peace of mind in both this world and the Hereafter. This humble attitude will encourage them to adhere to His guidance, by correctly using the blessings they have been granted as outlined in divine teachings. This ensures that they achieve balance in both their mental and physical state, while also placing everything and everyone in their life in its rightful position. Through this alignment, they not only safeguard their worldly affairs but also prepare themselves adequately for their accountability on the Day of Judgement. Such behaviour cultivates clarity, order, and tranquillity, freeing them from confusion and misplaced priorities. Therefore, one must humbly accept this truth for their own sake, just like a wise patient humbly accepts and acts on the advice of their medical doctor knowing it is best for them, despite being prescribed a management

plan which contradicts their desires, such as a strict diet plan. Chapter 22 Al Hajj, verse 34:

“...And give good tidings to the humble.”

As indicated by the following verse, when an individual correctly learns and acts upon the teachings of Islam, they are protected from the trap of wishful thinking—the dangerous illusion that one may continue disobeying Allah, the Exalted, yet still expect His peace, mercy, and blessings in both this world and the Hereafter. Chapter 22 Al Hajj, verse 35:

“Who, when Allah is mentioned, their hearts are fearful...”

This verse highlights the defining quality of sincere faith—a heart that trembles with reverence and awareness of Allah, the Exalted. Such a heart cannot remain complacent in sin or neglect, for genuine recognition of His greatness compels obedience and humility. In contrast, wishful thinking arises when a person’s heart becomes hardened and detached from this reverence. They may claim faith while persistently ignoring divine commands, assuming that the mercy of Allah, the Exalted, will cover their deliberate disobedience. This false confidence stems not from faith, but from heedlessness and self-deception. True hope, however, is entirely different. Real hope inspires action—it involves sincere striving in the obedience of Allah, the Exalted, by using the blessings He has granted in accordance with

the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. After fulfilling one's duties to the best of their ability, one then turns to Allah, the Exalted, with humility, hoping for His mercy and forgiveness in both worlds. This vital distinction between genuine hope and wishful thinking has been clarified in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, every one must understand and appreciate this difference. They must nurture real hope by coupling faith with obedience, while guarding themselves against the false comfort of wishful thinking. The latter brings neither benefit in this world nor salvation in the next, whereas genuine hope—rooted in sincere faith and righteous action—leads to divine mercy, inner peace, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The next part of verse 35 makes it clear that one must continue to obey Allah, the Exalted, even in difficult times as difficulties are a good indicator of who is sincere to Allah, the Exalted, and who is not. Chapter 22 Al Hajj, verse 35:

“...and those who are consistently patient over what has afflicted them...”

Patience is to restrain oneself from complaining about difficulties, whether through words or actions, while continuing to maintain sincere obedience to Allah, the Exalted, throughout the trial. This obedience requires that a person uses the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of patience lies in knowledge: the more one learns and acts upon Islamic teachings, the more

they come to realise that everything Allah, the Exalted, decrees is ultimately for the best, even if its wisdom is hidden from them.

Believing in these hidden wisdoms and maintaining obedience to Allah, the Exalted, during hardship is a vital part of faith. It is easy to praise Allah in times of ease, but the true test of sincerity is to continue praising and obeying Him in times of difficulty. The story of the Holy Prophet Yusuf, peace be upon him, is a clear example. He was separated from his parents at a young age, abandoned in a well, sold into slavery, and wrongfully imprisoned. Yet each of these hardships prepared him for the great responsibility of saving Egypt from famine. Without enduring those trials, he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Studying Islamic teachings also helps a person to put their own trials into perspective. By reflecting on the lives of those more beloved to Allah, the Exalted, who endured far greater hardships, one learns to belittle their own difficulties and remain steadfast. Similarly, observing others in one's own time who face greater struggles can inspire gratitude and patience.

Islamic teachings also instil an understanding of destiny: every event, whether ease or hardship, is inevitable and already decreed. Complaining

about what cannot be avoided brings no benefit. Instead, patience transforms the trial into a source of immense reward. Chapter 39 Az Zumar, verse 10:

“...the patient will be given their reward without account [i.e., limit].”

Thus, a person has a choice: to face an inescapable event with patience and gain uncountable reward, or to face it with impatience and lose what could have been theirs. Either way, the event will occur, so wisdom dictates that one should benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Through such reflection, one also realizes that what they desire in this world is not always what is best for them. Patience, therefore, is not passive endurance but an active trust in Allah, the Exalted, coupled with steadfast obedience. It transforms hardship into a means of spiritual growth, strengthens faith, and secures reward without measure in the Hereafter. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Each person has countless examples in their own life that demonstrate this truth. Many times, a person desires something, believing it to be good for them, only to find that it becomes a source of stress and hardship. Likewise, there are many occasions when a person dislikes something, assuming it to be harmful, only for it to become a source of goodness and benefit. The one who recognises this reality will be less impatient when faced with situations that contradict their desires, because they understand that what Allah, the Exalted, has decreed is ultimately best for them, even if its wisdom is not immediately apparent.

Just as gold is purified through intense heat, people develop resilience and mental strength through enduring difficulties. Those who are accustomed to constant ease often struggle when confronted with even minor challenges, such as disputes within marriage or financial strain. Through trials, Allah, the Exalted, strengthens the inner state of a person so that they are able to face future hardships with greater composure and stability.

Patience, however, is not limited to times of difficulty. As taught by Islam, it is required in all situations, including times of ease. When blessed with health, wealth, or status, a person must exercise patience by restraining themselves from misusing these blessings and instead directing them towards what pleases Allah, the Exalted.

There are many wisdoms behind the trials of this world, and Islamic teachings provide guidance on how to understand and endure them. It is therefore vital for people to study, learn, and act upon these teachings so that they cultivate patience in every circumstance and secure immense reward in both worlds. A person should approach trials as a wise patient accepts the advice of a doctor: even if the medicine is bitter or the diet strict, they trust that it is for their ultimate well-being.

Patience does not mean passivity or inaction. Rather, it includes taking appropriate steps to address a situation while remaining obedient to Allah, the Exalted. For example, a wife who is being abused by her husband should take measures to protect herself and her children, such as separating from him. This is not a contradiction of patience, but a fulfilment of it, since true patience is never an excuse for enduring injustice without seeking lawful solutions. Similarly, expressing emotions such as crying does not contradict patience. The Holy Prophet Yaqoob, peace be upon him, wept so intensely over his grief that he lost his sight, yet Allah, the Exalted, never criticised him for this. Chapter 12, Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

The Holy Prophet Muhammad, peace and blessings be upon him, also wept at the death of his son Ibrahim, peace be upon him, as recorded in Sunan Abu Dawud, number 3126. What contradicts patience is disobedience to

Allah, the Exalted, through one's words or actions; natural expressions of sadness, however, are part of human nature.

It is also crucial to note that patience must be shown from the very onset of a difficulty and maintained until one departs from this world. This is indicated in a Hadith found in Sahih Bukhari, number 1302. To display patience only after time has passed is not true patience but mere acceptance, which eventually comes to all people. Real patience is demonstrated when a person immediately restrains their tongue and actions from signs of impatience, and continues in this state until the end of their life. Otherwise, they risk losing the reward of patience by later lapsing into discontent. This has been indicated in verse 35, where the word which refers to patience is in noun form thereby representing consistency and permanence. In this way, patience becomes not only a shield against despair but also a means of transforming trials into opportunities for growth, reward, and closeness to Allah, the Exalted. Chapter 22 Al Hajj, verse 35:

“...and those who are consistently patient over what has afflicted them...”

Just like the word patience is in noun form indicating consistency and permanence, establishing the obligatory prayers have also been mentioned in this way thereby indicating that they must be offered consistently and permanently and not according to one's desires. Chapter 22 Al Hajj, verse 35:

“...and the consistent establishers of prayer...”

Within Islamic teachings, the obligatory prayers hold a position of unparalleled importance, serving as the foremost act of worship and the central pillar upon which all other righteous deeds rest. They are the defining hallmark of faith, repeatedly emphasized as the foundation of a believer's relationship with their Creator. Without the proper establishment of these prayers, true guidance cannot be attained, for prayer forms the vital spiritual link between the servant and Allah, the Exalted. It cultivates humility, sincerity, and self-discipline, while constantly reminding the believer of their dependence upon Allah, the Exalted, and their ultimate accountability in the Hereafter. The correct fulfilment of the obligatory prayers requires careful adherence to their essential conditions and etiquettes, chief among them being the performance of each prayer within its prescribed time. The Holy Quran repeatedly underscores the sanctity of these appointed times, portraying prayer as the clearest sign of genuine submission and the most evident expression of a heart devoted to Allah, the Exalted. By being distributed throughout the day, the prayers regulate the believer's time, anchor their routine in remembrance, and protect them from heedlessness. Each call to prayer serves as a divine reminder that life is fleeting and that every moment must be lived with awareness of Allah, the Exalted, and preparation for the Day of Judgement. Thus, the obligatory prayers are far more than a set of outward rituals; they are the cornerstone of faith and the foundation upon which all good deeds are built. Through their consistent observance, the believer achieves harmony between the spiritual and physical aspects of life, strengthening their inner resolve to resist sin and remain steadfast upon righteousness. Every component of the prayer holds profound symbolism that reflects the realities of the Hereafter. Standing upright mirrors the posture in which all creation will one day stand before Allah, the Exalted, awaiting His judgment. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

In like manner, when a believer bows in prayer, the act becomes a powerful reflection on those countless souls who will face reproach and profound remorse on the Day of Judgement for having refused to bow before Allah, the Exalted, during their earthly lives. This gesture of humility embodies recognition of the supreme authority and majesty of Allah, the Exalted, standing as a striking contrast to the arrogance and heedlessness of those who neglected this sacred expression of submission. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This event stands as a profound warning to those whose obedience to the commands of Allah, the Exalted, was incomplete and inconsistent throughout their lives. Moreover, the act of prostration performed by a believer in prayer serves as a poignant reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who willfully neglected this essential act of submission during their worldly existence—thereby exposing their persistent disregard for His command—will find themselves unable to prostrate before Him, no matter how greatly they may desire to do so. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Ultimately, the physical act of kneeling in prayer stands as a solemn and profound foreshadowing of the posture that every soul will adopt before Allah, the Exalted, on the Day of Judgement—a posture marked by deep humility and reverent awe as each awaits the pronouncement of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], 'Today you will be recompensed for what you used to do.'"

Whoever performs their devotional prayers with mindful reflection upon these solemn reminders establishes their worship in its truest and most profound form. Such depth of contemplation ensures that obedience to Allah, the Exalted, extends beyond the bounds of the prayer itself, shaping one's character and directing one's actions throughout the intervals that lie between each prayer. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 35:

“...and those who spend from what We have provided them.”

Through steadfast commitment to this principled way of life, one attains a state of profound harmony, wherein both mental serenity and physical well-being are nurtured. Moreover, this disciplined manner of living equips the individual to evaluate and order all people and circumstances in their life according to divine wisdom, while simultaneously preparing them—spiritually and practically—for their ultimate reckoning on the Day of Judgement. This enduring pattern of righteousness thus forms the true and necessary path leading to peace of mind, both in the temporal world and in the eternal life of the Hereafter.

Chapter 22 Al Hajj, verse 35:

“...and those who spend from what We have provided them.”

The worldly blessings that have been granted to people are, in reality, a loan from their true Owner—Allah, the Exalted. These blessings, whether in the form of wealth, health, status, or time, will inevitably return to Him, either willingly or forcefully. If a person returns them willingly—by using them in ways that please Allah, the Exalted—they will be rewarded abundantly in both this world and the Hereafter. However, if these blessings are taken back forcefully, such as at the time of death, without having been used in obedience to Allah, the Exalted, they will become a source of regret and burden for the individual in both worlds. The only true way to repay this divine loan is by employing every blessing in a manner that aligns with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This conscious use of blessings constitutes genuine gratitude, which is not merely expressed through words but through consistent action. True gratitude opens the doors to further divine favour, as Allah, the Exalted, promises increase to those who are grateful, while those who are heedless risk losing both their worldly comfort and spiritual peace. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

When a person uses their blessings in obedience to Allah, the Exalted, they experience tranquillity and stability, as such obedience naturally leads to a balanced mental and physical state. Their life becomes orderly, with everything and everyone occupying their rightful place, and their heart remains at peace, knowing that they are fulfilling their purpose as servants of Allah, the Exalted. Conversely, those who misuse the blessings they have been granted—seeking worldly pleasures, recognition, or selfish gain—will find themselves restless and discontent, for they are attempting to hold on to

what ultimately belongs to another. Therefore, the wise understand that every possession, talent, and opportunity is a trust from Allah, the Exalted, to be used in His service. By returning these blessings willingly through righteous use, they not only repay their debt but also secure lasting peace, contentment, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After mentioning some of the characteristics of those who are sincere to Him, Allah, the Exalted, returns to discussing an aspect of the Holy Pilgrimage thereby further emphasising that Islam is a complete code of conduct which involves one's conduct towards Allah, the Exalted, and people and completely benefits the latter. Chapter 22 Al Hajj, verse 36:

“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good...”

Therefore, a person must refrain from adopting the ignorant mindset that Allah, the Exalted, is concerned only with religious obligations, such as the prescribed prayers. In truth, Allah, the Exalted, will hold every individual accountable for all circumstances they encountered, whether related to worldly matters or religious affairs. It is thus essential that a person acquire understanding of divine teachings and act in accordance with them, ensuring that their conduct remains upright and correct in every situation. A person must not treat faith as though it were a garment to be worn and removed at will, according to personal desires. One who behaves in such a manner is,

in reality, serving their own inclinations rather than Allah, the Exalted, regardless of what they may profess. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Those who fail to apply divine guidance in every aspect of their lives inevitably misuse the blessings entrusted to them. As a consequence, they become mentally and physically unsettled, misplacing their priorities and attachments, and neglecting the proper preparation for their accountability on the Day of Judgement. Such negligence brings about distress, trials, and hardship in both worlds, even if outwardly they may appear to enjoy certain worldly comforts.

Chapter 22 Al Hajj, verse 36:

“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]...”

As discussed earlier, remembering Allah, the Exalted, at the time of sacrifice has been repeatedly mentioned in order to inculcate sincerity in people, whereby they perform all good deeds in order to please Allah, the Exalted.

Specifically, the consumption of animals consecrated to entities other than Allah, the Exalted, introduces a subtle spiritual contamination that gradually destroys a person's faith. This act reflects a fundamental misunderstanding of reality—the mistaken belief that anyone besides Allah, the Exalted, holds independent power to grant benefit or avert harm, whether in this transient worldly life or in the eternal Hereafter. Even when such beliefs are unconscious or seemingly minor, they echo the idolatrous tendencies that led many nations of the past astray. If left unchecked, this deviation can quietly guide a person toward similar perilous errors of belief, even without explicit acknowledgment. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”

This divine statement exposes the profound self-deception underlying such reasoning. Those who engage in these acts often claim that their intentions are pure—that they merely seek closeness to Allah, the Exalted—but in reality, their hearts become attached to false intermediaries. This misplaced dependence undermines sincerity and corrupts the essence of the Oneness of Allah, the Exalted. When a person begins to rely on anything or anyone other than Allah, the Exalted, their spiritual focus becomes divided. Hope and fear, which should be directed solely to the Creator, are misdirected toward creation. Consequently, they may rationalize acts of disobedience, under the illusion that another being's favour or intercession can secure forgiveness or success. Such a mindset breeds complacency, negligence, and spiritual destruction. Rather than sincerely striving to obey Allah, the Exalted, and seeking His forgiveness directly, the person places trust in imagined protectors or false mediators. This detachment from true servitude

inevitably leads to one misusing the blessings they have been granted. As a result, they will fall into an unbalanced state—both mentally and physically—misplacing priorities, relationships, and purpose within their life. They will fail to prepare adequately for their accountability on the Day of Judgement, leading to confusion, stress, and hardship in both worlds. Even if they outwardly enjoy certain worldly luxuries, inwardly they will remain unsettled, burdened by anxiety, and deprived of genuine peace of mind. In addition, a heart that depends on others besides Allah, the Exalted, can never experience lasting peace, as it becomes enslaved to countless masters—each demanding loyalty yet offering no true security or comfort. For this reason, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize with absolute clarity that sincerity and pure devotion form the core of genuine faith. Every act of worship, every intention, and every form of obedience must be directed exclusively toward Allah, the Exalted. Any action performed to please others, seek recognition, or gain worldly benefit loses its spiritual value before Him. This principle is reinforced in a Hadith recorded in Jami At Tirmidhi, number 3154, which warns that a person who performs a righteous deed for the sake of anyone other than Allah, the Exalted, will receive no reward from Him. True success, inner peace, and spiritual elevation are attained only through unwavering sincerity and complete reliance upon Allah, the Exalted. He alone holds ultimate authority over every form of benefit and harm, every blessing and trial, in this life and in the Hereafter. Those who purify their faith of all associations and dedicate their worship entirely to Him will find their hearts illuminated with tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 22 Al Hajj, verse 36:

“And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar...”

Islam, as a complete code of conduct, encompasses the fulfilment of three interconnected categories of rights: the rights of Allah, the Exalted, the rights of oneself, and the rights of others. Each of these is essential, and neglecting one inevitably harms the others.

The rights of Allah, the Exalted, are fulfilled by sincerely and correctly using the blessings He has granted in accordance with His commands and prohibitions. This includes worship, remembrance, gratitude, and obedience. When a person directs their life towards pleasing Allah, the Exalted, they achieve inner harmony, as their actions are guided by divine wisdom rather than fleeting desires. This leads to peace of mind in both worlds, as they maintain balance in their mental and physical state and correctly prioritise everything and everyone in their life.

The rights of oneself must also be honoured. A person is entrusted with their own body, mind, and soul, and must therefore care for their health, fulfil their needs, and make life decisions that bring them contentment, provided these do not involve disobedience to Allah, the Exalted. This includes setting boundaries with others, even relatives, when their expectations conflict with what is right. A person who constantly sacrifices their own wellbeing to please others will never find peace, for people's demands are endless. Instead, they will only grow resentful, as those they strive to please will never

be fully satisfied. True wellbeing comes when a person respects their own rights alongside those of Allah, the Exalted, and others, as outlined in Islamic teachings and not according to the desires of people. The rights of people are best fulfilled by treating them as one desires to be treated. This principle is summarised in a Hadith found in Sahih Bukhari, number 13, where the Holy Prophet Muhammad, peace and blessings be upon him, described this as the essence of true faith. Respecting the dignity, property, and honour of others, and ensuring fairness in dealings, promotes peace and justice within society. When individuals uphold these rights, communities flourish with trust, compassion, and stability.

In conclusion, fulfilling these three categories of rights—towards Allah, oneself, and others—creates a holistic and balanced way of life. It nurtures inner tranquillity, strengthens social bonds, and ensures accountability before Allah, the Exalted, on the Day of Judgement. A person who fulfils all three is not only at peace within themselves but also becomes a source of peace for those around them, embodying the true spirit of Islam.

Chapter 22 Al Hajj, verse 36:

“...and feed the needy and the beggar...”

In general, a person must prioritize aiding those who are socially vulnerable, such as orphans and widows, according to their means. In the modern era,

sponsoring orphans and widows has become remarkably accessible, often achievable online within minutes, with monthly contributions frequently costing less than a typical phone bill. Ignoring this fundamental aspect of Islam is not permissible, as actively supporting the needy ensures ongoing divine favour and blessings from Allah, the Exalted, in both this world and the Hereafter. The importance of this act is confirmed in a Hadith found in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has stated that the one who cares for an orphan will attain his closeness in Paradise, as noted in a Hadith in Sahih Bukhari, number 6005. Similarly, taking care of the needy, including widows, carries a reward equivalent to that of one who prays through the night and fasts every day, as confirmed in Sahih Bukhari, number 6006. For those who find voluntary good deeds, such as night prayers or extra fasts, difficult to perform, aiding the needy presents a powerful means to earn immense reward with relative ease.

It is crucial to remember that any wealth or resources a person possesses have been granted by Allah, the Exalted, as a loan rather than as a gift. Like any loan, it must ultimately be returned to its Owner. The proper way to repay this loan is by utilizing these blessings in ways that please Allah, the Exalted. By helping the needy, one is merely fulfilling this obligation, repaying a debt owed to Allah, the Exalted. Keeping this in mind prevents the misconception that one is doing a favour for Allah, the Exalted, or even for the recipient. In reality, Allah, the Exalted, has honoured the donor by granting them worldly blessings and providing an opportunity to earn immense reward through their charity. Likewise, the recipient benefits by accepting the help, and if they were to refuse assistance, the opportunity for reward could be lost. Maintaining this understanding ensures that one's actions are free from arrogance or misdirected intentions, preserving the spiritual merit of their deeds.

Finally, aiding the needy encompasses meeting any lawful requirement a person may have, whether emotional, physical, or financial. No person, regardless of how limited their resources may be, can legitimately excuse themselves from helping those in need. This responsibility is not merely optional; it is a core principle of sincere obedience to Allah, the Exalted, and a tangible means of achieving balance, peace of mind, and reward in both this world and the Hereafter.

By mentioning specific examples, Allah, the Exalted, draws attention to the countless ways He has subjugated the resources of the universe for the benefit of humankind. The Sun and the Moon regulate time, seasons, and growth; the land provides stability and sustenance; the water cycle ensures life and renewal; and innumerable other systems function in perfect harmony to sustain human existence. All of these are favours granted so that people may live a good life in this world, which in turn prepares them for a good life in the Hereafter. Yet Allah, the Exalted, is entirely independent of these acts of generosity. He gains nothing from this subjugation, nor from the gratitude of His creation. Rather, it is the people themselves who benefit when they show gratitude, as it refines their character, increases their blessings, and draws them closer to their Creator and grants them peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verses 36-37:

“...Thus have We subjected them to you that you may be grateful. Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may magnify Allah for that [to] which He has guided you...”

Gratitude is not a single expression of thanks but a comprehensive state of being that encompasses intention, speech, and action. Gratitude in one's intention means that every deed is carried out solely to please Allah, the Exalted, without seeking recognition or approval from others. Gratitude in one's speech is demonstrated by speaking words of truth, kindness, and remembrance, or by remaining silent when one has nothing good to say. Gratitude in one's actions is shown by using the blessings one has been granted—whether wealth, health, knowledge, or influence—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is practiced in these three dimensions, it becomes a transformative force. It leads to an increase in blessings, as Allah, the Exalted, promises in Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

It also brings peace of mind and success in both worlds. A grateful person achieves balance in their mental and physical state, because they are content with what Allah, the Exalted, has decreed for them. They also learn to place everything and everyone in their life in its rightful place, avoiding excess, neglect, or misplaced priorities. In this way, gratitude becomes a shield against arrogance, greed, and despair, while also serving as a key to contentment, harmony, and eternal reward. It is not simply a reaction to blessings but a way of life that aligns the heart, tongue, and limbs so that one achieves peace of mind in both worlds.

Chapter 22 Al Hajj, verse 37:

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you...”

Allah, the Exalted, reminds people that true religious obligation is rooted in piety, which requires consistently using the blessings they have been granted in accordance with Islamic teachings in every circumstance they encounter. Islam is therefore far more comprehensive than performing a limited set of rituals, such as the sacrifice during the Holy Pilgrimage. A person who embraces this comprehensive approach, aligning their actions with divine guidance, will attain peace of mind in both worlds, achieving a balanced mental and physical state and placing everything and everyone correctly within their life.

Conversely, those who limit their faith in Allah, the Exalted, to only a few external acts of worship risk misusing the blessings they have been granted. Such restriction leads to an unbalanced mental and physical state, causes them to misplace priorities and relationships, and prevents adequate preparation for their accountability on the Day of Judgement. Even if they experience temporary worldly comforts, this approach ultimately results in stress, hardship, and difficulties in both this life and the next, demonstrating that true faith and piety encompass far more than mere ritual observance.

Chapter 22 Al Hajj, verse 37:

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you...”

Furthermore, a key aspect of piety is the deliberate avoidance of certain lawful actions whenever there exists a risk that they might lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

“...These are the limits [set by] Allah, so do not approach them...”

This verse describes how Allah, the Exalted, instructs believers to do more than simply refrain from transgressing His limits; He commands that one must actively avoid even drawing near to them. This principle of preventative caution is reiterated across the Holy Quran, emphasizing the need for prudence even in permissible matters. For instance, Allah, the Exalted, specifically directed the Holy Prophet Adam, peace be upon him, to keep his distance from a particular tree in Paradise, not merely to avoid consuming its fruit, even though approaching it was not an inherent sin. Chapter 7 Al A'raf, verse 19:

“And “O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.””

These examples illustrate that the mere permissibility of an action does not inherently guarantee it is beneficial or spiritually safe for a person. While approaching the boundaries set by Allah, the Exalted, may be lawful, it carries an inherent risk, often serving as the initial step toward actual transgression. Therefore, one should avoid certain lawful practices—especially those that are vain or excessive—as they frequently open the door to prohibited actions. For example, engaging in vain speech, while not a sin on its own, can easily transition into backbiting, slander, or falsehood. Similarly, careless or excessive spending of wealth, though technically lawful, can quickly descend into wastefulness, which the Holy Quran explicitly condemns. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

Both historical observation and spiritual experience confirm that most individuals who stray from the path of righteousness do so gradually, through a step-by-step process. They may begin by hovering near forbidden acts without committing them, yet repeated exposure, familiarity, and temptation can ultimately lead to actively participating in the unlawful. For instance, a person who frequently keeps company with those who consume alcohol faces a significantly higher likelihood of succumbing to the practice than one who completely avoids such companions. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this vital principle in a Hadith recorded in Jami At Tirmidhi, number 2451, explaining that true piety is unattainable without the deliberate avoidance of certain lawful acts that carry the potential to lead to sin. In essence, steadfastness in utilizing the blessings bestowed by Allah, the Exalted—in accordance with the guidance

of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—requires not only vigilance against the prohibited but also against permissible actions that may subtly encourage disobedience.

Such vigilance ensures that one maintains sincere devotion to Allah, the Exalted, correctly utilizes the gifts they have been granted, and cultivates a life firmly rooted in righteousness. By avoiding even the lawful deeds that may lead to spiritual harm, a person strengthens their personal discipline and safeguards their overall well-being. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Conversely, individuals who dismiss the need to avoid the boundaries set by Allah, the Exalted, frequently fall into overindulgence in permissible activities, particularly those that are vain. This excessive focus heightens their vulnerability to unlawful actions, leads to the mismanagement of blessings. Over time, this imbalance negatively affects their mental and physical well-being, misplaces their priorities in life and relationships, and hinders proper preparation for accountability on the Day of Judgement. Even when such individuals experience worldly enjoyment or entertainment, these pleasures are temporary and do not provide genuine satisfaction. This pattern is clearly observed in the lives of those who chase after wealth, luxury, or status without maintaining mindfulness of Allah, the Exalted, demonstrating that the neglect of His guidance inevitably introduces stress, difficulty, and instability.

into both this life and the next. Observing these realities reminds one that it is crucial not only to avoid the unlawful but also to exercise caution with the lawful, especially when it is distracting or insignificant. This mindful approach guarantees the correct utilization of the blessings one has been granted, reinforces sincere obedience, and cultivates spiritual, mental, and physical balance, thereby guiding one toward true, enduring peace in this world and the Hereafter.

Chapter 22 Al Hajj, verse 37:

“...that you may glorify Allah for that [to] which He has guided you...”

No matter how advanced a civilisation becomes, and regardless of the knowledge it acquires in various fields—including the study of the human body and mind—it will never be able to produce a code of conduct that is perfectly suited to human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This is because human understanding is always partial and evolving; even today, people continue to uncover new insights into the workings of the human brain, let alone possessing the comprehensive knowledge required to establish a flawless system that guarantees justice, harmony, and peace of mind for all. Such perfection belongs only to Allah, the Exalted. As the Creator of all things, His knowledge is limitless, encompassing the past, present, and future in their entirety. He alone is able to provide humanity with a complete and timeless code of conduct—one that clearly distinguishes right from wrong, benefit from harm, and provides the means to achieve tranquillity in this world and

eternal success in the Hereafter. History itself bears witness to this truth. Whenever the divine code of conduct was sincerely implemented, it produced societies marked by justice, compassion, and stability. Individuals found peace within themselves, and communities flourished under the guidance of divine wisdom. For this reason, people must embrace the divine code of conduct, recognising it as the most beneficial path for their well-being, even when certain aspects conflict with their personal desires. They should approach it as a wise patient approaches the advice of a skilled physician: accepting bitter medicine or a strict regimen, not because it is pleasant, but because it is ultimately for their own good. In the same way, obedience to Allah, the Exalted, secures both worldly peace and eternal salvation, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 37:

“...and give good tidings to the doers of good.”

It is important to understand that the detailed discussion of the Holy Pilgrimage in the earlier verses was not simply to explain its rites, but to highlight a greater mission. The role of the Holy Prophet Muhammad, peace and blessings be upon him, was to restore Mecca to its original state, as established by his forefather, the Holy Prophet Abraham, peace be upon him. Mecca was founded as the Earthly centre of the worship of the One God, Allah, the Exalted, but over time it had been corrupted by the people of the region, who filled it with idolatry, superstition, and baseless practices. These distortions not only desecrated the sanctity of the Sacred House but also spread injustice and moral decay throughout society. This restoration was not to be a passive or symbolic task. The leaders of the non-muslims in Mecca had already rejected the message of Islam, not because they doubted

its truth, but because they feared losing their authority, wealth, and social influence. Their denial was rooted in arrogance and self-interest, despite their recognition of the honesty of the Holy Prophet Muhammad, peace and blessings be upon him, and the authenticity of his message. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, and his noble Companions, may Allah be pleased with them, were being prepared for the inevitable confrontation that would arise. This was not a conflict for worldly gain, but a necessary struggle to restore the House of Allah, the Exalted, the Kaaba to its rightful role as the universal symbol of the worship of Allah, the Exalted, alone. Thus, the pilgrimage was not only an act of worship but also a reminder of the broader mission: to purify the Sacred House from corruption, to re-establish it as the centre of divine guidance, and to ensure that it remained a beacon of truth and justice for all generations. In this way, the Holy Prophet Muhammad, peace and blessings be upon him, was continuing the legacy of the Holy Prophet Ibrahim, peace be upon him, by reviving the original covenant of monotheism and righteousness. Chapter 22 Al Hajj, verse 38:

“Indeed, Allah defends those who have believed...”

Allah, the Exalted, promises victory and success to those who fulfil their role as true believers—by sincerely obeying Him in every situation by using the blessings they have been granted in accordance with divine guidance. This promise remains valid for all who uphold their responsibility to act as genuine believers. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

And chapter 65 At Talaq, verse 2:

“...And whoever fears Allah - He will make for him a way out.”

It is crucial to understand that divine assistance does not necessarily conform to a person's personal desires or expectations. Instead, it unfolds according to the boundless knowledge and perfect wisdom of Allah, the Exalted. His support is never arbitrary, nor is it withheld without purpose; rather, it is granted at precisely the right moments and in forms most beneficial for each individual. At times, the wisdom behind such assistance may not be immediately apparent, yet it operates with flawless precision, directing outcomes in ways that ultimately serve the person's best interests. This reality serves as a reminder that divine aid should not be judged by fleeting desires or limited human understanding. What may seem like delay, trial, or deprivation is often, in truth, a form of hidden mercy and guidance. By placing trust in the perfect decree of Allah, the Exalted, a person cultivates patience, humility, and reliance upon Him, thereby strengthening their faith and ensuring that they remain recipients of His assistance in both this life and the Hereafter.

Chapter 22 Al Hajj, verse 38:

“Indeed, Allah defends those who have believed...”

Furthermore, the aid of Allah, the Exalted, is promised specifically to believers and not to muslims. Some individuals may identify as Muslims due to family influence, such as parental upbringing, yet lack a true understanding of Islamic teachings. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts...”

Because of their limited understanding, such individuals develop a weak level of faith. Weak faith often manifests in disobedience to Allah, the Exalted, through the misuse of the blessings He has granted—especially when their personal desires clash with the guidance of Islam. Even if they outwardly perform the basic obligatory duties, their inner weakness leads them to fall short in sincerity and consistency. Chapter 22 Al Hajj, verse 38:

“...Indeed, Allah does not like everyone treacherous and ungrateful.”

The consequence of this weakness is profound. They will suffer from an unbalanced mental and physical state, as their priorities become confused and they misplace everything and everyone within their life. Instead of living with clarity and purpose, they fall into disorder, failing to adequately prepare for their ultimate accountability on the Day of Judgement. This neglect inevitably results in stress, hardship, and difficulty in both worlds. Even if they enjoy certain worldly luxuries, these comforts cannot shield them from inner unrest, nor can they compensate for the loss of true peace of mind. Without strong faith and correct use of blessings, worldly ease becomes a deception rather than a source of lasting benefit.

In contrast, a believer embraces Islam through knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, thereby cultivating strong and steadfast faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Because of their strong faith, a believer remains steadfast in obedience to Allah, the Exalted, both in times of ease and in times of trial—by exercising patience during hardships and expressing gratitude during comfort. Gratitude in intention involves acting solely to please Allah, the Exalted. Gratitude in speech is demonstrated by speaking positively or choosing

silence when appropriate. Gratitude in action entails using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice brings additional blessings, tranquility, and success in both this life and the Hereafter by fostering a balanced mental and physical state and aligning all aspects of one's life properly. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

Patience, on the other hand, involves refraining from complaints in both words and actions while remaining steadfast in obedience to Allah, the Exalted. It requires trust that He always selects what is best, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Thus, a person who acts righteously in all situations attains the steadfast support and mercy of Allah, the Exalted. This guidance fosters tranquility in both worlds, cultivating harmony of mind and body and ensuring that all aspects of one's life are placed in their proper balance. This principle is further emphasized in a Hadith recorded in Sahih Muslim, number 7500. Chapter 10 Yunus, verse 103:

“...Thus, it is an obligation upon Us that We save the believers.”

Chapter 22 Al Hajj, verse 38:

“...Indeed, Allah does not like everyone treacherous and ungrateful.”

This verse highlights a pointed critique of the non-Muslims of Mecca and, by extension, the People of the Book in Medina, who claimed pride in being descendants of the Holy Prophet Ibrahim, peace be upon him, yet betrayed his legacy by disobeying Allah, the Exalted, and contradicting his path. Both groups professed to uphold the noble heritage of the Holy Prophet Ibrahim, peace be upon him, but their actions revealed the opposite, dishonoring and undermining it. Their defiance reached its zenith when they consciously rejected the truth of Islam, despite being fully aware of it. The idolaters of Mecca, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his Prophethood, knew with certainty that he had never spoken falsehood. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Being masters of the Arabic language, they could not deny that the Holy Quran was beyond human composition, its eloquence and depth unparalleled by any created being.

It was universally recognized, by both the People of the Book and the non-Muslims of Mecca, that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to previous divine scriptures. His life before Prophethood was marked by simplicity, honesty, and integrity, without formal study of earlier revelations. This alone makes it impossible to claim that he derived his message from prior sources. The Holy Quran itself testifies to its divine origin through its profound knowledge of past scriptures, correction of distortions, and presentation of timeless truths—qualities that could only originate from Allah, the Exalted. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Moreover, many scholars among the People of the Book recognized the Holy Quran for what it truly was, having knowledge of Allah, the Exalted, as its Author. They realized that its message could not have originated from any created being. Their own scriptures had foretold the coming of the Holy Prophet Muhammad, peace and blessings be upon him, and contained descriptions of both his mission and the Book he would bring. When they encountered the Holy Quran, they saw in it the signs and truths they had

been taught to expect, confirming that it continued and completed Allah, the Exalted, message. Their recognition was not merely of the words, but of the truthfulness of Islam as a whole. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”

Muslims must be vigilant not to fall into the same error as these groups, who took pride in their lineage or association with the Holy Prophet Muhammad, peace and blessings be upon him, yet neglected to follow his sincere and unwavering obedience to Allah, the Exalted. True devotion and loyalty are measured not by words or claims alone, but by consistent action that reflects his example in every aspect of life. This entails utilizing every blessing granted by Allah, the Exalted—whether it be wealth, health, knowledge, or influence—in ways that seek His pleasure and align with His guidance. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide a comprehensive framework for this conduct, illustrating how to act with responsibility, gratitude, and humility while avoiding the pitfalls of vanity, pride, or heedlessness. A person who sincerely

follows this guidance does not merely profess faith outwardly but embodies it in their daily choices, interactions, and the manner in which they employ their blessings. True honour, therefore, lies in active obedience and mindful application of divine guidance, not in empty boasts or superficial claims of association. Those who dedicate their actions, intentions, and resources to obeying Allah, the Exalted, following the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, secure both the pleasure of Allah, the Exalted, and a foundation of integrity and righteousness in their worldly and spiritual lives. In turn, this leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After indicating that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was to reestablish Mecca as the center of the Oneness of Allah, the Exalted, on Earth, the muslims were granted permission to fight against those who fought them, after being initially commanded to hold back from fighting against the oppression they endured at the hands of the leaders of the non-muslims of Mecca. Chapter 22 Al Hajj, verse 39:

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.”

Before the migration to Medina, when the hostility of the non-believers in Mecca intensified, they began to direct their aggression towards the most vulnerable and socially weak among the Companions, may Allah be pleased with them. Some of the Companions, may Allah be pleased with them, urged

the Holy Prophet Muhammad, peace and blessings be upon him, to permit them to fight back, but he instructed them to refrain from violence and instead to forgive their oppressors. This command was not a sign of weakness but a deliberate act of divine wisdom. This has been discussed in Imam Muhammad As-Sallaabee's, in *The Noble Life of the Prophet*, Volume 1, Page 416.

One of the key wisdoms behind this command was to train the Companions, may Allah be pleased with them, in patience and discipline. They were being prepared to accept the commands of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, even when those commands contradicted their own instincts and desires. This training was essential in shaping them into individuals who could later carry the weight of Islam's mission with steadfastness and unity.

If they had fought in Mecca, the consequences would have been severe. The leaders of the non-muslims of Mecca, the Quraysh, would have gained justification to unleash even greater violence, including against those Muslims who were under tribal protection. This would have shifted the mission of Islam from spreading the message through preaching to being seen as a movement of conflict. Fighting within the sacred city would also have led to the killing of innocent people who were not directly involved in the aggression, something that would have contradicted the very principles of justice that Islam came to establish.

Moreover, fighting at that stage would have sealed the fate of many non-believers in Hell, whereas patience allowed time for hearts to soften. Some

of the fiercest opponents of Islam, such as Umar Ibn Khattab, may Allah be pleased with him, later embraced the faith and became among its greatest defenders. Similarly, had Muslims killed members of the Quraysh, their relatives—who may have been inclined towards Islam—would instead have been driven by revenge, closing the door to their acceptance of the truth.

Patience also encouraged some of the more powerful non-muslims to extend protection to their Muslim relatives out of tribal loyalty. This protection would have been lost if the Muslims had taken up arms. Furthermore, at that early stage, the Muslim community was small in number. Fighting would have depleted their strength, weakening their ability to spread the message across Arabia.

Another wisdom was that refraining from violence prevented false propaganda. If the Muslims had fought, the Holy Prophet Muhammad, peace and blessings be upon him, would have been accused of seeking power and authority, as many leaders in history who craved dominance resorted to violence. By showing restraint, the Holy Prophet Muhammad, peace and blessings be upon him, demonstrated that his mission was not about worldly power but about truth and divine guidance.

This period of patience also strengthened the unity of the Companions, may Allah be pleased with them. By enduring hardship together without retaliation, they developed resilience, loyalty, and solidarity, qualities that later became the foundation of their success when Islam expanded beyond Mecca.

Thus, the command to withhold from fighting in Mecca was filled with wisdom. It preserved lives, protected the mission of Islam, and allowed time for the truth to spread gradually. It was a divinely guided strategy that ensured the survival and eventual flourishing of the Muslim community, proving that patience in the face of aggression can sometimes achieve far greater results than immediate retaliation.

But after the migration to Medina, as the opponents of Islam—the non-Muslims of Mecca—continued their aggression toward the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, granted permission to the Muslims fight in self-defence and to restore peace and justice by reestablishing the state of Mecca as the home of the Oneness of Allah, the Exalted, on Earth. Chapter 22 Al Hajj, verses 39-40:

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, “Our Lord is Allah .” And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.”

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 200-201.

It is essential to recognize that, in order to accurately comprehend the meanings of the verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, one must consider them within their proper context. No verse or Hadith can be interpreted in isolation or used to justify actions without examining the circumstances in which it was revealed. To understand the context correctly, one must evaluate the related verses and Hadiths in light of the life and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this approach does it become clear to whom or to what a specific verse or Hadith refers.

Furthermore, a person may take up arms against external aggressors only under the authority of a legitimate ruler and in strict accordance with the injunctions found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who engage in combat must remain constantly mindful of Allah, the Exalted, and avoid transgressing these limits and rules. One fundamental rule is that war is permissible solely in response to aggression, as emphasized by the primary verse under discussion; therefore, initiating hostilities in a state of peace is forbidden. Another rule dictates that when the enemy ceases their aggression, those who fight must also desist. Chapter 2 Al Baqarah, verse 193:

“...But if they cease, then there is to be no aggression [i.e., assault] except against the violators.”

If the enemy expresses a desire for peace, it must be granted. Chapter 4 An Nisa, verse 90:

“...So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.”

The third rule is that civilians must not be harmed. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly forbade harming women, children, the elderly, the sick, as well as monks and hermits during warfare. This guidance is confirmed in numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728. The first Caliph, Abu Bakr Siddique, may Allah be pleased with him, similarly prohibited the killing of children, women, and the elderly, as well as the destruction of fruit-bearing trees, property, and livestock. This instruction is documented in Musannaf Ibn Abi Shayba, number 33121. The second Caliph, Umar Ibn Khattab, may Allah be pleased with him, also emphasized to the Muslim armies the importance of not harming non-combatants, such as farmers, as recorded in Musannaf Ibn Abi Shayba, number 33120.

In the event of an impending conflict, the Muslim community is commanded to prepare as thoroughly as possible. This preparation serves primarily to deter aggression; however, if the enemy expresses a desire for peace, it must be granted. Chapter 8 An Anfal, verses 60-61:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy...And if they incline to peace, then incline to it [also]...”

Permission is granted to fight those who break their treaties with the muslims. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?”

Islam has forbade attacking those who fulfill their treaties. Chapter 9 At Tawbah, verse 7:

“...So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

There is no justification for compelling any person to accept Islam; genuine acceptance must spring from the heart, not merely be expressed by the tongue or shown through outward actions. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in faith ...”

Those who are at peace with muslims must always be treated with justice. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion...”

War is hateful to Allah, the Exalted; a person must be compelled into it while not desiring it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you...”

The Holy Prophet Muhammad, peace and blessings be upon him, likewise warned people against craving conflict, instead urging them to seek safety from Allah, the Exalted. When compelled to face an adversary, however, they are required to remain steadfast—a principle reflected in a Hadith recorded in Sahih al-Bukhari, number 2966.

The true purpose of these verses is to affirm that force may be employed only when unavoidable, only to the degree absolutely necessary, and always within the parameters set by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously noted, it is essential to interpret any verse or Hadith concerning fighting within its proper context to understand to whom, when, and where it applies. Sadly, many people—whether through ignorance or intent—misread these texts. A prominent example is the so-called “sword verse,” a label applied by some despite the fact that the word “sword” does not actually appear in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush...”

As explained previously, even the permission for war is limited to specific conditions and includes provisions for peace. A careful study of the historical context of this and related verses demonstrates that it is not a general rule for fighting all non-Muslims. Rather, the verse addresses a specific group of people, at a specific time, and in a specific place.

The verses surrounding what is often called the “Sword verse” repeatedly clarify that the polytheists mentioned are those who persistently violated their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and engaged in acts of violent aggression against the community of persons of faith and its allies. For instance, the verse immediately preceding the Sword verse, chapter 9 At-Tawbah, verse 4, states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Harām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The transgressions of these polytheists, against whom fighting was commanded, are detailed in other related verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

These particular polytheists repeatedly violated their agreements and collaborated with others against persons of faith. They initiated hostilities, obstructed people from embracing Islam, and expelled Muslims from Mecca and Masjid al-Haram. Their transgressions are explicitly mentioned at least eight times in the relevant verses.

In chapter 9 At Tawbah, verse 12, as referenced above, the purpose of fighting the “leaders of disbelief” is to compel them to “cease” their aggressive actions. These verses, like others on the subject, emphasize the necessity of observing strict conditions during warfare, including the principle of engaging only those who initiate hostilities.

Moreover, these polytheists were repeatedly offered warnings and concessions. They were granted a four-month period of respite and the opportunity for peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah...”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush...”

This period of respite was granted so that the polytheists could either accept Islam or depart peacefully from the Arabian Peninsula. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to offer protection to any of these polytheists who sought it, ensuring that they could hear the teachings of Islam without fear or coercion, or leave the region safely without the threat of harm. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The command in the so-called Sword verse to fight and kill these polytheists would only apply if they remained in the Arabian Peninsula after the four-month period of respite without accepting Islam. It is important to note that many of the polytheists took advantage of this respite and embraced Islam. As a result, fighting ceased, and no blood was actually shed in connection with the Sword verse. The purpose of this verse was primarily to serve as a deterrent against further aggression—either the polytheists accepted Islam or left the Arabian Peninsula peacefully.

In conclusion, the surrounding verses and the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, place the Sword verse in its proper context. These verses were revealed specifically to address and halt the repeated attacks of particular hostile polytheists against the community of persons of faith. Therefore, they cannot be universally applied to others outside that historical context.

Chapter 22 Al Hajj, verse 40:

“...And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned...”

This also highlights a profound reality: when the aggression and violence of those who chase worldly ambitions such as wealth, power, and authority are left unchallenged, the very principles of justice and peace are placed in danger. These higher values always stand in opposition to the selfish desires of those who seek dominance, for their pursuit of control is rooted in greed and arrogance rather than fairness and compassion. If such forces are not restrained, they will inevitably overpower what is right, silencing truth and destroying the foundations of justice. For this reason, it is misguided to assume that fighting is never justified. This world is not the eternal Paradise where every individual will naturally live by justice and peace. Instead, it is a place of trial, where oppression, corruption, and tyranny often arise. At times, therefore, controlled and authorised fighting becomes a necessary means to

protect the innocent, to defend truth, and to preserve justice. Without this, oppression would spread unchecked, and the weak would be left without protection. It must be remembered, however, that this is not the normal state of Muslims. Their natural condition is one of peace, mercy, and patience. Fighting is only permitted when it becomes unavoidable, when all peaceful means have been exhausted, and when it is the only way to uphold higher principles. In this way, Islam strikes a balance: it does not glorify violence, nor does it ignore the reality of oppression. Instead, it provides a framework where justice and peace are preserved, even if that requires struggle. Thus, fighting in Islam is never for conquest, domination, or worldly gain. It is a last resort, undertaken only to protect truth and safeguard humanity from corruption. By recognising this balance, one understands that patience and peace remain the foundation, while struggle is an exception necessitated by circumstances, ensuring that justice and truth are not extinguished from the Earth. Chapter 22 Al Hajj, verse 40:

“...And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him...”

One can support the religion of Allah, the Exalted, by remaining firm on His obedience at all times by correctly using the blessings they have been granted as outlined in Islamic teachings. In return, they will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as their attitude ensures the rights of people are fulfilled, they will contribute to the spread of justice and peace within their society. Chapter 22 Al Hajj, verse 40:

“...And Allah will surely support those who support Him...”

It is crucial to understand that a person must not fall into the misconception that by obeying Allah, the Exalted, or following Islam, they are doing Him a favour. Such thinking fosters arrogance, which can undermine genuine obedience, especially when personal desires conflict with divine commands, leading one away from the right path. Conversely, those who comprehend that their faith and obedience ultimately serve their own well-being cultivate humility before Allah, the Exalted, and remain steadfast in their devotion through both trials and ease. Chapter 22 Al Hajj, verse 40:

“...And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.”

In times of difficulty, they exercise patience, and in times of comfort, they practice gratitude. Gratitude manifests in multiple ways: in intention, it is acting solely to please Allah, the Exalted; in speech, it is expressed through kind words or silence; and in actions, it involves using the blessings one has received according to the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Patience, likewise, requires restraint from complaints in both words and actions, maintaining consistent obedience to Allah, the Exalted, while trusting that He always chooses what is ultimately best, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

A person who consistently aligns their behaviour with this understanding in all circumstances—whether in moments of ease or during trials—will attain steadfast support, guidance, and mercy from Allah, the Exalted. This divine support ensures that they are protected from the destructive consequences of misusing the blessings they have been granted, enabling them to navigate life with clarity, wisdom, and equilibrium. By adhering to sincere obedience, they achieve a harmonious balance in both mental and physical states, allowing them to respond to challenges with patience, approach opportunities with gratitude, and make decisions that reflect insight and foresight. Furthermore, this consistent alignment allows a person to correctly prioritize and place everything and everyone within their life, establishing order and purpose in their relationships, responsibilities, and use of resources. Their heart remains focused on what truly matters, free from attachment to transient worldly distractions, while their mind gains the calmness necessary for thoughtful reflection and decision-making. This cultivated state of balance and mindfulness not only nurtures inner peace in this world but also prepares the individual for accountability on the Day of Judgement, ensuring a favourable outcome in the Hereafter. As illustrated in a Hadith found in Sahih Muslim, number 7500, such a person’s devotion and mindful conduct bring about a life of serenity, resilience, and divine favour,

demonstrating the profound and all-encompassing benefits of living in sincere obedience to Allah, the Exalted.

As previously discussed, the purpose of resisting the violence of those whose sole ambition is to amass wealth and authority is not to mirror their motives, but to restore justice and peace within society. The aim is never to pursue worldly gain, but to protect truth, safeguard the innocent, and uphold fairness. When fighting becomes necessary, it is a means to remove oppression and corruption so that justice can flourish, not a tool for conquest or personal enrichment. This distinction is vital, for if the struggle were driven by the same desires as the aggressors, it would only perpetuate injustice and chaos. Instead, the struggle sanctioned by Allah, the Exalted, is one of principle, rooted in sincerity and obedience. It is a temporary measure to preserve the higher values of peace, security, and righteousness, ensuring that society is not dominated by those who exploit power for selfish ends. In this way, the believer's struggle is elevated above worldly ambition, for its goal is to establish a just order that allows people to live in harmony, worship and obey Allah, the Exalted, freely, and prepare for the Hereafter. Chapter 22 Al Hajj, verse 41:

“Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong...”

Within Islamic teachings, the obligatory prayers hold a singular and paramount position, being recognized as the foremost act of worship and the central pillar supporting all other righteous deeds. They are the defining characteristic of faith, repeatedly stressed as the foundation of a believer's

connection with their Creator. Without the proper establishment of these prayers, one cannot achieve true spiritual guidance, as prayer constitutes the vital spiritual link between the servant and Allah, the Exalted. It instils humility, sincerity, and self-discipline, constantly reminding the believer of their dependence upon Allah, the Exalted, and their ultimate accountability on the Day of Judgement. Correctly fulfilling the obligatory prayers requires meticulous adherence to their essential conditions and manners, the most critical of which is performing each prayer within its designated time. The Holy Quran repeatedly emphasizes the sanctity of these appointed times, presenting prayer as the clearest evidence of genuine submission and the most apparent expression of a heart devoted to Allah, the Exalted. By being distributed across the day, the prayers structure the believer's time, firmly embedding their routine in remembrance, and shielding them from heedlessness. Each call to prayer acts as a divine notification that life is temporary and that every moment must be lived with awareness of Allah, the Exalted, and preparation for the Day of Judgement. Thus, the obligatory prayers are far more than a collection of outward rites; they are the cornerstone of faith and the foundation upon which all good deeds are founded. Through their consistent observation, the believer achieves harmony between the spiritual and physical dimensions of life, strengthening their internal resolve to resist sin and remain steadfast on righteousness. Every element of the prayer holds profound symbolism that mirrors the realities of the Hereafter. For instance, the act of standing upright represents the posture in which all creation will one day stand before Allah, the Exalted, awaiting His judgment with humility and accountability. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

In a similar manner, when an individual performs the act of bowing during prayer, the gesture serves as a powerful reminder of the many souls who will face severe reproach and deep regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their time on Earth. This deliberate act of humility signifies the recognition of His supreme authority and majesty, standing in sharp contrast to the arrogance and heedlessness of those who neglected this sacred expression of submission. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, “Bow [in prayer],” they do not bow.”

This serves as a serious warning to all those whose obedience to the commands of Allah, the Exalted, remained partial and erratic during their lives. Furthermore, the prostration performed by a believer in prayer acts as a powerful reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who deliberately neglected this essential act of submission throughout their worldly existence—thereby revealing their consistent disregard for His command—will discover they are physically unable to prostrate before Him, regardless of how intensely they may wish to. Chapter 68 Al Qalam, verses 42-43:

“On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

Kneeling in prayer serves as a solemn and profound foreshadowing of the posture that every single soul will assume before Allah, the Exalted, on the Day of Judgment—a stance characterized by deep humility and reverent awe while awaiting the declaration of their eternal destiny. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””

Through thoughtful performance of one's prayers, reflecting upon these truths, one establishes worship in its deepest form. This profound level of contemplation ensures that obedience to Allah, the Exalted, extends far beyond the prayer mat itself, actively influencing one's character and directing one's conduct throughout the intervals between each act of worship. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

This obedience involves correctly using the blessings one has been granted as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 41:

“...and give zakah...”

The obligatory charity constitutes only a minor fraction of an individual's total assets, and its payment is only mandated once a fixed minimum threshold has been met. One of its primary objectives is to serve as a constant reminder that the wealth one possesses is not truly their own. If it belonged entirely to them, they would possess the freedom to spend it without restriction. Instead, wealth is created and bestowed by none other than Allah, the Exalted, and must, therefore, be utilized in a manner that is pleasing to Him. In reality, every blessing an individual enjoys—be it wealth, health, knowledge, or status—is merely a loan entrusted to them, which must ultimately be repaid to its rightful Owner, Allah, the Exalted. This repayment is not made by returning the blessing itself, but by employing it in ways that meet His approval, as delineated in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one discharges this trust, their wealth is transformed into a source of purification, protection, and reward. The individual who fails to grasp this essential truth, behaving instead as if the blessings granted to them are theirs alone, will inevitably misuse them. Specifically, the one who withholds the obligatory charity, treating their wealth as if it were exclusively their property, will incur a penalty—just as a person who fails to repay a worldly loan is held accountable. The severity of this accountability is vividly illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person neglecting their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will encircle and continuously bite them as a form of punishment. This stark imagery serves as a crucial reminder that wealth is both a blessing and a test. When used correctly, it elevates a person spiritually, strengthens communal ties, and secures reward in the Hereafter. However, when hoarded or misused, it

becomes a source of regret, torment, and loss in both worlds. Therefore, one must always recall that everything spent in the way of Allah, the Exalted, is not a depletion but an investment—one that yields returns far surpassing anything this world can offer. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

In this life, the very wealth upon which they withhold the obligatory charity will itself become a source of stress and misery. Instead of providing comfort and security, it will drive them toward the misuse of the blessings they have been granted. Consequently, they will fall into a state of imbalance—mentally and physically—misplacing their priorities, misjudging their relationships, and failing to prepare adequately for their accountability on the Day of Judgement. Such negligence leads to confusion in this life and ruin in the next. Even if they outwardly indulge in certain worldly luxuries, inwardly they will remain restless, burdened by anxiety, and deprived of true contentment. Their wealth, which could have been a means of purification and reward, instead turns into a cause of hardship, stress, and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for temporary comfort, and lasting success for a fleeting illusion. Chapter 20 Taha, verses 124-126:

“And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.” He will say, “My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A crucial part of establishing justice and peace within society is then mentioned. Chapter 22 Al Hajj, verse 41:

"...and enjoin what is right and forbid what is wrong..."

It is essential for a person never to abandon the responsibility of encouraging what is good and discouraging what is harmful, and this must always be done with sound knowledge, wisdom, and gentleness. One should not fall into the mistaken belief that as long as they personally live righteously, the misconduct of others will have no effect on them. Human nature is impressionable, and just as a healthy apple eventually spoils when placed among rotten ones, so too can a person be influenced—whether subtly or openly—by the corruption of those around them if they fail to uphold this duty. Even when wider society becomes heedless, a person must continue to advise those closest to them, such as their family and dependents. Their behaviour has the most direct impact, and beyond this, it is a moral responsibility upon every individual to guide those under their care. To neglect this responsibility is to expose oneself and one's household to harm. Even if one's advice is ignored, the duty is still fulfilled by persistently reminding others in a gentle and respectful manner, supported by sound reasoning and authentic knowledge. By contrast, attempting to correct others without understanding, or doing so with harshness and poor manners, only drives people further from what is right and causes greater harm to the

community. When this responsibility is carried out correctly, it becomes a shield against the negative influences of society and a means of protection in the ultimate sense. The act of advising itself is a safeguard, regardless of whether others accept the guidance. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, 'Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?' they [the advisors] said, 'To be absolved before your Lord and perhaps they may fear Him.'"

If, however, a person becomes self-absorbed, caring only for their own conduct while ignoring the actions of others, they risk being gradually influenced by the corruption around them. Over time, this neglect may lead to their own misguidance. Thus, encouraging good and discouraging harm is not only a communal responsibility but also a safeguard for the individual. It preserves integrity, strengthens families, and protects society from moral decay. By carrying out this duty with knowledge, patience, and gentleness, people ensure that truth and righteousness remain alive, even in times of widespread heedlessness, and they secure protection for themselves in this world and accountability in the next.

Chapter 22 Al Hajj, verse 41:

“Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong...”

Therefore, as discussed in detail, the one who fulfils these important duties will achieve peace of mind in both worlds on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as they fulfil the rights of people, they will contribute to the spread of justice and peace within society.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who adopts the right behaviour and who does not, and will therefore hold each person accountable in both worlds. Chapter 22 Al Hajj, verse 41:

“...And to Allah belongs the outcome of [all] matters.”

Allah, the Exalted, then issues a clear warning to the leaders of the non-muslims of Mecca, and by extension to all people, not to oppose His religion either through words or through actions. History has already shown the outcome of such behaviour: earlier nations who rejected divine guidance, mocked their Holy Prophets, peace be upon them, and persisted in arrogance were ultimately destroyed or disgraced. Their power, wealth, and influence could not protect them from the decree of Allah, the Exalted. This reminder serves as both a warning and a lesson. Those who resist the truth

out of pride or fear of losing worldly status will only bring about their own downfall, just as those before them did. By contrast, those who submit to the truth and align themselves with divine guidance secure safety, peace, and eternal success. The fate of past generations stands as undeniable evidence that opposing the message of Allah, the Exalted, leads only to ruin, while obedience and humility lead to salvation. Chapter 22 Al Hajj, verses 42-46:

“And if they deny you, so, before them, did the people of Noah and 'Aad and Thamud deny. And the people of Abraham and the people of Lot. And the inhabitants of Madyan. And Moses was denied, so I gave the disbelievers respite; then I seized them, and how [terrible] was My reproach. And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”

In general, the respite that Allah, the Exalted, grants to people, allowing them the opportunity to reform their behaviour, is temporary and must be taken seriously before it is too late. A person who misuses the blessings they have been granted should not be deceived into thinking that the absence of immediate punishment or their failure to recognize it means that punishment will never come. In this world, such negligence prevents them from achieving a balanced mental and physical state and leads to the misplacement of everything and everyone within their life. Consequently, elements of their life—including family, friends, career, and wealth—become sources of stress and frustration rather than support and comfort. If a person continues in disobedience to Allah, the Exalted, they often shift blame onto others for their difficulties, targeting even those closest to them, such as spouses or friends. By cutting these good people out of their lives, they deepen their own mental

and emotional turmoil, potentially leading to depression, substance abuse, and even suicidal thoughts. This pattern is evident in the lives of many who misuse the blessings they have been granted, including the wealthy and famous, who may enjoy worldly luxuries yet remain plagued by mental health issues. Moreover, because their attitude prevents them from preparing for accountability before Allah, the Exalted, their punishment in the Hereafter will be severe and enduring, far surpassing any trials they face in this world. This underscores the critical importance of utilizing the time and blessings granted by Allah, the Exalted, to reform one's behaviour and act in accordance with His guidance.

Chapter 22 Al Hajj, verses 45-46:

“And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”

These verses serve as a powerful reminder against adopting an entirely self-absorbed way of life, where one's attention is restricted solely to personal circumstances while ignoring the greater realities surrounding them. Such a narrow perspective blinds the heart, preventing it from recognizing the wisdom that can be drawn from history, individual trials, and the experiences of others. Reflecting upon these lessons is one of the most reliable methods for refining one's character, avoiding repeated mistakes, and achieving lasting inner peace—by fostering balance in both mental and physical states and by correctly prioritizing everything and everyone in one's life. For

example, observing how the wealthy and renowned misuse the blessings they have received—only to be overcome by anxiety, depression, addiction, or even suicide despite their material comfort—teaches that genuine tranquillity cannot be bought with wealth or guaranteed through unchecked indulgence of desire. Similarly, witnessing the struggles of those afflicted with illness should instil a feeling of gratitude for one's own health and inspire its proper use before it is lost. Islam, therefore, calls upon people to remain mindful and reflective, urging them to look past the confined lens of their own situation and to extract wisdom from the world around them. In doing so, they cultivate gratitude, humility, and perspective, recognizing that every circumstance—whether ease or hardship—contains lessons intended to guide a person toward moral refinement, spiritual growth, and ultimate success in the Hereafter.

Chapter 22 Al Hajj, verse 46:

“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear?...”

One of the key reasons why people often fail to benefit from what they hear, including religious or moral teachings, is that they do not truly listen in the correct manner. Proper listening is not a passive act; it requires attentiveness, reflection, and sincerity. To listen correctly means to pay close attention to the knowledge being conveyed, to connect it with one's own past experiences, to evaluate how it can be applied in future situations, and then to make a genuine effort to put it into practice. When listening is approached in this way, the knowledge becomes transformative, shaping behaviour and

character. However, if one merely hears words without reflection or application, the knowledge remains superficial and does not bring about meaningful change. This is why, despite the unprecedented access to religious resources, lectures, and writings in the modern age, many people do not experience the positive transformation that such knowledge is meant to inspire. The true benefit of knowledge lies not in its abundance, but in how it is received, internalised, and acted upon. Without this process, knowledge becomes information without impact, leaving individuals unchanged despite constant exposure. Real growth comes when listening is active, thoughtful, and followed by sincere implementation.

Obeying Allah, the Exalted, often stands in direct contrast to people's worldly desires, as a result, many will fail to recognize the lessons that history, experience, and the world around them provide regarding the critical importance of such obedience. Chapter 22 Al Hajj, verse 46:

“...For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”

When a person becomes consumed by worldly desires, they gradually lose control over their actions and become enslaved to their desires, often ignoring the long-term consequences of their behaviour. This is comparable to a person addicted to substances, whose obsession dominates their decision-making, causing them to commit wrongful acts—such as theft or dishonesty—while remaining oblivious to the resulting harm. Similarly, an unrestrained pursuit of wealth, status, or other worldly gains can intensify into an all-consuming attachment, dictating thoughts, behaviour, and moral

judgment. In such a state, even basic ethical standards and obligations can be ignored, leaving the person spiritually blind and morally unbalanced. It is therefore essential to cultivate self-discipline, regulating desires and ensuring that all pursuits remain lawful and measured. This discipline not only safeguards against immoral actions but also preserves mental, emotional, and physical well-being. By mastering desires, a person becomes more attuned to the signs in creation, the lessons of history, and the guidance offered through Islamic teachings. Such awareness fosters sincere and consistent obedience to Allah, the Exalted, enabling them to utilize their blessings correctly, maintain harmony in their personal and social life, and place everything and everyone in its proper perspective. Moreover, controlling desires strengthens resilience in the face of life's trials. A person guided in this way approaches challenges with patience and gratitude, neither succumbing to excess nor abandoning responsibilities. They develop a balanced lifestyle that protects them from the stress and imbalance caused by unchecked desires, ensuring that relationships, wealth, and other aspects of life do not become sources of anxiety or distraction. Ultimately, this conscious discipline prepares a person for accountability on the Day of Judgement, while simultaneously granting peace, clarity, and contentment in both this world and the Hereafter. Through the careful management of desires and steadfast adherence to divine guidance, a person attains true spiritual and practical equilibrium.

The leaders of the non-muslims of Mecca, much like the arrogant nations that came before them, employed numerous tactics to dissuade people from accepting the truth. Among their most common strategies was to mockingly demand that the punishment they were warned about should come immediately. When it did not appear at once, they would seize upon this delay as supposed proof that the message of Islam was false. Chapter 22 Al Hajj, verse 47:

“And they urge you to hasten the punishment...”

What they failed to realize, however, was that the delay of punishment is not a sign of weakness or falsehood, but rather a manifestation of the mercy and wisdom of Allah, the Exalted. Allah, the Exalted, grants people a period of respite so that they may reflect, repent, and amend their ways. This delay is an opportunity for reform, not an indication that the warning is empty. Yet many are deceived by this reprieve, imagining it to be permanent. Such false security only emboldens them to persist in disobedience, misusing the very blessings Allah has granted them. Chapter 22 Al Hajj, verse 47:

“...But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.”

This statement reminds humanity that divine justice is not bound by human perception of time. What seems delayed to people is, in reality, perfectly measured within the knowledge and decree of Allah, the Exalted. His promise is certain, and His justice is inevitable. Those who misuse their period of respite eventually suffer consequences even in this world. Their lives become disordered; they lose balance in both mind and body, misplace their priorities, and fail to prepare for their accountability on the Day of Judgement. Outwardly, they may enjoy wealth or luxury, but inwardly they are plagued with stress, confusion, and unease. Chapter 22 Al Hajj, verse 48:

“And for how many a city did I gave them respite while it was committing wrong. Then I seized it, and to Me is the [final] destination.”

This pattern is a timeless lesson for all generations. Respite is a mercy, but it is not endless. Those who use it to repent and reform secure safety and salvation, while those who misuse it only hasten their own downfall. The fate of past nations stands as undeniable evidence: divine justice may be delayed, but it is never denied. In this way, the Holy Quran teaches that delay is not abandonment, but a test. It separates those who take heed and turn back to their Lord from those who grow arrogant and persist in wrongdoing. The wise recognise the delay as a chance to change, while the heedless squander it until the decree of Allah, the Exalted, overtakes them. Ultimately, as the unavoidable and final destination is one's accountability on the Day of Judgement, each individual will be held answerable for their choices: whether they wisely utilized the respite granted to them by obeying Allah, the Exalted, thereby securing peace of mind in both worlds, through achieving a balanced mental and physical state, and correctly ordering everything and everyone within their life, or whether they misused the respite granted to them, consequently incurring stress, trouble, and difficulties in both worlds, through an unbalanced mental and physical state and the misplacement of everything and everyone within their life. Chapter 22 Al Hajj, verse 48:

“...and to Me is the [final] destination.”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. Chapter 22 Al Hajj, verse 49:

“Say, “O people, I am only to you a clear warner.””

It should be noted that glad tidings and warnings only bring benefit when they are met with a practical response. The individual who responds by using the blessings granted by Allah, the Exalted, in the manner outlined within the teachings of Islam will attain peace of mind in both this world and the Hereafter. Such a person will achieve balance in mental and physical health and will correctly order everything and everyone within their life, thereby living with clarity and purpose while preparing for accountability on the Day of Judgement. In contrast, the individual who fails to respond to the guidance of Islam—whether in the form of good news or warnings—will persist in misusing the blessings that have been bestowed upon them. This misuse will inevitably lead to imbalance, causing disorder in both mind and body, confusion in priorities, and neglect in preparing for the ultimate reckoning. As a result, such a person will face stress, hardship, and difficulty in both worlds, even if outwardly surrounded by certain worldly luxuries. Their comforts will not shield them from inner unrest, nor will they protect them from the consequences of neglecting divine guidance. True benefit, therefore, lies not in hearing alone but in responding with sincere action and steadfastness.

One should therefore conduct themselves like a wise patient who accepts and follows the medical advice of their doctor, knowing that it is ultimately for their own benefit, even if the prescription involves bitter medicines or a strict diet. Just as this patient, through perseverance, eventually attains good

physical and mental health, so too does the one who accepts and acts upon the teachings of Islam. The reason is clear: the only One who possesses complete knowledge of how a person can achieve true balance in both mind and body, and how to correctly place everything and everyone within their life, is Allah, the Exalted. The knowledge of human beings, no matter how advanced, will always remain limited. Despite extensive research into the mental and physical states of people, society cannot provide solutions to every challenge an individual faces. Human advice cannot shield a person from every form of stress, nor can it guarantee that one will always arrange their priorities and relationships correctly. This is due to the natural limitations of human knowledge, experience, foresight, and the biases that inevitably influence human judgement. Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The former live with clarity, balance, and purpose, while the latter often misuse their blessings, leading to confusion and imbalance. Interestingly, in most cases, patients do not fully understand the science behind the medicines they are prescribed, yet they trust their doctor and follow the treatment. Allah, the Exalted, however, does not ask people to follow His guidance blindly. Instead, He invites them to reflect upon the teachings of Islam, to observe their wisdom, and to recognise their truthfulness through clear proofs and practical results. This requires a person to approach the teachings of Islam with an open and unbiased mind. Only then can they appreciate the profound harmony between divine guidance and human well-being, and only then will they truly benefit from the knowledge that Allah, the Exalted, has revealed for their success in this world and the Hereafter. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the abode of peace of mind—He alone decides who attains it and who is deprived of it. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has bestowed upon them in the correct manner, as outlined in the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 22 Al Hajj, verse 50:

“And those who have believed and done righteous deeds - for them is forgiveness and noble provision.”

This verse also makes it clear that Allah, the Exalted, does not demand nor expect perfection from others. Rather, He expects that people sincerely and genuinely strive to obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. The one who behaves in this manner will therefore be forgiven for the sins they happen to commit as long

as they do not persist on them, as this contradicts striving in the obedience of Allah, the Exalted. Chapter 22 Al Hajj, verse 50:

“...for them is forgiveness and noble provision.”

The noble provision mentioned in this verse includes the greatest worldly blessing a person can attain: peace of mind. It is essential to recognise that all worldly possessions and achievements—whether fame, wealth, authority, family, friends, or career—only hold true value when accompanied by inner tranquillity. Without peace of mind, these very things that people often strive for become sources of stress, anxiety, and hardship, both in this world and in the Hereafter. This reality is evident when one observes the lives of the wealthy and the famous. Despite having access to luxuries, influence, and admiration, many of them remain plagued by inner turmoil and mental health struggles. Their outward success does not shield them from restlessness, nor does it provide the contentment they seek. This demonstrates that peace of mind is not found in abundance of possessions, but in the correct use of blessings in accordance with divine guidance. True peace of mind is therefore the foundation upon which all other worldly blessings gain meaning. Without it, wealth becomes a burden, authority becomes a cause of fear, and even family and friends can become sources of distress. With it, however, even modest provisions are enjoyed with gratitude, balance, and harmony. It is this provision—peace of mind—that elevates life in this world and prepares one for eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

However, as obeying Allah, the Exalted, often conflicts with the worldly desires and aspirations of people, many continue to disobey Him by misusing the blessings they have been granted. Their pursuit of temporary pleasures and material gain blinds them to the higher purpose of these blessings, leading them away from true peace and fulfilment. As a result, they develop an unbalanced mental and physical state, losing the ability to place everything and everyone in their proper position within their life. Their priorities become distorted—they value what holds little worth and neglect what truly matters. Consequently, they fail to prepare adequately for their accountability on the Day of Judgement. This spiritual and emotional imbalance manifests in their daily lives as constant stress, dissatisfaction, and conflict. Even if they appear to enjoy worldly comforts and luxuries, their hearts remain restless and their minds unsettled. True peace cannot coexist with disobedience to Allah, the Exalted, because inner harmony is reserved for those who live in accordance with His will. Therefore, those who misuse their blessings for worldly vanity will find that their wealth and success only deepen their inner emptiness, burdening them in both this world and the Hereafter.

Furthermore, since the teachings of Islam call upon people to discipline and control their worldly desires, those whose only goal in life is to indulge and satisfy these desires often respond with hostility and criticism. The principles of Islam expose the reality of their behaviour, revealing how unrestrained indulgence reduces a person to a state driven by base instincts rather than reason and higher purpose—thus making them appear animalistic in nature. Instead of reflecting and reforming, they choose to ridicule those who strive for self-restraint and spiritual growth, as such individuals remind them of their own moral weakness and lack of control. Moreover, entire industries and businesses profit from the unchecked indulgence of desires—whether through promoting greed, lust, addiction, or materialism. These entities, fearing a decline in profit and influence, actively oppose Islamic values that promote moderation, contentment, and moral discipline. Through media,

entertainment, and marketing, they seek to normalize and glorify excessive behaviour, encouraging people to turn away from divine guidance and to instead serve their passions. For such people, the punishment mentioned earlier will be multiplied, as they not only went astray themselves but also became instruments of misguidance for others. By striving to extinguish the light of Islam in their societies and leading others away from the path of truth, they commit a grave injustice against their own souls and against humanity as a whole. Their opposition may appear powerful in this world, but in reality, they are only hastening their own downfall in the Hereafter, where their influence and arrogance will be stripped away, leaving them to face the full consequences of their rebellion against Allah, the Exalted. Chapter 22 Al Hajj, verse 51:

“But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.”

A major reason why individuals adopt an attitude of resistance towards Islamic teachings is their tendency to blindly imitate the majority and follow popular opinion within society. This uncritical conformity often leads to disobedience of Allah, the Exalted, since the behaviour of the majority is frequently at odds with divine guidance. When people observe widespread neglect of Islamic teachings, they may assume that the majority must be correct, and as a result, they follow without reflection or discernment. In reality, the opinion of the majority is not always aligned with truth. History itself provides many examples where widely held beliefs were later proven false, such as the once common but mistaken conviction that the Earth was flat. For this reason, it is essential to avoid behaving like cattle, blindly conforming to the crowd without thought. Such behaviour often results in

misguided choices, not only in spiritual matters but also in worldly affairs. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead of following the majority without reflection, individuals are called to use the reasoning and intellect that Allah, the Exalted, has bestowed upon them. Each circumstance should be evaluated on the basis of knowledge and evidence, allowing decisions to be made with insight, even if those decisions diverge from prevailing social trends. Islam strongly criticizes blind imitation in matters of religion for this very reason, and instead encourages believers to learn, reflect, and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Thus, the path of truth is not determined by numbers or popularity, but by knowledge, reflection, and adherence to divine guidance. Those who act with insight safeguard themselves from misguidance, while those who follow the majority without thought risk being led astray in both worldly and religious matters.

In truth, every person who turns away from the divine code of conduct established by Islam and instead follows man-made systems does so for one primary reason—to fulfil their worldly desires. All human-devised codes of conduct, regardless of how refined or intellectual they may appear, ultimately originate from the desires, biases, and limited understanding of people. They are shaped to serve worldly ambitions rather than divine purpose, prioritizing personal comfort, power, and material gain over moral integrity and spiritual accountability. The wealthy and powerful are often the most deeply entrenched in this mindset. They understand that sincerely accepting the truth of Islam would require them to submit to a higher moral authority—one that sets clear boundaries on how wealth, authority, and influence must be used. Such submission would inevitably restrict their ability to act according to their whims and to exploit others for personal benefit. Thus, instead of humbling themselves before Allah, the Exalted, they choose to preserve their worldly privileges by opposing His guidance. Driven by fear of losing their control and status, these individuals frequently strive to influence others, encouraging them to adopt the same self-serving ideologies. Through their wealth, influence, and control of societal narratives, they attempt to reshape moral values so that unrestrained desire becomes the norm and divine guidance is dismissed as restrictive or outdated. History bears clear testimony to this pattern. The wealthy and powerful were often the first to reject and oppose the Holy Prophets, peace be upon them—not because they lacked evidence of the truth, but because acknowledging it would mean surrendering their authority to the moral and social justice demanded by divine law. Their opposition was not born of intellectual doubt but of arrogance and attachment to worldly indulgence. Ultimately, their defiance serves as a reminder that disbelief is often less a matter of misunderstanding and more a deliberate choice to prioritize desire over truth.

As the Holy Prophets, peace be upon them, were always deeply eager for the guidance of others—desiring that people attain peace of mind in both worlds and be spared from punishment—the Devil sought to exploit this noble eagerness. He attempted to persuade them to make small, seemingly insignificant compromises in the teachings of Islam, subtle enough not to appear sinful, yet sufficient to distort the purity and integrity of the divine message. Chapter 22 Al Hajj, verse 52:

“And We did not send before you any messenger or prophet except that when he was desirous, Satan threw into his desire...”

For instance, the Holy Prophet Muhammad, peace and blessings be upon him, was always profoundly concerned for the guidance of people, desiring that they embrace Islam for their own benefit and eternal success. His compassion extended to all, but he was especially eager for the leaders among the non-Muslims to accept the truth, recognising that their influence could lead many of their followers to do the same. On one occasion, the noblemen of Mecca expressed a willingness to converse with the Holy Prophet Muhammad, peace and blessings be upon him, regarding Islam. However, they placed a condition upon this meeting: they requested that his poor and humble Companions, may Allah be pleased with them, be dismissed, as they did not wish to sit in their company. Out of his deep eagerness for their potential acceptance of Islam, the Holy Prophet Muhammad, peace and blessings be upon him, momentarily considered their request. At this point, Allah, the Exalted, revealed the following verses: chapter 6 Al An’am, verses 52-54:

“And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful? And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."”

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 6:52, Page 76.

And the following verse was revealed later as further encouragement to the Holy Prophet Muhammad, peace and blessings be upon him, to remain in the company of his Companions, may Allah be pleased with them, at all times. Chapter 18 Al Kahf, verse 28:

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair always exceeds the proper bounds.”

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 18:28, Page 123.

Allah, the Exalted, has made it clear that compromising on the teachings of Islam, even in the smallest matter, is unacceptable. A single concession, though it may not appear sinful in itself, often opens the door to further concessions, which in time may lead directly to sin. For this reason, the believer is commanded to remain steadfast upon the teachings of Islam without dilution or alteration. It is only through firm adherence to divine guidance that all forms of misguidance are destroyed and the heart is kept steady upon the straight path. This steadfastness safeguards a person from confusion and instability, enabling them to attain true peace of mind in both worlds. By remaining loyal to the teachings of Islam, one achieves balance in both mental and physical states, and learns to correctly place everything and everyone within their life according to their rightful measure. Thus, compromise in matters of faith is not a small matter, but a dangerous step that can gradually erode one's certainty and practice. True safety lies in unwavering commitment to the guidance revealed by Allah, the Exalted, which alone secures clarity, balance, and lasting tranquillity in this world and eternal success in the Hereafter. Chapter 22 Al Hajj, verse 52:

"...But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise."

Therefore, one must remain steadfast in adhering to the two sources of guidance—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—at all times, without

deviation or compromise. These two sources contain the complete and perfect framework for belief, worship, and conduct, and they safeguard a person from falling prey to the deceptions of the Devil. Any attempt to seek alternate forms of religious knowledge, whether ancient or modern, inevitably opens the door to misguidance. The Devil cunningly exploits such curiosity, tempting individuals to act on teachings that promise worldly benefit or spiritual shortcuts but ultimately lead them away from obedience to Allah, the Exalted. Chapter 22 Al Hajj, verse 53:

“[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.”

As nothing occurs within the universe without the permission of Allah, the Exalted, the outcome has been attributed to Him, but it is obvious from this verse that this outcome is a direct result of a person's own actions when they wrongfully pursue they worldly desires in the disobedience of Allah, the Exalted, by acting on alternate sources of religious knowledge. In fact, the more a person acts upon ideas, customs, or spiritual practices that originate outside the two authentic sources, even if they appear virtuous on the surface, the more distant they become from true guidance. This gradual detachment results in a subtle but dangerous shift—good deeds performed according to distorted teachings lose their spiritual value and may even transform into acts of disobedience. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. This statement highlights that sincerity alone is not sufficient; actions must also be grounded in truth. Moreover, when people rely on unauthentic sources of religious

knowledge, they become easy targets for deception, especially during times of hardship. In such moments, the Devil manipulates them into adopting practices that contradict the teachings of Islam. For instance, they may be advised to perform “spiritual exercises” that challenge the foundations of Islamic belief, or to seek help from forces other than Allah, the Exalted. Gradually, they may begin to hold beliefs that contradict the core message of the Holy Quran—such as assuming that people, saints, or supernatural beings have power over destiny or can independently influence outcomes. This corrupted understanding can escalate to outright disbelief, as illustrated by those who engage in forbidden acts like black magic. Chapter 2 Al Baqarah, verse 102:

“...It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."...”

This verse serves as a profound warning: a person may lose their faith gradually and unknowingly, simply because they made a habit of following unauthorized religious ideas. Every small deviation from the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, brings them one step closer to the path of the Devil. Acting on religious innovations—no matter how harmless or appealing they may appear—ultimately means walking in the footsteps of the Devil, who leads people astray little by little until they are entirely cut off from the light of true guidance. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 22 Al Hajj, verse 53:

“[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.”

In order to safeguard oneself from the deceptions of the Devil, it is necessary to purify and cleanse the spiritual heart by cultivating strong and unwavering faith. Such faith is indispensable for remaining steadfast in obedience to Allah, the Exalted, in every circumstance, whether in times of ease or in times of hardship. This deep-rooted faith is nurtured through understanding and implementing the clear signs and teachings contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine sources make evident that true obedience to Allah, the Exalted, is the path to peace and contentment in this world and eternal success in the Hereafter. Conversely, those who lack knowledge of Islamic principles inevitably possess weak faith, leaving them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This deficiency in understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the very key to attaining lasting tranquillity in both worlds. For this reason, it is essential that individuals strengthen their faith through the

pursuit of Islamic knowledge and, more importantly, its consistent application. By doing so, they ensure that their obedience to Allah, the Exalted, remains firm at all times. This process involves correctly utilising the blessings they have been granted in accordance with Islamic teachings, which in turn leads to a balanced mental and physical state and the proper ordering of all aspects of their lives. Thus, strong faith acts as both a shield against the Devil's tricks and a foundation for a life of clarity, balance, and peace, guiding one securely towards peace of mind in this world and salvation in the Hereafter.

In addition, when a person sincerely learns and acts upon Islamic teachings, they will cultivate the positive qualities emphasized therein—such as generosity, patience, humility, and gratitude—while avoiding the negative traits warned against, including envy, greed, arrogance, and pride. This process gradually purifies the spiritual heart, creating an inner state of tranquillity and clarity. As the heart becomes purified, the person's words, intentions, and actions naturally reflect goodness and integrity, aligning with the moral guidance of Islam. This principle is highlighted in a Hadith found in Sahih Bukhari, number 52, which emphasizes that a pure heart produces righteous speech and deeds. The ripple effect of this transformation extends beyond the spiritual dimension. When actions and words are aligned with virtue, a person experiences increased peace of mind, balanced mental and physical well-being, and a harmonious life in which people, responsibilities, and possessions are correctly placed. In this way, adherence to Islamic teachings not only nurtures spiritual growth but also fosters a stable and fulfilling life, preparing the individual for success and tranquillity in both this world and the Hereafter. Chapter 22 Al Hajj, verse 52:

“...But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.”

Generally speaking, no matter how advanced a society becomes, and regardless of the extent of knowledge it attains across various disciplines—including the understanding of both the mental and physical aspects of human beings—it remains utterly impossible for humanity to devise a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may face throughout their existence on Earth. This limitation arises because human knowledge is inherently incomplete and constantly evolving. People continue to uncover new discoveries about even the most basic elements of their own nature, such as the functions of the human brain or the complexities of emotional and social behaviour. Hence, it is inconceivable that finite beings, still learning about themselves, could create an infallible moral or social system that guarantees harmony, justice, and peace. Only Allah, the Exalted, possesses the absolute knowledge and wisdom required to design such a perfect and comprehensive code of conduct. As the Creator of all things, His knowledge encompasses the past, present, and future, as well as what is visible and what is hidden. His guidance considers every possible situation and human experience, ensuring that the balance between spiritual, mental, and physical well-being is maintained. Therefore, the divine code revealed through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, stands as the only standard capable of distinguishing right from wrong, benefit from harm, and guiding people toward true peace of mind amidst the turmoil of worldly life. Historical evidence clearly affirms this truth. Whenever divine guidance was sincerely applied within a community, it led to the flourishing of justice, compassion, and societal balance. People lived with purpose and harmony, their relationships built upon fairness and mutual respect. In contrast, whenever humanity relied solely on man-made systems, it led to imbalance, oppression, and moral decay—symptoms of a flawed

foundation rooted in human desire rather than divine wisdom. Therefore, each person must accept the divine code of conduct as a mercy and blessing from Allah, the Exalted, recognizing that it alone ensures their ultimate well-being, even when certain commands may appear contrary to their personal preferences. They should approach divine commandments in the same way a wise patient follows the advice of a skilled physician—acknowledging that the treatment may be challenging or uncomfortable, yet trusting that it leads to healing and long-term health. Similarly, the one who follows the guidance of Allah, the Exalted, with sincerity and humility, will ultimately attain peace, balance, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 54:

“And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.”

However, since obedience to Allah, the Exalted, frequently clashes with the worldly desires of individuals, their judgment is often obscured by a craving for worldly pleasures. This prevents many from genuinely understanding, accepting, and implementing Islamic teachings. Chapter 22 Al Hajj, verse 55:

“But those who disbelieve will not cease to be in doubt of it...”

When a person becomes overwhelmed by worldly desires, they lose control over their choices and actions, becoming enslaved to the urge for constant gratification. In this state, they no longer consider the long-term consequences of their behaviour, whether moral, spiritual, or even physical. This condition can be likened to that of a drug addict, whose dependency drives them to destructive behaviour. Such a person may engage in theft or deceit to satisfy their craving, blind to the harm they inflict upon themselves and others. Similarly, when an individual's heart becomes consumed by excessive worldly desires—such as the relentless pursuit of wealth, status, or power—those desires become an addiction that dominates their mind and dictates their behaviour. This addiction to desire gradually numbs the conscience, distorting one's perception of right and wrong, and leading to reckless decisions that harm both body and soul. As a result, such individuals persist in disobeying Allah, the Exalted, by continuously misusing the blessings they have been granted. Their attitude prevents them from achieving a balanced mental and physical state and causes them to misplace everything and everyone within their lives. Consequently, what should have been sources of comfort—such as family, friends, career, and wealth—become sources of stress, anxiety, and dissatisfaction. When they persist in this state of heedlessness, they begin to misdirect blame for their unhappiness toward others, such as their spouse, children, or colleagues, failing to recognize that the root cause lies within their own disobedience and misuse of divine blessings. As they remove these good and supportive people from their lives, their inner void deepens, intensifying their restlessness and mental instability. Over time, this downward spiral can lead to severe emotional distress, depression, substance abuse, and even suicidal tendencies, as they desperately search for fulfilment in all the wrong places. This outcome is clearly visible in the lives of many who persist in misusing their blessings—particularly among the rich and famous—who, despite outward displays of luxury and success, often suffer from severe mental health issues. Their wealth, fame, and influence, instead of bringing them peace, become instruments of their own misery. Such individuals mistake temporary pleasure for true contentment, only to find that worldly indulgence cannot heal the void within a heart that has turned away from Allah, the Exalted. And because this attitude prevents them from preparing

for their accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. There, the illusions of worldly comfort will vanish, and they will face the reality of their choices—having exchanged eternal peace for fleeting pleasure. Chapter 22 Al Hajj, verse 55:

“But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.”

A significant factor contributing to an individual's hesitation to embrace and act upon Islamic teachings is the unquestioning adherence to prevailing societal norms. These norms are frequently shaped by a powerful, influential segment of society that prioritizes the achievement of its own worldly ambitions and worldly desires. It is crucial for a person to avoid this kind of uncritical conformity, as the common conduct observed across the populace often steers one towards actions that constitute disobedience of Allah, the Exalted. When someone sees that the majority of people are disregarding Islamic principles, they may mistakenly conclude that this majority behaviour must be correct, leading them to follow suit without careful reflection or critical thought. However, the majority view is not inherently correct. Historical precedents have clearly demonstrated instances where widely held beliefs or popular consensus, such as the once-prevalent notion that the Earth was flat, were later proven false by new evidence and insight. Therefore, it is imperative that individuals resist acting like a thoughtless herd by habitually conforming to the dominant opinion, as this tendency frequently results in poor judgment and misguided choices concerning both worldly and religious matters. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead of blindly following others, people are advised to make use of the reasoning and intellect granted to them to assess every situation based on knowledge and clear evidence. This careful evaluation allows them to arrive at well-informed decisions, even if those decisions deviate sharply from what the majority accepts. In fact, Islam strongly criticizes blind imitation in matters of faith for this very reason, thereby encouraging Muslims to gain a genuine understanding of Islamic teachings before putting them into practice. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Chapter 22 Al Hajj, verse 55:

“But those who disbelieve will not cease to be in doubt of it...”

In respect to muslims, weak faith can lead one to doubt that acting upon the teachings of Islam brings peace of mind in both worlds. Consequently, such an individual may persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted, despite verbally professing faith in Him. As a result, they will experience an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to properly prepare for their accountability on the Day of Judgement. This will inevitably lead to stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries. Chapter 22 Al Hajj, verse 55:

“...until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.”

In order to prevent such a destructive outcome, one must develop and maintain strong faith. A firm and unwavering faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every situation—whether in times of ease or difficulty. Such faith acts as an anchor, preventing a person from being swept away by the storms of worldly temptation, fear, or desire. This deep-rooted faith is not achieved by mere words or inherited belief, but by consciously understanding, internalizing, and implementing the clear guidance contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through these divine teachings, a person learns that genuine obedience to Allah, the Exalted, leads to lasting peace, contentment, and success in both worlds. It becomes clear that true tranquillity cannot be found in the fleeting pleasures of this world but only in aligning one’s will with the obedience of Allah, the Exalted. Conversely, those who remain ignorant of Islamic principles or neglect to study and apply them will inevitably possess weak and unstable faith. Such individuals are more likely to falter when their personal desires

conflict with divine guidance, allowing temptation and worldly distractions to cloud their judgment. This lack of spiritual understanding blinds them to the truth—that surrendering one’s desires for the sake of Allah, the Exalted, is not a loss, but the very path to freedom, harmony, and inner peace. The one who truly believes recognizes that every command of Allah, the Exalted, is rooted in divine wisdom and mercy, designed to bring balance to both the individual and society. Therefore, individuals must actively strive to strengthen their faith through the pursuit of authentic religious knowledge and consistent practice. This involves regularly reflecting upon the Holy Quran, learning from the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and applying these lessons in daily life. When faith is fortified in this way, a person will be able to correctly utilize the blessings they have been granted—such as wealth, health, time, and influence—in ways pleasing to Allah, the Exalted. As a result, they will achieve a balanced mental and physical state, correctly prioritize their responsibilities, thereby finding peace of mind in both this world. And as their behaviour ensures they practically prepare for their accountability on the Day of Judgement, they will obtain peace of mind and everlasting reward in the hereafter also. Chapter 22 Al Hajj, verse 56:

“[All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.”

However, as warned in the subsequent verse, individuals who possess weak faith and consequently persist in disobeying Allah, the Exalted, because Islamic teachings contradict their worldly desires, risk departing from this world without their faith. Chapter 22 Al Hajj, verse 57:

“And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.”

Faith may be likened to a delicate flame that requires constant care and attention. Just as a fire gradually diminishes and ultimately dies when deprived of fuel, faith too weakens and risks being extinguished if it is not consistently nourished through acts of obedience, reflection, and devotion to Allah, the Exalted. This nourishment comes from learning and acting on Islamic teachings which ensures they correctly use the blessings they have been granted. Neglecting this spiritual cultivation leaves a person vulnerable to confusion, misguidance, and the overpowering influence of worldly desires, which can easily obscure the path of righteousness. Without the sustaining light of faith, a person loses the inner compass that guides their actions, thoughts, and decisions, making them susceptible to stress, anxiety, and moral missteps. Just as a fire provides warmth and light, illuminating the surroundings and making life safe and navigable, faith illuminates the heart, offering clarity, resilience, and peace of mind. Losing this light is one of the gravest losses a person can face, for it robs them not only of guidance in this world but also of preparation for the eternal accountability in the Hereafter. In essence, sustaining faith requires vigilance, regular spiritual nourishment, and the continual alignment of one's actions with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, the flame of faith remains bright, safeguarding the heart, guiding the mind, and enabling a life of balance, purpose, and ultimate peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

An aspect of obeying Allah, the Exalted, and proving one's faith in Him, especially in respect to the Companions of the Holy Prophet Muhammad, peace and blessings be upon him, was to migrate from Mecca to Medina. But as leaving one's home, business, family and friends is a dangerous and difficult endeavor, Allah, the Exalted, encouraged them by reminding them that as long as they were sincere to Allah, the Exalted, they would obtain success, either by reaching Medina and supporting Islam or they would die along the way and obtain Paradise in return, which is a much better abode than any place they can migrate to on this Earth. Chapter 22 Al Hajj, verses 58-59:

“And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers. He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.”

Dhamra, may Allah be pleased with him, was a wealthy blind man from Mecca who embraced Islam. Despite being exempt from the obligatory duty of migrating to Medina due to his disability, he was determined to undertake the journey in order to earn reward and be in the company of the Holy Prophet Muhammad, peace and blessings be upon him. Sadly, he passed away during this migration, and in recognition of his sincere intention and effort, the following verse was revealed concerning him. Chapter 4 An Nisa, verse 100:

“And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him - his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.”

This has been discussed in Imam Muhammad Kandhlawi’s, *Hayatus Sahabah*, Volume 1, Pages 365-367.

It is important for a person to recognise that Allah, the Exalted, does not require them to endure the same level of hardship that the Holy Prophet Muhammad, peace and blessings be upon him, and his noble Companions, may Allah be pleased with them, were made to face. A clear example of this is the migration from Mecca to Medina, during which they abandoned their families, homes, and businesses, and journeyed to a foreign land solely for the sake of Allah, the Exalted.

In comparison, the trials faced by people today are far lighter than those borne by the righteous predecessors. For this reason, a person should cultivate gratitude, acknowledging that they are only asked to make relatively small sacrifices—such as rising from sleep to perform the obligatory dawn prayer, or parting with a portion of their wealth to fulfil the duty of obligatory charity. Allah, the Exalted, is not commanding them to leave behind their homes and families for His sake. This gratitude, however, must not remain theoretical; it must be demonstrated practically by correctly using the blessings one has been granted as outlined in Islamic teachings.

Furthermore, when a person encounters difficulties, they should recall the immense trials faced by the righteous predecessors and how they overcame them through steadfast obedience to Allah, the Exalted. This obedience consisted of fulfilling His commands, refraining from His prohibitions, and meeting destiny with patience. Such reflection strengthens the heart, for it reminds the individual that those who were most beloved to Allah, the Exalted, endured the most severe hardships with patience and perseverance. Indeed, a Hadith found in Sunan Ibn Majah, number 4023, affirms that the Holy Prophets, peace be upon them, were tested with the greatest of trials, and they are undoubtedly the most beloved to Allah, the Exalted. Therefore, if a person adopts the steadfastness and patience of the righteous predecessors, it is hoped that they will be gathered alongside them in the Hereafter, sharing in their eternal reward and honour. This perspective transforms present difficulties into opportunities for growth, gratitude, and closeness to Allah, the Exalted.

As the leaders of the non-Muslims of Mecca fiercely opposed Islam, they subjected the Muslims living in the city to severe oppression and sought to prevent those who wished to migrate to Medina from doing so. This hostility created a situation in which the early Muslims faced both physical danger and social obstruction, making migration a challenging and risky endeavor. In response to this oppression, Allah, the Exalted, granted the muslims the permission to defend themselves if they were wronged or attacked while attempting to migrate. Chapter 22 Al Hajj, verse 60:

“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed...”

A prominent example of this principle in practice is found in the story of Shoaib, may Allah be pleased with him. When he decided to migrate, the leaders of Mecca attempted to prevent him, arguing that he had initially arrived in the city in poverty but had become wealthy through the opportunities he received there. They insisted that, having benefited from Mecca, he should not be allowed to leave. In response, Shoaib, may Allah be pleased with him, offered all his wealth, which he had buried within the city, as either a ransom to secure safe passage or they could settle the matter through fighting. The Meccans agreed to let him leave in exchange for his wealth. Upon reaching Medina, the Holy Prophet Muhammad, peace and blessings be upon him, acknowledged Shoaib's actions and remarked that his trade had been exceptionally profitable, not merely in worldly terms, but in the spiritual rewards and steadfastness it demonstrated. This incident highlights the importance of patience, trust in Allah, the Exalted, and the principle of defending oneself and one's rights when faced with injustice. It also illustrates how sincere reliance on Allah, the Exalted, in challenging circumstances can lead to both worldly and spiritual benefit, reinforcing the broader lesson that faith combined with wise action ensures protection, balance, and eventual reward. In this regard, Allah, the Exalted, revealed chapter 2 Al Baqarah, verse 207:

“And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants.”

This has been discussed in Tafsir Ibn Kathir, Volume 1, Page 580.

Allah, the Exalted, guaranteed the muslims His aid if they were harmed during their migration by the non-muslims of Mecca. Chapter 22 Al Hajj, verse 60:

“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him...”

But it is important to understand that divine assistance does not necessarily conform to one’s personal desires or expectations. Rather, it is dispensed according to the infinite knowledge and perfect wisdom of Allah, the Exalted. His support is never arbitrary, nor is it ever delayed without purpose; it is granted at precisely the right moment and in the form that is most beneficial for each individual. Often, the wisdom behind this assistance may not be immediately apparent, yet it operates with flawless precision, orchestrating outcomes that ultimately serve the person’s best interests. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This truth serves as a reminder that divine aid cannot be judged by fleeting wishes or limited human understanding. What might appear to be a delay, a hardship, or even a loss is often a hidden mercy, a form of guidance that protects, nurtures, and prepares the person for superior outcomes in both this life and the Hereafter. By placing trust in the perfect decree of Allah, the Exalted, individuals cultivate patience, humility, and unwavering reliance upon Him. This trust not only strengthens their faith but also ensures they remain recipients of His continuous support, allowing them to navigate life's challenges with resilience, balance, and peace of mind through attaining a balanced mental and physical state and correctly prioritizing everything and everyone within their life.

Chapter 22 Al Hajj, verse 60:

“That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him...”

Generally speaking, Islam, as a balanced and just way of life, permits individuals to defend themselves by responding to harm in a manner equal to what they have suffered. This principle ensures that justice is upheld without excess. However, as highlighted at the end of verse 60, it is extremely difficult for a person to retaliate without overstepping the limits. For this reason, the higher path is to exercise patience, to overlook the faults of others, and to forgive. This was the noble practice of the Holy Prophet Muhammad, peace and blessings be upon him, and it is a means by which Allah, the Exalted, pardons the sins of His servants. Chapter 22 Al Hajj, verse 60:

“...And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.”

And chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiveness, therefore, is not only a noble quality but also a transformative one. It has the power to soften hearts and change the character of others in a positive way, which is one of the central aims of Islam. By contrast, revenge only fuels further hostility, prolonging cycles of anger and enmity.

In fact, those who develop the habit of refusing to forgive and who cling to grudges, even over minor matters, risk losing the mercy of Allah, the Exalted. Instead of their faults being overlooked, they may find themselves held accountable for every small mistake. Moreover, harbouring resentment robs a person of peace of mind, as constant preoccupation with grievances breeds inner unrest. By learning to pardon and overlook, one frees the heart from petty concerns, thereby attaining tranquillity and balance.

At the same time, this teaching does not mean that a person should never defend themselves when others cross the line. Islam teaches humility, but not weakness. Even when forgiveness is granted, it does not require blind trust or the continuation of social relations in the same manner as before. To do so may only expose one to repeated harm. Instead, one should forgive for the sake of Allah, the Exalted, while exercising wisdom and caution in future dealings. In this way, the rights of others are fulfilled, the cycle of enmity is broken, and the individual secures blessings and reward in both this world and the Hereafter.

Thus, forgiveness is not a sign of weakness but of strength. It elevates the character, earns divine pardon, and restores peace to the heart, while still allowing a person to act with dignity, justice, and prudence.

Allah, the Exalted, reminds people that just like He controls the affairs of the universe, He is more than capable of aiding His obedient servant in their time of need and difficulty. Chapter 22 Al Hajj, verse 61:

“That is because Allah causes the night to enter the day and causes the day to enter the night...”

Just as Allah, the Exalted, transforms the night into the day with perfect wisdom and power, He is fully able to transform the darkest and most difficult of circumstances into times of ease, relief, and tranquillity. Hardship resembles the night, with its uncertainty and heaviness, while ease resembles the day, with its clarity, brightness, and comfort. The One who alternates the cycles of creation without effort can, with a single command, change a person's state from distress to serenity. This truth serves as a reminder that no trial is permanent and no difficulty is beyond the reach of the mercy of Allah, the Exalted. Just as the night never lingers forever but inevitably gives way to the light of day, so too will every hardship eventually yield to relief for the one who remains patient, steadfast, and obedient to Allah, the Exalted. In this way, one learns to place their trust in Him, knowing that His wisdom governs all affairs and that His decree always brings benefit, even when it is not immediately apparent.

In addition, the perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

The One who alone controls and manages the entire universe can easily aid His obedient servant. In addition, as Allah, the Exalted, is fully aware of the difficulty His obedient servant is going through, He has both the power and knowledge to aid them. Chapter 22 Al Hajj, verse 61:

“...and because Allah is Hearing and Seeing.”

And chapter 65 At Talaq, verse 2:

“...And whoever fears Allah - He will make for him a way out.”

However, individuals should recognize that divine assistance operates not according to their own preferences or limited insight, but entirely in line with the perfect wisdom and infinite knowledge of Allah, the Exalted. His support is neither random nor purposelessly delayed; instead, it is delivered precisely when and how it is most beneficial for the recipient. Though the ultimate wisdom behind this help may not be immediately apparent, it functions with flawless exactitude, shaping outcomes for the person's long-term best interests. This reality underscores the need to avoid judging divine support

based on transient desires or restricted human reasoning. A perceived delay, trial, or setback is often a form of hidden mercy or guidance. By submitting fully to the flawless decree of Allah, the Exalted, people cultivate essential qualities like patience, humility, and complete reliance on Him. This submission not only fortifies their faith but also guarantees that they continue to receive His enduring support and blessings, in both the current life and the Hereafter.

Therefore, one must seek support from Allah, the Exalted, alone, as no other thing, such as social media, fashion or culture can provide one with the guidance or support to lead them to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 62:

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

It is crucial to recognize that the worship and obedience offered to entities other than Allah, the Exalted, is not limited solely to tangible false deities, such as idols. In truth, any element that an individual obeys in defiance of Allah, the Exalted—be it modern distractions like social media, fleeting concepts such as fashion, prevalent norms like culture, or even other people—ultimately signifies what that individual truly worships. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

The scholars and religious leaders belonging to the People of the Book were not worshipped as literal gods; instead, their followers granted them obedience even when their directives contradicted the commands of Allah, the Exalted. This very compliance in disobedience was thus considered a form of worship, as the concept of worship extends beyond mere physical acts like bowing or prostration to encompass submission and compliance. This fundamental principle is illuminated by the Holy Quran's discussion concerning the Devil himself. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of people do not consciously engage in the direct worship of Satan, yet they are described as doing so because they obey him in opposition to Allah, the Exalted. This highlights a profound truth: obedience, when directed away from divine command, becomes a form of servitude to false masters. For this reason, it is imperative to resist yielding to any influence that leads to disobedience of Allah, the Exalted, for such submission is, in essence, a type of worship of those very influences. When a person persists in disobedience, they inevitably fall under the sway of other forces—whether individuals, social media, fashion, cultural trends, or even employers. Attempting to satisfy these competing and unjust masters only breeds anxiety, for their demands are inconsistent, conflicting, and ever-changing. Just as an employee with multiple supervisors struggles to meet contradictory expectations, those who abandon servitude to Allah, the

Exalted, find themselves burdened by countless masters, losing both stability and peace of mind. Over time, this fractured existence leads to deep emotional and spiritual turmoil. Such individuals may experience sadness, isolation, and despair, as their relentless efforts to please worldly masters fail to bring the fulfilment they seek. This reality is clearly visible in the lives of many who pursue fame and worldly recognition, such as celebrities, who often embody the emptiness and restlessness of this path despite outward success. Moreover, obedience to others in disobedience to Allah, the Exalted, will be of no benefit in the Hereafter. Those very entities to whom people submitted will not come to their aid when they stand in need. On that Day, each person will be left to face the consequences of their choices, and false masters will disown those who followed them. The only safeguard against this fate is to abandon all forms of obedience that lead to sin and instead devote oneself wholly to Allah, the Exalted. This devotion is expressed by using His blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this lies true freedom, for servitude to Allah, the Exalted, liberates a person from the tyranny of countless worldly masters. It is in this servitude that one finds lasting peace, balance in both mental and physical states, and the ability to correctly place everything and everyone within their life. Chapter 22 Al Hajj, verse 62:

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

Allah, the Exalted, then proceeds to discuss signs that demonstrate His Oneness and, consequently, how He must be obeyed in every situation. Chapter 22 Al Hajj, verse 63:

“Do you not see that Allah has sent down rain from the sky and the earth becomes green?...”

When one reflects upon the perfectly balanced water cycle, it becomes a clear and undeniable sign of the existence and wisdom of a Creator. Water from the vast oceans and seas evaporates, ascends into the atmosphere, and condenses to form rain. This rain, in its initial state, is mildly acidic, yet when it descends upon the mountains, the minerals within these towering formations neutralise it, rendering the water suitable for consumption and sustaining life. Such a flawless system operates in complete harmony, and even the slightest alteration in its design would bring catastrophic consequences for all living beings on Earth. The salt within the oceans serves another remarkable purpose—it preserves the purity of the water by preventing the decay of dead sea creatures from contaminating it. Without this natural safeguard, the seas would become polluted, sea life would cease to exist, and the corruption of the oceans would soon extend to the land, making life unbearable. Furthermore, the composition of seawater is uniquely balanced to allow both marine life to flourish beneath its surface and massive ships to sail upon it. If this balance were slightly altered, it would either support marine life at the expense of buoyancy or permit ships to float while making sea life impossible—both essential functions could not coexist. This intricate balance also extends to rainfall. Too little rain results in drought and famine, while excessive rainfall causes devastating floods. Yet, through divine wisdom, the water cycle continues to function with astonishing precision, maintaining the delicate equilibrium necessary for life. Even in the modern age, despite immense technological advancement, sea transport remains the most efficient and relied-upon means of moving goods across the globe—further demonstrating humanity’s ongoing dependence on this divinely orchestrated system. Such perfect harmony in the water cycle is a profound testament to the infinite knowledge, mercy, and power of Allah, the

Exalted, who sustains all creation with flawless precision. Chapter 23 Al Mu'minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

And chapter 22 Al Hajj, verse 63:

“...Indeed, Allah is Subtle and Acquainted.”

Chapter 22 Al Hajj, verse 63:

“Do you not see that Allah has sent down rain from the sky and the earth becomes green?...”

Just as Allah, the Exalted, revives barren land with life-giving rain, He also revives the dead spiritual heart through divine revelation. When a person purifies their heart with this revelation—by embracing the virtuous qualities it encourages, such as generosity, patience, humility, gratitude, and

compassion, while consciously striving to abandon the destructive traits it condemns, such as pride, envy, greed, and arrogance—they naturally attain peace of mind. Indeed, the consistent adoption of positive characteristics nurtures inner tranquillity and harmony. Moreover, spiritual purification ensures that a person uses the blessings they have been granted—whether wealth, health, knowledge, or influence—in the manner prescribed in divine teachings. This mindful use of blessings prevents waste, excess, and misuse, instead directing them toward gratitude, service, and sincere obedience. Through this alignment, the individual achieves balance in both mental and physical states, correctly placing every matter and every relationship in its proper place. This state of balance not only safeguards a person's worldly affairs but also prepares them for their accountability on the Day of Judgement. Such purification of the heart and soul yields a twofold reward: serenity in this life and salvation in the next. In this world, the purified soul enjoys clarity, contentment, and resilience amid trials; and in the Hereafter, it finds eternal peace and reward with Allah, the Exalted. Thus, spiritual purification is far more than mere personal refinement—it is the foundation of true success in both worlds, for it transforms the individual's character, directs their blessings toward righteousness, and establishes lasting peace of mind in this life and the next.

However, it must be clearly understood that accepting and acting upon divine guidance benefits only the person themselves. The obedience or disobedience of any individual does not, in any way, affect the infinite greatness, majesty, or status of Allah, the Exalted. He is absolutely independent of His creation, free from any need or deficiency. Recognizing this reality is essential, for it prevents a person from falling into arrogance — the false notion that by obeying Allah, the Exalted, or by following Islamic teachings, they are somehow doing Him a favour. Such an attitude is deeply misguided and spiritually destructive, as it corrupts one's intention and weakens sincerity. This arrogance can easily obstruct genuine obedience, especially when personal desires or worldly ambitions come into conflict with

divine commandments. The arrogant person will choose their ego over truth, thereby veering off the straight path without realizing it. In contrast, those who truly comprehend that their faith, worship, and obedience are for their own benefit — serving as a means to attain inner peace, spiritual elevation, and eternal success — will develop humility and steadfastness before Allah, the Exalted. Such individuals remain devoted to obedience in all circumstances: patient and trusting in times of hardship, and grateful and humble in times of ease. Their faith becomes a source of balance and stability, enabling them to navigate life's trials with contentment and purpose. Ultimately, this humility and awareness elevate them in rank, bringing them closer to the mercy and support of Allah, the Exalted, in both this world and the Hereafter. Chapter 22 Al Hajj, verse 64:

“To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.”

Since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to remain steadfast in adhering to His commandments. Just as one who violates the laws of a country faces penalties, disregarding Allah, the Exalted, regulations set by the Creator inevitably leads to hardship in this world and punishment in the Hereafter. A person may choose to leave a land whose laws they dislike, but there is no escape from the dominion of Allah, the Exalted, for His authority encompasses the entire universe. Although people may attempt to alter societal standards and redefine morality according to their desires, they cannot modify Allah, the Exalted, laws established by Allah, the Exalted. Just as a homeowner dictates the rules within their own property, the universe is governed solely by Allah, the Exalted, who sets its laws without requiring human approval or validation. For this reason, obedience to these divine

regulations is not only an obligation but also a source of immense personal benefit. Those who truly grasp this reality will strive to obey the commands of Allah, the Exalted, and will seek to use the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals recognise that divine commands and prohibitions are not arbitrary restrictions but are filled with wisdom, designed to enhance both personal well-being and the harmony of society. On the other hand, those who allow their desires to dominate and who ignore Islamic teachings must be prepared to face the consequences of their actions. No amount of excuses, objections, or complaints will shield them from the outcomes decreed by Allah, the Exalted. In this life, they will experience imbalance, unrest, and hardship, and in the Hereafter, they will face full accountability. Chapter 18 Al Kahf, verse 29:

“And say, “The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Thus, true success lies in recognising the authority of Allah, the Exalted, submitting to His guidance, and living in accordance with His laws. This path alone secures peace of mind, balance in both mental and physical states, and eternal prosperity in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then reminds mankind how He has organized everything on Earth so that they may obtain pure and healthy provision and consequently lead a pleasant and peaceful life in this world, which, in turn, facilitates a peaceful life in the next world. Chapter 22 Al Hajj, verse 65:

“Do you not see that Allah has subjected to you whatever is on the earth...”

For example, the precise placement of the Sun relative to the Earth serves as a clear indication of deliberate design, as a minute variation in distance—either closer or further—would render the planet uninhabitable. Similarly, the very formation of the Earth has established a perfectly balanced and pure atmosphere that enables life to flourish.

The impeccable synchronization of days and nights, along with the variation in their yearly lengths, ensures that humankind receives the maximum benefit. If the days were excessively long, individuals would become exhausted from extended working hours; conversely, if the nights were too long, they would lack sufficient time to earn a livelihood and pursue essential endeavours like knowledge acquisition. A reduction in night length would likewise prevent adequate rest necessary for optimal health. Alterations to the duration of the day and night would also negatively impact crops, thereby proving detrimental to the sustenance of both people and animals. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

Observation of the meticulously balanced water cycle powerfully suggests the presence of a Creator. Water is drawn from the seas through evaporation, ascends, and then condenses to form rain, which, in its initial state, is often acidic. This rain falls upon the mountains, which serve a critical role by neutralizing its acidity, rendering the water pure and usable for both human and animal populations. Any disruption to this flawless, self-regulating mechanism would precipitate catastrophe for all life on Earth. Furthermore, the very salinity of the sea is what safeguards the ocean from contamination by neutralizing the organic material of dead sea life. Should the ocean become compromised, marine life would perish, and the resultant impurities would ultimately threaten terrestrial life as well. The properties of oceanic water are precisely calibrated to fulfil dual, seemingly conflicting purposes: allowing diverse sea life to flourish within its depths while simultaneously providing sufficient buoyancy for massive ships to traverse its surface. A subtle change in water composition would permit either thriving aquatic life or naval transport, but not the simultaneous operation of both, underscoring the necessity of this exact equilibrium. This perfect balance is fundamental to life, evidenced by the fact that maritime transport remains the predominant method for global commerce. Chapter 22 Al Hajj, verse 65:

“...and the ships which run through the sea by His command?...”

The balance extends to the inhabitants of the world, as each species has been allocated a specific lifespan that prevents any single one from achieving unchecked dominance. For instance, species like flies possess a very brief life cycle—approximately three to four weeks—but compensate by producing a large number of offspring, up to 500 eggs. If their lifespan were extended, their population would become disproportionate and capable of overwhelming all other species. Conversely, creatures with significantly longer lifespans typically produce very few offspring, a mechanism that naturally moderates their numbers. It is asserted that this pervasive, intricate, and perfect balance throughout creation cannot be attributed to mere chance or sufficiently explained by the process of evolution alone.

Chapter 22 Al Hajj, verse 65:

“Do you not see that Allah has subjected to you whatever is on the earth...”

A person who provides for another in even a limited way—such as by offering shelter or meeting part of their needs—is naturally considered worthy of gratitude. If this is the case with human benefactors, then it is only fair and just that gratitude be shown to Allah, the Exalted, who has granted every blessing within the universe to humankind. Gratitude is expressed in several ways. With intention, it means that one’s actions are performed solely to please Allah, the Exalted. If deeds are carried out for other motives, such as seeking praise or recognition, they will not be rewarded by Him. A Hadith found in Jami At Tirmidhi, number 3154, warns against this. A clear sign of a sincere intention is that a person does not expect appreciation or compensation from others. Gratitude with the tongue involves speaking

words of goodness or choosing silence when speech would not be beneficial. Gratitude with actions requires using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude leads to an increase in blessings, as Allah, the Exalted, promises in Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

This gratitude also brings peace of mind in both worlds, enabling a person to achieve balance in their mental and physical state and to correctly place everything and everyone within their life.

Furthermore, just as it is natural for the owner of an object to dictate how it should be used, Allah, the Exalted—who created, owns, and sustains everything in existence—alone has the right to determine what should and should not occur within the universe. Therefore, it is only fair and reasonable that people obey Him, for He alone is the true Owner of all things, including their very selves.

In addition, when someone lends an item to another, it is only fair that the borrower use it according to the wishes of its owner. Similarly, every blessing granted by Allah, the Exalted, in this world is a loan, not a permanent gift. Like worldly loans, these blessings must be repaid—not by returning them

physically, but by using them in ways that please Allah, the Exalted. By contrast, the blessings of Paradise are gifts, and thus they may be enjoyed freely without restriction. Chapter 7 Al A'raf, verse 43:

"...And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the temporary blessings of this world, which are a trust and a loan, with the eternal gifts of Paradise. Recognizing this distinction inspires humility, obedience, and gratitude, ensuring that worldly blessings are used responsibly while nurturing hope for the unrestricted enjoyment of the everlasting gifts of the Hereafter.

Despite the ingratitude of individuals, Allah, the Exalted, continues to provide for them and subjects the Earth and Heavens for their benefit, even though many of them deserve punishment. Chapter 22 A Hajj, verse 65:

"...And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful."

But one must understand that the respite Allah, the Exalted, grants people is temporary, as a Day will certainly come when Allah, the Exalted, commands

for the destruction of the skies and the Earth and establishes Judgement Day to hold each person accountable for their intentions, speech and actions. One should not doubt the resurrection as the One who grants life and death is more than capable in resurrecting them in order to hold them accountable. Chapter 22 Al Hajj, verse 66:

“And He is the one who gave you life; then He causes you to die and then will [again] give you life...”

Denying the possibility of human resurrection on the Day of Judgement is indeed a strange belief, for signs of resurrection are evident throughout the natural order of life, repeated daily, seasonally, and within the very body of each person. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth into life, providing sustenance for creation. In the same way, He will resurrect the human being, who, like a seed, is buried in the earth, bringing them forth once again. The cycle of the seasons also bears witness to this truth: in winter, trees appear lifeless as their leaves fall away, yet in spring and summer they return to full vitality. Even within the human body, cells are constantly dying and being replaced, a continuous process of renewal. The sleep–wake cycle is another striking example, for sleep is described as the sister of death. During sleep, the senses are cut off, and Allah, the Exalted, returns the soul to the body if life has been decreed to continue. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed

death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Beyond these examples, the Day of Judgement is a necessity, for balance is a defining feature of creation. The Earth is perfectly positioned in relation to the Sun, the water cycle is finely tuned to sustain life, and the ground is designed both to allow fragile shoots to emerge and to support the weight of great structures. These examples testify to the wisdom and balance of the Creator. Yet, in the actions of people, imbalance is evident. Oppressors often escape justice, while the oppressed endure hardship without receiving their due recompense. Those who sincerely obey Allah, the Exalted, frequently face trials and difficulties, while those who disobey Him may appear to enjoy ease and luxury. Since balance is a universal law established by Allah, the Exalted, justice in human actions must also be balanced. As this is not fully realised in this world, it must necessarily occur in another realm—the Day of Judgement.

Allah, the Exalted, could choose to reward and punish fully in this life, but His wisdom dictates otherwise. He grants repeated opportunities for repentance and reform, delaying full punishment so that people may return to Him. Likewise, He withholds the complete reward of the righteous, for this world is not Paradise. Faith itself is defined by belief in the unseen, and the promise of reward in the Hereafter is part of what makes faith precious. If all reward and punishment were visible and immediate, faith would lose its distinction.

In addition, fear of ultimate punishment and hope for eternal reward serve as powerful motivators, encouraging individuals to avoid sin and to perform

righteous deeds. For the Day of Recompense to begin, however, the actions of all people must first come to an end. This necessitates the conclusion of the material world, for only when deeds are sealed can judgement be rendered. Thus, the end of the world is an inevitable precursor to the Day of Judgement.

Reflecting on these truths strengthens faith in the reality of resurrection and accountability. It inspires individuals to prepare for that Day by using the blessings they have been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they secure peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will fail to show Him gratitude for subjugating the world for their benefit and they will instead persist on disobeying Him by misusing the blessings He has granted them. Chapter 22 Al Hajj, verse 66:

“...Indeed, mankind is ungrateful.”

In this world, such an attitude deprives a person of attaining a balanced mental and physical state, as it disrupts the harmony and order that obedience to Allah, the Exalted, naturally establishes within the heart and mind. Their priorities become distorted, causing them to misplace everything and everyone within their life. Consequently, the very things that were meant to bring them comfort and stability—such as their family, friends, career, and wealth—turn into sources of anxiety and distress. The blessings they once enjoyed become burdens, as their misuse of them strips away the peace that accompanies gratitude and rightful purpose. If they persist in disobedience, rather than reflecting upon their own shortcomings, they will begin to project blame onto others. They may hold their spouse, relatives, or colleagues responsible for their inner turmoil, failing to see that the true cause lies in their own disconnection from divine guidance. This misplaced blame often leads to strained relationships and emotional isolation. When they sever ties with sincere and well-meaning people in their lives, their loneliness and instability deepen, pushing them further into destructive cycles of behaviour. In many such cases, this spiritual and emotional decay manifests outwardly in the form of mental health crises, such as chronic anxiety, depression, substance dependence, and even suicidal tendencies. These symptoms are visible in those who continue to misuse the blessings they have been granted — particularly among the rich and famous, who, despite their apparent success and luxury, often struggle with severe mental health issues. Their worldly pleasures fail to fill the spiritual void created by disobedience to Allah, the Exalted. Ultimately, this state of heedlessness not only brings misery in this temporary world but also prevents them from preparing for their ultimate accountability on the Day of Judgement. There, they will face the far greater and everlasting consequence of their arrogance and ingratitude — a punishment far more severe than any suffering they experienced in life.

In order to prevent this outcome, Allah, the Exalted, provided individuals throughout history with divine guidance designed to lead them to peace of mind in both worlds—on an individual and societal level—when implemented in every aspect of their lives, whether worldly or religious. Chapter 22 Al Hajj, verse 67:

“And for every nation We have appointed a religious rite which they [should] perform...”

The essential truth is that no matter how intellectually or technologically advanced human civilization becomes, it will always remain incapable of formulating a flawless and comprehensive moral and social system that perfectly accords with human nature and addresses every circumstance individuals and societies may encounter throughout time. Even with immense progress in fields such as psychology, neuroscience, and ethics, humanity continues to uncover only fragments of the vast reality of human existence—comparable to examining isolated portions of the brain while remaining ignorant of its complete workings. Because human knowledge is limited and continually evolving, it is impossible for people to create a system that guarantees lasting peace, justice, and harmony for all. Only Allah, the Exalted, possesses the infinite knowledge and wisdom required to provide such perfect guidance. As the Creator of all, He fully understands every facet of human nature—its strengths, weaknesses, desires, and inclinations—and possesses complete knowledge of the past, present, and future. Therefore, He alone is rightly qualified to establish a divine code that separates truth from falsehood, justice from injustice, and benefit from harm. When embraced and implemented sincerely, this divine guidance produces true inner peace and societal balance, liberating people from the confusion and turmoil caused by human error, desire, and inconsistency. History itself

bears witness to this reality. Whenever individuals and societies have faithfully upheld the divine code revealed by Allah, the Exalted, they have experienced justice, compassion, unity, and tranquillity on a remarkable scale. Conversely, whenever they have abandoned divine guidance and relied on man-made ideologies rooted in limited reasoning and selfish aims, corruption, inequality, and moral decline have inevitably followed. Thus, every person must understand that the divine code is not a restriction, but rather a profound mercy—designed to preserve human dignity, protect well-being, and lead toward peace in this world and eternal success in the Hereafter. Even when certain commands appear challenging or contrary to immediate desires, they must be accepted with the conviction that Allah, the Exalted, knows what is best for His creation. The wise person is like a patient who trusts the expertise of their physician: though the medicine may taste bitter and the treatment may seem difficult, they accept it patiently, knowing it leads to healing and recovery. Likewise, those who trust in and submit to the code of Allah, the Exalted, will find balance, peace of mind, and fulfilment in both this life and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Anyone who reflects with an open and unbiased mind on the vast difference between the outcomes of following divine guidance and man-made codes of conduct will acknowledge that human-devised systems can never compete with or replace divine guidance in any way. Chapter 22 Al Hajj, verse 67:

“...So they do not contend with you in the matter...”

Therefore, one should remain firm on divine guidance knowing it alone can provide them with peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In addition, this attitude of leading by example, will encourage others to do the same. Chapter 22 Al Hajj, verse 67:

“...but call to your Lord. Indeed, you are upon straight guidance.”

Leading by example requires first learning and then acting upon the teachings of Islam so that others may recognise its truthfulness through both word and deed. Only when this foundation is established can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be effectively conveyed to the next generation in a way that allows them to understand Islam through clear evidence rather than blind imitation. This approach ensures that they remain steadfast upon the teachings of Islam throughout their lives. It is regrettable that many parents show great eagerness in imparting worldly knowledge to their children—knowledge that may lead to material success—yet they neglect their responsibility of providing religious education. Instead, they often delegate this duty to others, despite the fact that it is their own obligation to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of religious instruction. Sending children to mosques merely to learn recitation of the Holy Quran without understanding its meaning is insufficient. A young person must embrace Islam on the basis of evidence, not cultural inheritance or blind following. Otherwise, as they grow older, they may come to view Islam as nothing more than a cultural identity that can be abandoned. By contrast, when Islam is accepted through evidence, it is understood as a comprehensive way of life that governs every situation and guides the proper

use of every blessing granted by Allah, the Exalted. This outcome is only possible when elders within the family, particularly parents, take responsibility for teaching the clear proofs and evidences of Islam's truthfulness. And this, in turn, is only possible when those elders themselves lead by example—learning, embodying, and acting upon the teachings of Islam in their own lives. In this way, the next generation is nurtured upon conviction, sincerity, and steadfastness, ensuring that faith is preserved and strengthened across time.

In truth, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of morality and governance does so in pursuit of their worldly desires. All such alternative codes, regardless of how sophisticated or appealing they may appear, are fundamentally rooted in human inclinations and desires rather than divine wisdom. They are designed to serve personal or collective interests—often those of the influential and powerful—rather than to uphold justice or guide humanity toward true peace and balance. The wealthy and powerful, in particular, are often the most deeply entrenched in this mindset. They realize that sincerely embracing the divine code would require them to abandon unethical practices, restrain their ambitions, and live within the moral boundaries set by Allah, the Exalted. This, in their eyes, would threaten their authority, wealth, and influence. Consequently, they resist the truth and actively encourage others to follow their example, thereby normalizing disobedience and indulgence in worldly pleasures. Their opposition to divine teachings stems not from a genuine intellectual rejection but from fear—fear of losing control, prestige, and the ability to act according to their own desires. Throughout history, this pattern has repeated itself. The wealthy elites and influential figures of every era were often the first to reject and oppose the Holy Prophets, peace be upon them. Their hostility was not due to a lack of evidence supporting the truth of divine revelation—for they often recognized it within their hearts—but rather because accepting it would have required humility, self-restraint, and submission to a higher authority. Their

rebellion was, therefore, a defence of their own egos and desires, not an honest pursuit of truth. This timeless behaviour illustrates a profound spiritual truth: disobedience to Allah, the Exalted, is rarely intellectual in nature—it is moral and emotional. People reject divine guidance not because it lacks clarity, but because it challenges their selfish desires. True faith requires one to suppress the ego, submit to divine wisdom, and accept that ultimate happiness lies not in fulfilling every desire, but in living according to the moral and spiritual order established by the Creator. Those who fail to do so may achieve temporary power or pleasure, but they ultimately lose the peace of mind, balance, and eternal success that come only from obedience to Allah, the Exalted. And as Allah, the Exalted, knows their real intention for opposing divine guidance, He will hold them accountable in both worlds accordingly. Chapter 22 Al Hajj, verses 68-69:

“And if they dispute with you, then say, “Allah is most knowing of what you do. Allah will judge between you on the Day of Resurrection concerning that over which you used to differ.”

The power and ability of Allah, the Exalted, to resurrect humanity and hold them accountable has been discussed earlier. The other essential aspect of this accountability lies in possessing complete knowledge of their intentions, speech, and actions—a knowledge that belongs solely to Allah, the Exalted. Chapter 22 Al Hajj, verse 70:

“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.”

As discussed earlier, as following divine guidance often contradicts the worldly desires of people, many of them will persist on following and obeying man-made codes of conduct which are not based on knowledge or evidence and are instead rooted in worldly desires. Chapter 22 Al Hajj, verse 71:

“And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge...”

A major reason people fall into this attitude is their tendency to blindly follow the prevailing opinions and behaviours within society, which are often shaped and controlled by the elite class whose primary aim is to satisfy their own worldly desires and ambitions. One must be cautious not to follow others unthinkingly, as the majority behaviour in society frequently leads to disobedience of Allah, the Exalted. When a person observes the majority ignoring Islamic teachings, they may be tempted to assume that the majority's behaviour is inherently correct and follow it without reflection. However, the truth is that the majority opinion is not always reliable. History repeatedly demonstrates this, as widely held beliefs have later been proven false—for instance, the once-common belief that the Earth was flat. Blindly conforming to the majority, without analysis or understanding, is akin to acting like cattle, resulting in misguided choices in both worldly and spiritual matters. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, individuals should actively employ the reasoning and intellect bestowed upon them to evaluate each situation based on knowledge and evidence. Decisions should be guided by careful thought, even if they contradict the prevailing opinions of the majority. This approach ensures that a person acts with awareness, not mere conformity, and therefore makes the right decisions in both worldly and religious matters. Islam strongly discourages blind imitation in matters of faith and encourages every person to learn and act on Islamic teachings with understanding, reflection, and sincerity. This conscious engagement safeguards both spiritual integrity and personal accountability. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

If a person persists in blindly following others, they will inevitably misuse the blessings they have been granted. Instead of employing these blessings in ways pleasing to Allah, the Exalted, they will squander them in pursuit of fleeting trends and misguided practices. This misuse leads to an unbalanced state, both mentally and physically, as they fail to correctly prioritise the people and responsibilities within their life. Such heedlessness prevents them from adequately preparing for their accountability on the Day of Judgement, when every blessing will be questioned. Even if they appear to enjoy certain worldly luxuries, the reality is that their inner state will be

marked by stress, confusion, and difficulty in both worlds. Worldly comforts cannot compensate for the loss of peace of mind that comes from neglecting divine guidance. Chapter 22 Al Hajj, verse 71:

“...And there will not be for the wrongdoers any helper.”

Allah, the Exalted, warns those who obey Him that as Islamic teachings contradicts the worldly desires of people, many of them will treat Islam as something which is unnatural and unfamiliar in order to deter others from accepting and acting on it. Chapter 22 Al Hajj, verse 72:

“And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve unfamiliarity and strangeness...”

Generally, individuals who consciously adopt a way of life that diverges from prevailing societal norms—particularly one rooted in sincere obedience to the commandments of Allah, the Exalted—often provoke discomfort among those whose choices are governed primarily by personal desires or worldly ambitions. This unease frequently manifests as criticism, ridicule, or even open hostility, often most intensely within one’s closest circles of family, friends, and colleagues. Such reactions do not necessarily reflect any deficiency in the sincerity or faith of the person adhering to divine guidance; rather, they reveal the challenge that steadfast moral and spiritual discipline poses to the lifestyles, values, and self-justifications of others. Consequently,

the consistent observance of divine guidance is often met with resistance, even when it embodies moral excellence, spiritual integrity, and genuine compassion.

In the modern era, forces such as social media, popular culture, and rapidly shifting societal standards exert tremendous influence, making it increasingly difficult for persons of faith to uphold and openly express the teachings of Allah, the Exalted, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience to divine guidance is sometimes portrayed as a hindrance to worldly success, social prestige, or public approval. Moreover, many contemporary institutions and industries—particularly those driven by material profit or permissive ideologies—may subtly or overtly discourage the integration of Islamic ethics, thereby marginalizing those who remain committed to them. This opposition has contributed significantly to the rise of anti-Islamic sentiment, especially across digital and media platforms, where narratives are often manipulated to distort the image of Islam and discourage adherence to its principles.

Those who faithfully follow Islamic teachings—moderating their desires and using the blessings granted by Allah, the Exalted, with wisdom and gratitude—frequently encounter friction from individuals who live without restraint, yielding to impulses considered animalistic within the Islamic moral framework. Such individuals may attempt to dissuade others from practicing Islam, promoting instead a lifestyle of unbridled indulgence and self-gratification. Their criticism is often directed at specific practices—such as the prescribed dress code for women—not out of genuine concern, but as a means to undermine the authority and relevance of the faith. Persons of insight, however, readily perceive the superficiality of these objections, recognizing that they arise from discomfort with Islam's call to discipline,

modesty, and self-control. For example, Islamic attire is frequently subject to exaggerated scrutiny, while similar dress requirements in professions such as law enforcement, medicine, education, or corporate environments attract little to no criticism. This inconsistency exposes the flawed reasoning and bias behind such objections. Ultimately, the resistance directed toward Islam and its adherents stems not from the external practices themselves, but from the principles they embody—principles that sharply contrast with lifestyles cantered on excess, indulgence, and the pursuit of fleeting pleasure. It is precisely this moral and spiritual contrast that provokes opposition, as the example of a disciplined person of faith serves as a silent yet powerful reminder of higher purpose, accountability before Allah, the Exalted, and the enduring value of restraint in an age of heedlessness. Chapter 22 Al Hajj, verse 72:

“And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve unfamiliarity and strangeness...”

In fact, their reaction is strange and surprising, because divine guidance is perfectly aligned with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel alien, creating mental and physical unrest when individuals attempt to follow it. In contrast, Islamic teachings are divinely crafted to harmonize with the essence of human beings, making them feel inherently familiar and naturally conducive to balance in both mental and physical states. This sense of alignment is particularly evident among those who embrace Islam after following another religion or system of life. Many converts report that even without extensive study, the principles of Islam resonate deeply within them, as though they are rediscovering truths already inscribed on their hearts. Islam does not impose an artificial framework upon human beings; rather, it restores them

to their natural state, the state upon which Allah, the Exalted, has created all people. Other systems, however, often enforce rules and codes that conflict with human nature, producing inner conflict, imbalance, and discontent. Yet, this harmony may remain hidden unless one approaches Islamic teachings with an open and unbiased mindset. Prejudice, arrogance, or blind adherence to inherited traditions can obscure the recognition of the natural alignment between divine revelation and human disposition. When approached sincerely, however, the guidance of Islam does not appear as a burden or restriction. Instead, it acts as a restorative force—balancing the heart, cultivating tranquillity, and directing individuals toward their true purpose in life. In this sense, divine guidance functions both as a mirror and a compass: a mirror reflecting the innate truth already within the human soul, and a compass steering it toward peace of mind in both worlds. By following this guidance, individuals achieve a balanced mental and physical state, correctly prioritize everything and everyone in their lives, and ultimately cultivate a harmonious existence aligned with the will of Allah, the Exalted.

When subtle forms of criticism—such as disapproving looks, remarks, or passive discouragement—fail to sway a person from obeying Allah, the Exalted, those whose worldly desires are threatened by Islamic teachings will often escalate their disapproval. This can manifest through more direct and active opposition, including verbal attacks, social pressure, or even attempts to obstruct the individual from practicing their faith. Such reactions are a natural consequence of confronting entrenched desires and interests that conflict with divine guidance, as people are often unwilling to relinquish comforts, privileges, or power that Islamic principles may challenge. Chapter 22 AL Hajj, verse 72:

“...They are almost on the verge of assaulting those who recite to them Our verses...”

The one who persists in their animalistic behaviour, refusing to acknowledge and act upon the higher moral code of conduct that distinguishes human beings from animals, will inevitably fall into imbalance. Such a person misuses their blessings, misplaces priorities, and fails to give everything and everyone in their life their rightful place. This neglect results in an unbalanced mental and physical state, stripping them of inner harmony and stability. Even if they appear to enjoy certain worldly luxuries, their inner reality will be marked by stress, unrest, and difficulty. Their refusal to rise above animalistic desires prevents them from preparing for the ultimate accountability on the Day of Judgement. As a result, their punishment in the Hereafter will be far more severe, for they squandered the unique gift of reason and moral responsibility that elevates humanity above worldly desires. Chapter 22 Al Hajj, verse 72:

“...Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination.”

In order to avoid this outcome, Allah, the Exalted, presents a parable that clearly demonstrates how man-made codes of conduct, which are rooted in worldly desires, offer no real peace of mind or success in this world or the next. Chapter 22 Al Hajj, verse 73:

“O people, an example is presented...”

The foremost point to understand is that, unlike many other religions or philosophies, Islam is a comprehensive way of life intended for all people, regardless of race, gender, social standing, or background. This universality underscores the central value of equality in Islam. A person’s true status is measured solely by their sincere obedience to Allah, the Exalted, and by how they utilize the blessings they have been granted in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”

No worldly criterion—such as wealth, lineage, ethnicity, gender, or social class—carries intrinsic value in determining a person’s worth. Prioritizing such superficial distinctions leads to pride, discrimination, and division within society, undermining the unity that Islam seeks to establish. Moreover, because intentions reside within the heart and are hidden from human perception, no person can accurately assess the sincerity or moral standing of another. Therefore, individuals must refrain from claiming superiority over others or considering themselves more virtuous, as only Allah, the Exalted, possesses complete knowledge of everyone’s intentions, words, and actions. Chapter 53 An Najm, verse 32:

“...So do not claim yourselves to be pure; He is most knowing of who fears Him.”

This principle promotes humility, self-reflection, and accountability, reminding individuals that true nobility and honor are rooted not in external appearances or societal recognition, but in righteous conduct, sincere obedience, and the cultivation of good character. By adhering to this understanding, people foster a society grounded in justice, unity, and spiritual integrity, where each person is valued according to their devotion to Allah, the Exalted, and their commitment to living according to His guidance.

Chapter 22 Al Hajj, verse 73:

“O people, an example is presented, so carefully listen to it...”

In addition, this verse serves as a reminder that in order to truly benefit from the teachings of Islam, one must listen in the correct manner. Proper listening is not a passive act but an active process that involves attentively receiving Islamic knowledge, reflecting upon it in light of one's past experiences, evaluating how it can be applied in future situations, and then sincerely striving to implement it. Only through this deliberate engagement can a

person truly benefit from the knowledge they acquire. Merely hearing Islamic teachings without reflection or application will not bring about meaningful change in behaviour. This is one of the main reasons why, despite having unprecedented access to Islamic knowledge in the modern age, many people fail to experience genuine transformation. Knowledge that is not internalised and acted upon remains superficial, producing little effect on character or conduct. Therefore, the key to benefiting from Islamic knowledge lies not in the abundance of information available, but in the quality of one's engagement with it—listening with sincerity, reflecting with depth, and acting with resolve. This approach ensures that knowledge becomes a source of guidance, reform, and lasting change, rather than a mere collection of words.

Chapter 22 Al Hajj, verse 73:

“O people, an example is presented, so carefully listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from it...”

The man-made codes of conduct that people adopt in the disobedience of Allah, the Exalted—whether they arise from social media trends, fashion, or cultural expectations—can never provide genuine benefit or lasting peace of mind in this world or the next. They simply do not possess the power, influence, or knowledge required to achieve such an outcome. The only One who has complete knowledge of human nature, and who alone can guide a person to attain a balanced mental and physical state while correctly placing

everything and everyone within their life, is Allah, the Exalted. Despite the vast amount of research undertaken by society into human behaviour, psychology, and well-being, its knowledge remains limited. It cannot address every challenge a person may face, nor can it shield them from all forms of stress and hardship. Human advice is often shaped by biases, incomplete foresight, and restricted experience, which means it will always fall short of providing comprehensive guidance. This is why those who rely solely on man-made systems inevitably find themselves unsettled, even if they outwardly appear successful. By contrast, the guidance of Allah, the Exalted, is rooted in perfect wisdom and knowledge, designed in harmony with the very nature of humankind. It is strong, and it strengthens those who act upon it, enabling them to remain firm and resilient in the face of life's trials. Those who live according to divine guidance find clarity in their priorities, stability in their emotions, and peace in their hearts. On the other hand, man-made codes of conduct are not grounded in enduring truth but in human desires, which are weak, fickle, and ever-changing. Consequently, those who follow them become weak themselves, collapsing under the weight of life's stresses. This reality can be illustrated by the example of two people caught in a violent storm. One seeks refuge in a strong, fortified castle, while the other takes shelter in a fragile straw hut. It requires no great intellect to discern who will endure the storm successfully. Likewise, those who seek refuge in the divine guidance of Allah, the Exalted, will find strength, stability, and peace, while those who rely on the fragile shelter of human desires will inevitably falter and fail in both worlds. Chapter 22 Al Hajj, verse 73:

“...Weak are the pursuer and pursued.”

Thus, true security and peace of mind are not found in the shifting fashions of society but in the timeless and unshakable guidance of Allah, the Exalted.

Those who recognize this reality and act upon it will be fortified against the storms of life and prepared for eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 74:

“They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.”

Therefore, a person must embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with their personal desires or inclinations. This obedience should be approached with the same wisdom and trust as that of a patient who follows the guidance of a skilled physician. The patient may be prescribed bitter medicines, strict dietary restrictions, or challenging treatments, yet they comply fully, understanding that the physician’s instructions are intended to restore and maintain their health. Similarly, when a person submits to the guidance of Allah, the Exalted, and implements His teachings in all aspects of life—spiritual, moral, and practical—they are placing their trust in wisdom far greater than their own limited understanding. Just as the patient ultimately attains physical and mental well-being through diligent adherence to medical advice, the person who sincerely follows Islamic teachings will achieve a balanced mental and physical state, proper prioritization of all aspects of life, and lasting peace of mind in both this world and the Hereafter.

Despite the clear and undeniable proofs presented in Islamic teachings, many of the leaders of the non-Muslims of Mecca, as well as many from among the People of the Book residing in Medina, rejected Islam out of envy

of the Holy Prophet Muhammad, peace and blessings be upon him. They could not tolerate the elevation of his status and the truth he conveyed, and their rejection stemmed not from a lack of evidence, but from their own personal attachments and ambitions. Importantly, the Holy Prophet Muhammad, peace and blessings be upon him, had no formal study of the previous divine scriptures—a fact these individuals themselves acknowledged. Therefore, he could not have known the intricate details mentioned in the Holy Quran unless they were revealed to him directly by Allah, the Exalted, through divine revelation. Chapter 3 Alee Imran, verse 44:

“That is from the news of the unseen which We reveal to you, [i.e. Prophet Muhammad, peace and blessings be upon him]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.”

Furthermore, many scholars among the People of the Book clearly recognized the truthfulness of Islam because they were familiar with its Author, Allah, the Exalted. They also acknowledged the prophethood of Muhammad, peace and blessings be upon him, and recognized the Holy Quran as a continuation and confirmation of Allah, the Exalted, message foretold in their own scriptures. Their recognition was rooted in both knowledge and reason, as they saw in Islam the fulfilment of what had been previously revealed, confirming that its source could only be divine. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”

The people of the Book harboured jealousy towards the Holy Prophet Muhammad, peace and blessings be upon him, because he was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than of his brother, the Holy Prophet Ishaq, peace be upon him, from whom they themselves descended. Their religious identity had become intertwined with the notion of lineage, which they believed granted them superiority over the rest of mankind. To accept a Holy Prophet, peace and blessings be upon him, from a different lineage would have shattered this fabricated sense of superiority and undermined the false prestige they had built around ancestry.

Similarly, the non-Muslims of Mecca, who were masters of the Arabic language, recognised that the Holy Quran could not be the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood. They knew his character intimately and were fully aware that he was no liar. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Yet, despite this knowledge, the noblemen of Mecca could not bring themselves to accept him. Their pride and worldly ambitions blinded them. They could not tolerate the idea of following a man who, though belonging to the noblest of tribes, had been raised as a poor orphan without wealth or worldly power. Their desire for leadership, control, and material gain made them envious when the Holy Prophet Muhammad, peace and blessings be upon him, was granted Prophethood and elevated to a position of true leadership and superiority over all of creation. Thus, their rejection was not due to a lack of evidence or clarity, but rather to arrogance, jealousy, and the fear of losing their worldly status.

As a result, Allah, the Exalted, reminded the leaders of the non-muslims of Mecca and the people of the book, that as He apportions all things in this universe, such as Prophethood, they should not allow their envy for the Holy Prophet Muhammad, peace and blessings be upon him, to prevent them from accepting and acting on Islamic teachings. Chapter 22 Al Hajj, verse 75:

“Allah chooses from the angels as messengers and from the people...”

Generally speaking, envy is indeed a major sin that must be avoided at all costs. It is considered a major sin because the envier, in reality, challenges the divine decree of Allah, the Exalted. By resenting the blessings granted to others, they behave as though Allah, the Exalted, erred in His distribution of provisions and favours. Such an attitude is not only spiritually destructive but also destroys one's own good deeds. This danger has been explicitly warned against in a Hadith found in Sunan Ibn Majah, number 4210.

There is, however, a form of lawful envy, which is when one wishes to obtain a similar blessing to another without desiring that the other person lose what they have been granted. Even this type of envy is only praiseworthy in religious matters and blameworthy in worldly matters. The Holy Prophet Muhammad, peace and blessings be upon him, clarified in a Hadith found in Sahih Muslim, number 1896, that there are two cases of praiseworthy envy: one may envy the person who uses their knowledge correctly and teaches it to others, and one may envy the person who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted.

To avoid falling into sinful envy, a person must first recognise that it is a direct challenge to the divine wisdom of Allah, the Exalted. They must internalise the truth that Allah, the Exalted, grants each person what is best for them, even if they do not immediately perceive it. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Instead of envying others, one should focus on using their own blessings in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach leads to an increase in blessings and peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"...If you are grateful, I will surely increase you [in favor]..."

By contrast, envy diverts a person from obedience to Allah, the Exalted, leading them to misuse the blessings they have been granted. Consequently, they experience an unbalanced mental and physical state, misplace everything and everyone in their life, and fail to adequately prepare for their accountability on the Day of Judgement. This results in stress, hardship, and difficulties in both worlds, even if they appear to enjoy certain worldly luxuries. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As for the one who is envied, they must remain patient in the face of verbal or physical harm from their envier, defending themselves only within the bounds of Islam. True patience means refraining from complaint in speech and action, while continuing to use one's blessings in obedience to Allah, the Exalted. This is the practical way of seeking refuge in Him from the harm of envy, as taught in chapter 113 Al-Falaq, verses 1 and 5:

"Say, 'I seek refuge in the Lord of daybreak...And from the evil of an envier when he envies.'"

In this way, Allah, the Exalted, protects His servants from the harm of envy, even if such protection is not immediately visible to them. His protection is based on His infinite wisdom and knowledge, which far surpass the limited understanding of human beings. Thus, one is reassured that by avoiding envy, showing gratitude, and seeking refuge in Allah, the Exalted, they will attain peace of mind, stability in both mental and physical states, and success in this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verses 75-76:

"...Indeed, Allah is Hearing and Seeing. He knows what is [presently] before them and what will be after them..."

And as Allah, the Exalted, knows all things, He will hold each person accountable for their intentions, speech and actions in both worlds. Chapter 22 Al Hajj, verse 76:

“...And to Allah will be returned [all] matters.”

One must therefore prepare for their accountability by focusing on correctly using the blessings they have been granted as outlined in Islamic teachings instead of observing the blessings of others. Chapter 22 Al Hajj, verse 77:

“O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.”

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is frequently linked to the need for them to actualize their verbal claim of faith. This is because a mere declaration of belief, without corresponding actions, holds little weight in Islam. True faith is not confined to words; it must manifest in deeds that reflect obedience, sincerity, and devotion. Actions serve as the tangible proof of one's faith, the evidence by which a believer secures reward and mercy in both this world and the Hereafter. Just as a fruit-bearing tree is only considered valuable when it produces fruit, faith too only becomes meaningful when it yields righteous actions. A barren tree, despite its appearance, offers no real benefit; likewise, a faith devoid of good deeds cannot sustain or elevate a believer. Thus, the Quranic call to the

believers is both a reminder and a challenge: to transform their verbal testimony into lived reality, ensuring that their faith is not an empty claim but a source of guidance, strength, and benefit for themselves and for others. In this way, faith and action together form the complete expression of Islam, leading to balance, peace of mind, and eternal success. In this case, Allah, the Exalted, calls upon the believers to establish the obligatory prayers, as they are the central pillar on which all good actions revolve around. Chapter 22 Al Hajj, verse 77:

“O you who have believed, bow and prostrate and worship your Lord...”

Within Islamic teachings, the obligatory prayers occupy a singular and exalted position, standing as the foremost act of worship and the central pillar upon which all other righteous deeds are established. They represent the defining hallmark of faith, repeatedly emphasized as the foundation of a person's relationship with their Creator. Without the proper establishment of these prayers, one cannot attain true spiritual guidance, for prayer serves as the essential spiritual connection between the servant and Allah, the Exalted. It nurtures humility, sincerity, and self-discipline, continually reminding the individual of their dependence upon Allah, the Exalted, and their ultimate accountability on the Day of Judgement. The correct fulfilment of the obligatory prayers demands careful adherence to their essential conditions and etiquettes, foremost among them being the performance of each prayer within its prescribed time. The Holy Quran repeatedly highlights the sanctity of these appointed times, portraying prayer as the clearest proof of genuine submission and the most vivid expression of a heart devoted to Allah, the Exalted. By being distributed throughout the day, the prayers structure a person's time, anchoring their routine in remembrance and protecting them from heedlessness. Each call to prayer serves as a divine reminder that life

is transient and that every moment must be lived in awareness of Allah, the Exalted, and in preparation for the Day of Judgement. The obligatory prayers are therefore much more than a collection of outward movements; they serve as the foundation of faith and the basis for all good deeds. By consistently performing them, an individual achieves harmony between their spiritual and physical life, which strengthens their inner resolve to resist sin and remain firm in righteousness. Within the structure of the prayer, every movement conveys a deep significance, reflecting the ultimate truths of the Hereafter. For instance, the simple act of standing vertically mirrors the posture all beings will assume when they appear before Allah, the Exalted, for judgment.. Chapter 83 Al Mutaaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

In a similar manner, when a person bows during prayer, this gesture serves as a profound reflection upon the countless souls who will face severe reproach and deep regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This verse stands as a severe warning to those whose obedience to the commands of Allah, the Exalted, was inconsistent and selective during their lives. Moreover, the act of prostration performed by a person in prayer serves as a powerful reminder of the inevitable Day when every soul will be commanded to prostrate before Allah, the Exalted. On that Day, those who deliberately neglected this essential act of submission in their worldly life—thus revealing their habitual disregard for His commands—will find themselves unable to prostrate, no matter how earnestly they may wish to do so. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Ultimately, the act of kneeling in prayer serves as a solemn and awe-inspiring foreshadowing of the posture that every soul will assume before Allah, the Exalted, on the Day of Judgement—a posture defined by deep humility and reverent submission while awaiting the final decree of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], 'Today you will be recompensed for what you used to do.'"

Whoever performs their prayers with conscious reflection upon these profound truths elevates their worship to its truest and most meaningful form. This depth of awareness ensures that obedience to Allah, the Exalted, extends beyond the moments of prayer itself—penetrating the individual's conduct and guiding their actions between each act of worship. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

Such complete obedience to Allah, the Exalted, is essential. It requires a person to utilize every blessing granted to them as outlined in Islamic teachings. Chapter 22 Al Hajj, verse 77:

“...worship your Lord and do good...”

As discussed, it is vital to recognise that worshipping Allah, the Exalted, extends far beyond the ritualistic acts of devotion, such as the obligatory prayers. True worship encompasses obedience to Him in every circumstance and in the use of every blessing He has bestowed, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Faith confined to the heart without action carries little weight in Islam, for obedience is a tangible matter that must be demonstrated through good deeds performed solely for the sake of Allah, the Exalted. Those who act with ulterior motives, seeking recognition or

worldly gain, will not be rewarded by Him. This reality is emphasised in a Hadith found in Jami At Tirmidhi, number 3154.

Obedience to Allah, the Exalted, also requires fulfilling the various dimensions of the Holy Quran. The first is to recite it accurately and consistently, preserving its words with care. The second is to understand its teachings through reliable sources and instructors, ensuring that one's comprehension is sound. The third and most crucial dimension is to apply its teachings with the sincere intention of pleasing Allah, the Exalted. A devoted muslim places the guidance of the Holy Quran above personal desires, cultivating their character in accordance with its principles. This was the very example of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct was described as being the embodiment of the Holy Quran, as referenced in a Hadith from Sunan Abu Dawud, number 1342. To truly honour the Holy Quran, one must engage with it earnestly, striving to comprehend and implement its teachings in their entirety, regardless of whether they align with personal inclinations. Selective adherence—choosing only those commands or prohibitions that suit one's preferences—betrays a lack of sincerity and prevents one from fully benefiting from its profound wisdom. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

It is also essential to acknowledge that while the Holy Quran provides solutions for worldly difficulties, its purpose is not confined to this role. It is not to be treated as a tool to be recited only in times of worldly distress and

then set aside once relief is found. Its foremost purpose is to guide humanity towards peace of mind in both worlds. To disregard this fundamental objective and employ it solely for worldly issues and desires is to misuse it, much like a person who purchases a car with many features but without an engine—rendering it incapable of fulfilling its true purpose. Such an approach reveals a lack of genuine commitment to the Holy Quran. By contrast, those who engage with it sincerely—reciting, understanding, and applying its teachings consistently—will find it to be a source of healing, mercy, strength, and guidance in every aspect of life, leading them to peace in this world and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 77:

“...worship your Lord and do good - that you may succeed.”

Chapter 22 Al Hajj, verse 77:

“...and do good...”

Since the command to do good has not been restricted to a particular form, no person is left with an excuse to neglect it. Every individual has been granted blessings by Allah, the Exalted, whether many or few, and each person is expected to use them in His obedience as outlined in divine guidance. Sadly, some people adopt a weak characteristic that prevents

them from progressing in righteousness: they compare their circumstances to those of others who appear to have an easier path, and then use this comparison as an excuse to reduce their own striving. For example, a person who works full time may excuse their lack of effort in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time, claiming that the latter has more free time to dedicate to worship and good deeds. Similarly, a person of limited means may withhold charity by observing those with greater wealth and reasoning that the wealthy can give more easily. Such excuses may temporarily soothe the conscience, but they bring no benefit in this world or the next.

Allah, the Exalted, does not require people to act according to the means of others; He only requires them to act according to their own means. A full-time worker can dedicate whatever free time they possess to the obedience of Allah, the Exalted, even if it is less than that of a part-time worker. The deeds of the part-time worker have no bearing on the accountability of the full-time worker. Likewise, the person of limited wealth should give charity according to their capacity, even if it is far less than what the wealthy can offer, for Allah, the Exalted, will judge each person based on what they themselves did, not on what others achieved.

This principle applies across all aspects of life. A person with limited knowledge is not expected to teach at the level of a scholar, but they are expected to act upon what they know and to share what little they can. A person with limited health or strength is not expected to perform the same acts as one who is physically strong, but they are expected to strive within their ability. In every case, the standard is not comparison with others, but sincerity and effort according to one's own capacity.

Therefore, people must abandon these futile excuses and focus on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. In doing so, they will find strength, balance, and peace of mind, while preparing adequately for their accountability on the Day of Judgement. True success lies not in measuring oneself against others, but in sincerely striving with whatever resources and opportunities Allah, the Exalted, has placed within one's reach. This mindset transforms even small deeds into great acts of worship, while excuses only lead to stagnation and loss. Chapter 22 Al Hajj, verse 78:

“And strive for Allah with the striving due to Him...”

In a Hadith found in Sahih Muslim, number 159, the Holy Prophet Muhammad, peace and blessings be upon him, offered a short yet far-reaching piece of advice. He instructed people to sincerely declare their belief in Allah, the Exalted, and then to remain steadfast upon it. This statement, though concise, encompasses the very essence of faith, for belief is not merely a matter of words but a lifelong commitment that must be proven through consistent action and sincere devotion.

Remaining steadfast upon faith means striving to obey Allah, the Exalted, in every aspect of life. It requires fulfilling the obligations that pertain directly to Him, such as prayer, fasting, and remembrance, as well as those that pertain to people, such as honesty, kindness, justice, and fulfilling trusts. It also involves refraining from prohibitions, whether they are sins committed

privately between a person and Allah, the Exalted, or those that harm others. Steadfastness further requires patience in the face of destiny, trusting that the decree of Allah, the Exalted, is always best, even when it appears otherwise. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

True steadfastness is only achieved when one follows the path of the Holy Prophet Muhammad, peace and blessings be upon him, for he was the living embodiment of the Holy Quran. Chapter 3 Alee Imran, verse 31:

"Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

Part of steadfastness is avoiding both major and minor forms of polytheism. Major polytheism is to worship anything besides Allah, the Exalted, while minor polytheism is to perform good deeds for the sake of showing off or seeking the approval of others. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Ibn Majah, number 3989. Thus, a key aspect of steadfastness is to ensure that every action is done sincerely for Allah, the Exalted, alone.

Steadfastness also means recognising that obedience to Allah, the Exalted, must take precedence over pleasing oneself or others. If a person disobeys Allah, the Exalted, in order to satisfy their own desires or to win the approval of people, they should remember that neither their desires nor other people will protect them from the judgement of Allah, the Exalted. On the other hand, the one who sincerely obeys Allah, the Exalted, will find His protection in all circumstances, even if this protection is not immediately apparent.

Remaining steadfast does not mean achieving perfection, for human beings are bound to make mistakes. Rather, it means striving to remain upright, repenting sincerely when one falls short, and continuing to move forward in obedience. Chapter 41 Fussilat, verse 6:

“...so take a straight course to Him and seek His forgiveness...”

The Holy Prophet Muhammad, peace and blessings be upon him, also advised to erase sins with good deeds, as recorded in Jami At Tirmidhi, number 1987, and he reminded them in Muwatta Malik, Book 2, Hadith 37, that they should strive to remain steadfast even though they will never achieve it perfectly. What is required is not flawlessness, but sincere effort within the capacity Allah, the Exalted, has granted each person.

It is also important to recognise that steadfastness in outward actions cannot be achieved without first purifying the heart. As the Holy Prophet Muhammad, peace and blessings be upon him, taught in Sunan Ibn Majah, number 3984, the limbs of the body will only act righteously if the heart is pure. Purification of the heart comes through learning and acting on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A pure heart produces pure speech, and this is why controlling the tongue is an essential part of steadfastness. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this in Jami At Tirmidhi, number 2407, teaching that without guarding the tongue, true obedience to Allah, the Exalted, is not possible.

Finally, if any deficiency occurs in one's steadfastness, the remedy is sincere repentance to Allah, the Exalted, and seeking forgiveness from people if their rights have been violated. In this way, steadfastness is not a static state but a continuous journey of striving, falling short, repenting, and striving again. It is this ongoing commitment that defines true faith and ensures peace of mind in this world and eternal success in the Hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 46 Al Ahqaf, verse 13:

"Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve."

Chapter 22 Al Hajj, verse 78:

“And strive for Allah with the striving due to Him. He has chosen you...”

As Allah, the Exalted, has honoured Muslims with the responsibility of representing Him on Earth, they must fulfil this duty with sincerity and diligence. This requires not only learning the teachings of Islam but also embodying them in daily life so that their actions and speech reflect the truth and beauty of the religion. In this way, both non-Muslims and fellow Muslims are shown the correct teachings of Islam through living examples rather than empty words. When Muslims fail to represent Allah, the Exalted, correctly, the consequences are grave. Their misconduct discourages others from embracing or acting upon Islamic teachings, and it opens the door to criticism of Allah, the Exalted, the Holy Quran, and the Holy Prophet Muhammad, peace and blessings be upon him. The blame for such misrepresentation falls upon those who neglected their duty, and they will be held accountable for this failure in both worlds. Thus, the responsibility of representation is not a light matter. It is a trust that requires sincerity, consistency, and humility. Every Muslim must remember that their behaviour is not only a reflection of themselves but also a reflection of the faith they claim to follow. By striving to live according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they safeguard their own accountability and become a means of guidance and inspiration for others.

In addition, Allah, the Exalted, has made clear, He does not burden any soul with a duty beyond its capacity. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity...”

And chapter 22 Al Hajj, verse 78:

“...and has not placed upon you in the religion any difficulty...”

This principle removes every possible excuse a person might attempt to use in order to justify neglecting their responsibilities. No Muslim can claim that the duty of representing Allah, the Exalted, to the outside world, or the other obligations they have been commanded to fulfil in relation to Him and to people, is beyond their ability. Each command has been tailored to human capacity, and therefore every individual is fully accountable for their response to it. It is essential to abandon the complacent and lazy attitude of claiming to “try one’s best” when in reality one is not exerting themselves sincerely. If a person were genuinely striving with the means and capacity Allah, the Exalted, has granted them, they would undoubtedly fulfil the duties expected of them. The claim of effort without true exertion is nothing more than self-deception, a way of soothing the conscience while continuing in neglect. Therefore, one must adopt the correct attitude: one of sincerity, determination, and accountability. They must recognise that excuses will not be accepted in either this world or the next, for Allah, the Exalted, knows the reality of every heart and the extent of every effort. On the Day of Judgement, no one will be able to hide behind claims of incapacity or comparisons with others, for each person will be judged according to their own means and opportunities. The wise person, then, is the one who acknowledges this truth and strives to fulfil their obligations with the strength, time, and resources they have been given. In doing so, they not only safeguard themselves from

blame but also attain peace of mind, balance in this world, and eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then reminds the descendants of the Holy Prophet Ibrahim, peace be upon him: the non-muslims of Mecca and the people of the book in Medina, and by extension all of mankind, to correctly fulfil the legacy of their forefather, by accepting and acting on Islam. Chapter 22 Al Hajj, verse 78:

“...the religion of your father, Abraham. He named you "Muslims" much before and in this [revelation]...”

In fact, both groups — the idol worshippers of Mecca and the People of the Book in Medina — claimed to be upholding the noble legacy of the Holy Prophet Ibrahim, peace be upon him, even though their actions clearly contradicted his example and teachings. Their disobedience reached its peak when they rejected Islam, despite recognizing its truthfulness. The idol worshippers of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he received prophethood. They had witnessed his honesty, integrity, and noble character firsthand, and thus knew with certainty that he was not a liar. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Moreover, as masters of the Arabic language, they fully understood that the Holy Quran could not have been the words of a human being — its eloquence, depth, and power were far beyond the capacity of any created being. It is also important to remember that the Holy Prophet Muhammad, peace and blessings be upon him, had no direct interaction with the previous divine scriptures — a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. He had never studied these scriptures, nor had he been taught by anyone familiar with them. His life prior to prophethood was marked by simplicity, trustworthiness, and complete detachment from scholarly or literary pursuits. This reality further confirms Allah, the Exalted, origin of the Holy Quran. The depth of its content, its accurate recounting of previous revelations, its correction of distortions, and its presentation of universal truths all demonstrate that it could only have come from Allah, the Exalted, whose knowledge encompasses all things. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Furthermore, the scholars among the People of the Book recognized the Holy Quran as divine truth because they were familiar with its Author, Allah, the Exalted. They also recognized the truthfulness of Islam, as both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him,

had been mentioned clearly in their own scriptures. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”

Therefore, muslims must not fall into the same error as these two groups — professing pride in being followers of the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to practically follow his example of constant and sincere obedience to Allah, the Exalted. True love and allegiance to the Holy Prophet Muhammad, peace and blessings be upon him, are demonstrated not through empty claims or cultural identity, but through genuine adherence to his teachings. This means using every blessing one has been granted in a way that pleases Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through such obedience, one honours the true legacy of the Holy Prophet Ibrahim and the final Messenger Muhammad, peace and blessings be upon them both.

As the Holy Prophet Muhammad, peace and blessings be upon him, will stand as a witness for and against his nation on the Day of Judgement, it is imperative that each muslim adopts the correct attitude so that his testimony is in their favor and not against them. Chapter 22 Al Hajj, verse 78:

“...that the Messenger may be a witness over you...”

And Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, “O my Lord, indeed my people have taken this Quran as [a thing] abandoned.””

This verse is directed specifically at Muslims, for they are the community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted its guidance, cannot be described as abandoning it. The warning, therefore, is particularly severe for those who profess faith yet neglect the very Book they claim to follow. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is clear and dire.

For this reason, it is not enough to merely declare faith verbally. One must support that declaration with consistent obedience, using the blessings Allah, the Exalted, has granted in ways that align with Islamic teachings. Faith without action is nothing more than empty words, and words alone will not save a person from accountability. The believer must strive to live by the Holy Quran, to embody its guidance in worship, character, and dealings with others, and to resist the temptation of treating it as a book to be recited in times of hardship but abandoned in daily life.

Only when faith is coupled with sincere action can one hope for the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. To expect his intercession while neglecting obedience is self-deception, for intercession is a privilege granted to those who strive, not a guarantee for those who are heedless. Thus, the wise one recognises that their salvation depends on aligning their words with deeds, their outward actions with inward sincerity, and their life with Islamic teachings. In this way, they prepare themselves for the Day when the testimony of the Holy Prophet Muhammad, peace and blessings be upon him, will either be a great honour or a great loss.

As discussed earlier, one of the fundamental duties of every person who follows Islam is to accurately represent it to the rest of humanity through their actions, character, and conduct. This responsibility goes beyond words or claims of faith; it requires individuals to practically implement the teachings of Islam in every aspect of their lives — in their dealings, morals, and social behaviour. The collective example of such individuals serves as a living testament to the truth, wisdom, and mercy contained within divine guidance. The Holy Quran establishes that the followers of Islam will bear witness over other nations, testifying that the message of truth was conveyed to them.

Therefore, if those who claim to follow Islam fail to uphold and embody its teachings, they will have no valid excuse before Allah, the Exalted, when other nations declare on the Day of Judgement that they were never presented with the correct form of guidance. Chapter 22 Al Hajj, verse 78:

“...and you may be witnesses over the people...”

This immense responsibility highlights the need for sincerity and consistency in faith. Every person must ensure that their words align with their deeds, and that their conduct reflects the beauty and balance of divine teachings. When individuals live according to these principles, they not only strengthen their own faith but also serve as a beacon of guidance for others. Conversely, failing to do so not only diminishes their own standing but also misrepresents the very message they claim to uphold, leading to accountability before Allah, the Exalted, for neglecting such a sacred duty. Allah, the Exalted, warns against failing this duty by encouraging muslims to establish the two central pillars of Islam, which all good deeds revolve around. Chapter 22 Al Hajj, verse 78:

“...So establish prayer and give zakah...”

The Holy Quran consistently highlights the immense significance of the obligatory prayers, presenting them as the foremost outward manifestation of a person's faith in Allah, the Exalted. Distributed throughout the day, these

prayers function as continuous reminders of the Day of Judgement, nurturing within the heart a constant awareness of ultimate accountability. Through this steady rhythm of worship, the believer's life becomes structured around remembrance, humility, and spiritual vigilance. Accordingly, the obligatory prayers stand not only as the central pillar of faith but also as the essential foundation upon which all virtuous deeds are established. They guide the believer toward a life governed by mindfulness of Allah, the Exalted, and sincere preparation for the Hereafter. Indeed, every movement within the prayer symbolizes a dimension of that Great Day—for instance, the act of standing upright represents the posture in which all humankind will one day stand before Allah, the Exalted, awaiting His judgement. Chapter 83 Al Mutaaffin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

In a similar manner, when an individual performs the act of bowing during prayer, this gesture serves as a profound reminder of the countless people who will face reproach and regret on the Day of Judgement for having refused to bow before Allah, the Exalted, during their worldly life. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This act underscores Allah, the Exalted, admonition directed toward those who failed to submit wholeheartedly to the obedience of Allah, the Exalted, in every aspect of their lives. It serves as a solemn reminder that true faith is not partial or selective, but complete surrender to His will in all matters. Moreover, when a believer enters into prostration during prayer, this sacred posture evokes remembrance of the Day when all people will be commanded to prostrate before Allah, the Exalted. On that Day, those who neglected this act during their worldly existence—thereby demonstrating their unwillingness to obey Him in all circumstances—will find themselves unable to prostrate, despite their overwhelming desire to do so. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Finally, the act of kneeling during prayer serves as a solemn reminder of the posture that every individual will inevitably assume before Allah, the Exalted, on the Day of Judgement—a posture characterized by deep humility, reverent apprehension, and awe while awaiting the declaration of their eternal fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], 'Today you will be recompensed for what you used to do.'"

An individual who performs their prayers with mindful reflection upon these profound reminders establishes them in their truest form. Such depth of contemplation ensures that their obedience to Allah, the Exalted, extends beyond the confines of the prayer itself, shaping their character, refining their conduct, and guiding their choices during the intervals between each act of worship. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

Such obedience requires that a person employ the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, in full accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 22 Al Hajj, verse 78:

“...and give zakah...”

The obligatory charity forms only a small portion of one's wealth and becomes due only upon reaching a fixed minimum threshold. Yet its spiritual and social significance is immense. One of its primary aims is to remind the believer that their wealth is not an absolute possession but a trust—a

blessing created and granted by Allah, the Exalted, for which they are accountable. If it truly belonged to them, they would have complete freedom to use it as they pleased; however, since it is a divine trust, it must be spent in accordance with His pleasure and commands. In truth, every blessing—whether wealth, health, intellect, or influence—is a loan from Allah, the Exalted, entrusted to each individual for a limited time. Repayment of this trust does not mean returning the blessing itself but using it in ways that align with divine approval. When one fulfils this trust, their wealth becomes a source of purification, protection, and reward. Conversely, one who fails to recognize this reality—hoarding or misusing their wealth as though it were theirs alone—ultimately harms themselves.

The one who withholds the obligatory charity is particularly warned of severe consequences, for such neglect is both an act of ingratitude and a form of injustice. The Holy Prophet Muhammad, peace and blessings be upon him, illustrated this vividly in a Hadith found in Sahih Bukhari, number 1403, where he stated that a person who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as punishment. This stark image serves as a solemn warning: wealth is both a blessing and a test. Chapter 3 Alea Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

When used correctly, it elevates one spiritually, strengthens the bonds of compassion within the community, and secures immense reward in the Hereafter. When hoarded or misused, however, it becomes a source of torment and loss.

Even in this world, wealth that is withheld unjustly or spent heedlessly brings no peace. It breeds anxiety, greed, and endless dissatisfaction, depriving the soul of serenity. Instead of serving as a means of security and comfort, it becomes a source of imbalance—disturbing the heart, clouding judgment, and corrupting priorities. Such individuals misuse the blessings they have been granted, failing to prepare adequately for their accountability on the Day of Judgement. Though they may outwardly enjoy worldly luxuries, inwardly they remain burdened by restlessness and discontent. Ultimately, by neglecting their obligations toward Allah, the Exalted, they exchange eternal peace for fleeting pleasure and lasting success for a deceptive illusion. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

True prosperity, therefore, lies not in the abundance of wealth but in its rightful use—in gratitude, generosity, and obedience to Allah, the Exalted.

When a person firmly establishes the two central pillars upon which all good actions revolve — the obligatory prayers and the obligatory charity — they create the foundation for true and consistent obedience to Allah, the Exalted. Chapter 22 Al Hajj, verse 78:

“...So establish prayer and give zakah and hold fast to Allah...”

The obligatory prayers connect the individual directly with their Creator, serving as a constant reminder of His greatness, mercy, and authority over all affairs. Through prayer, a person maintains spiritual awareness, discipline, and humility, ensuring that their heart remains pure and focused on divine guidance throughout the various circumstances of life.

Similarly, the obligatory charity nurtures compassion, generosity, and social responsibility. It purifies one's wealth from greed and selfishness while supporting those in need, thereby strengthening the bonds of community and justice. When these two pillars are properly upheld — prayer as the act that perfects the relationship between a person and Allah, the Exalted, and charity as the act that perfects their relationship with others — the entire framework of worship and good conduct naturally falls into place. Through this balance, an individual learns to worship Allah, the Exalted, correctly in all situations — whether in times of ease or hardship, prosperity or difficulty — ensuring that every action is guided by faith, compassion, and sincerity. In this way, the establishment of prayer and charity becomes the key to

achieving harmony between one's spiritual, moral, and social responsibilities, leading ultimately to a life of inner peace and divine acceptance, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 22 Al Hajj, verse 78:

“...and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.”

A person must therefore embrace and act upon Islamic teachings for their own benefit, even when doing so conflicts with personal desires. Their approach should be similar to that of a wise patient who follows the medical advice of a doctor, understanding that bitter medicines and a strict diet, though unpleasant, are ultimately for their well-being. In the same way, a person who follows Islamic guidance will achieve a balanced mental and physical state and properly prioritize everything and everyone in their life. This is because only Allah, the Exalted, possesses the comprehensive knowledge required to guide a person toward this balance. Human society, despite all its scientific research and expertise in mental and physical health, cannot achieve the same outcome. The advice offered by society is inherently limited, constrained by finite knowledge, experience, foresight, and personal biases. It cannot prevent all forms of stress, nor can it guarantee that a person will place their relationships, responsibilities, and resources in their proper context. Allah, the Exalted, alone possesses this perfect knowledge, and He has made it accessible to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The effects of following or neglecting Islamic guidance are evident in the lives of people. Just as patients may trust a doctor without fully understanding the science behind their prescription,

humans are invited to reflect upon Islamic teachings to recognize their profound wisdom. Allah, the Exalted, does not ask for blind obedience; rather, He encourages people to approach His guidance with an open and unbiased mind, allowing them to discern the truth from clear proofs. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Furthermore, as Allah, the Exalted, alone governs the spiritual hearts—the abode of peace of mind—He alone decides who attains it. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is clear, therefore, that peace of mind is granted only to those who employ the blessings given by Allah, the Exalted, correctly, in accordance with Islamic teachings. By acting on this guidance, a person not only aligns their life with divine wisdom but also secures tranquility in both their spiritual and worldly existence, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 23 – Al Mu'minun, Verses 1-118 of 118

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٦﴾

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

ثُمَّ إِنَّا كُمْ بِعَدَدِ ذَٰلِكَ لَمِيتُونَ ﴿١٥﴾

ثُمَّ إِنَّا كُمْ يَوْمَ الْقِيَامَةِ تَبْعَثُونَ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ
غَافِلِينَ ﴿١٧﴾

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ
لَقَادِرُونَ ﴿١٨﴾

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّحِيلٍ وَأَعْنَبٍ لَّكُمْ فِيهَا فَاوَاكِهِ كَثِيرَةٌ وَمِنْهَا
تَأْكُلُونَ ﴿١٩﴾

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِّلْأَكْلِينَ ﴿٢٠﴾

وَلِإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَنْقُونَ ﴿٢٣﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ ۚ حَتَّىٰ حِينٍ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ ﴿٢٦﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ۖ وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ ۖ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ مُّغْرَقُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۖ آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلْقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ تُخْرَجُونَ ﴿٣٥﴾

﴿٣٦﴾ هَيَّاتَ هَيَّاتَ لِمَا تُوْعَدُونَ

إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ ﴿٤٣﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَّا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ
بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾

إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

فَقَالُوا أَنْتُمْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

وَجَعَلْنَا آيَاتِنَا مَرَمِّمَةً وَأَيَّةً وَءَاوَيْنَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ ﴿٥٠﴾

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٥١﴾

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

فَذَرَهُمْ فِي غَمَرَاتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَاءً آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾

لَا تَجْعَلُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تَنْصُرُونَ ﴿٦٥﴾

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِرُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْتَجِرُونَ ﴿٦٧﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٨﴾

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾

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 رَيْكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿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 أَسَاطِيرُ
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﴾

أَدْفَعِ 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 تُنَلِّىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿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 الرَّاحِمِينَ ﴿١٠٩﴾

فَاتَّخَذَتْهُمْ سَخِرَاتٍ حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ
تَضْحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيْتُهُمُ 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 إِنْ 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 الرَّاحِمِينَ ﴿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 Mutaaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

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.

Chapter 24 – An Nur, Verses 1-64 of 64

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالْخَمِيسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْكَاذِبِينَ ﴿٨﴾

وَالْخَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالِإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ
لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ ﴿١١﴾

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا
إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِالْإِسْنَةِ كُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ
وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا
بِهَتِّنٌ عَظِيمٌ ﴿١٦﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ
أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ
الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٢١﴾﴾

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يَدْرُؤُفِيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

الْخَيْثُثُ لِلْخَيْثِثِينَ وَالْخَيْثُوثُ لِلْخَيْثِثِ وَالطَّيِّبُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى
تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ
لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ
أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا
مَلَكَتْ أَيْمَنُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا
فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٢﴾

وَلَيْسَتَعَفِيفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ
خَيْرًا ۖ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ
عَلَى الْبَغَاءِ إِنْ أَرَدْتَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُمْ
فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُبَيِّنَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

❖ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ فِيهَا مِصْبَاحٌ
 الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
 مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
 تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ
 اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا
 بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
 يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ
 يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا
 جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
 الْحِسَابِ ﴿٣٩﴾

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ
 سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُهُ لَمْ يَكْدِرنَهَا وَمَنْ
 لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَفَّتْ كُلُّ
 قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ
بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
يَا الْأَبْصَرَ ﴿٤٣﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ﴿٤٤﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى
رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ ءَأَمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فِرْيَقٌ مِنْهُمْ مِنْ
بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فِرْيَقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ
أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

﴿٥٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَاسُ الْمُبِينِ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَهُمُ النَّارُ وَلَيْئَسَ الْمَصِيرُ ﴿٥٧﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذْنَ كُمُ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ
مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى
بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَعِذْنَ كَمَا اسْتَعِذْنَ الَّذِينَ
مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٩﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ
أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ
خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ
حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِّنْ بُيُوتِكُمْ أَوْ بُيُوتِ
ءَابَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ
بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى
أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكَةً طَيِّبَةً كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ
 جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
 يُؤْمِنُونَ بِاللّٰهِ وَرَسُولِهِ ؕ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ
 لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللّٰهُ ۚ إِنَّ اللّٰهَ غَفُورٌ
 رَّحِيمٌ ﴿٦٢﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ
 يَعْلَمُ اللّٰهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ
 يُخَالِفُونَ عَنْ أَمْرِهِ ۚ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

أَلَا إِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
 وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

“[This is] a surah which We have sent down and made [that within it]
 obligatory and revealed therein verses of clear evidence that you might
 remember.

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah , if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.

And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.

And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.

But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.

And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.

And if not for the favor of Allah upon you and His mercy... and because Allah is Accepting of repentance and Wise.

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah , who are the liars.

And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah , tremendous.

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

And Allah makes clear to you the verses, and Allah is Knowing and Wise.

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah , and

let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.

There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their

brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah .

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about -

That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.

Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.

Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and

of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

But the hypocrites say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].

But if the right is theirs, they come to him in prompt obedience.

Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers.

The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.

And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah 's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will

surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

And establish prayer and give zakah and obey the Messenger - that you may receive mercy.

Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire - and how wretched the destination.

O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when

you enter houses, give greetings of peace upon each other - a greeting from Allah , blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah . Indeed, Allah is Forgiving and Merciful.

Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.

Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you [stand] and [knows] the Day when they will be returned to Him and He will inform them of what they have done. And Allah is Knowing of all things.”

Discussion on Verses 1-64 of 64

This chapter begins by declaring the obligatory duty of acting on the contents of this chapter and by extension the entire Holy Quran. Chapter 24 An Nur, verse 1:

“A chapter which We have sent down and made [that within it] obligatory...”

No matter how advanced a civilisation may become, and regardless of the knowledge it acquires in various fields—including the sciences of the human body, mind, and society—it will always remain beyond human capacity to devise a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or communities may face throughout their existence on Earth. This is because human knowledge is inherently limited and constantly evolving. Even today, humanity continues to uncover new insights into the most basic aspects of its own being, such as the functions of the human brain. If people have not yet mastered complete knowledge of themselves, how could they ever hope to establish a flawless system that guarantees justice, balance, and tranquillity for all? This endeavour is fundamentally impossible for creation, but not for the Creator. Only Allah, the Exalted, possesses the boundless knowledge required to provide such a system. His knowledge encompasses the past, present, and future, as well as the hidden realities that remain beyond human perception. He alone is therefore rightly positioned to grant humanity a perfect code of conduct—a divine standard that clearly distinguishes truth from falsehood, good from evil, and benefit from harm. Chapter 24 An Nur, verse 1:

“...and revealed therein verses of clear evidence that you might reflect.”

This code is designed not only to regulate outward behaviour but also to nurture the inner state of the heart, thereby enabling people to attain peace of mind in a world otherwise filled with stress, conflict, and uncertainty. History itself bears witness to this truth. Whenever the divine code of conduct was sincerely implemented—whether in the lives of individuals or across entire societies—it produced remarkable results: tranquillity within hearts, justice in governance, compassion in dealings, and harmony across communities. It uplifted the weak, restrained the powerful, and established fairness in a way no human-devised system has ever been able to replicate. For this reason, individuals must embrace the divine guidance revealed by Allah, the Exalted, recognising it as the most advantageous path for their well-being, even if certain aspects may conflict with their personal desires. The wise person resembles a patient who, though prescribed bitter medicine and a strict diet, accepts the counsel of their physician, knowing it is ultimately for their health and survival. In the same way, the one who accepts and acts upon the guidance of Allah, the Exalted, will attain balance, peace, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if the path requires discipline, sacrifice, and patience. Even though, in most cases, patients do not comprehend the intricate science behind the medicines prescribed to them and therefore place their complete trust in their doctors, Allah, the Exalted, invites people to a far more profound and conscious form of reflection. Unlike those who follow human expertise without full understanding, Allah, the Exalted, does not command people to follow the teachings of Islam blindly. Rather, He encourages them to engage their intellect, to reflect deeply upon His signs within themselves, within creation, and within the teachings of the Holy Quran, so that they may

recognize the truth of Islam through clear reasoning and evidence. This demonstrates the mercy and wisdom of Allah, the Exalted—He calls people to faith through understanding, not compulsion. He wants individuals to consciously realize the harmony, justice, and benefit embedded within His guidance, and to observe how obedience to His commands naturally brings peace, balance, and success to their lives, both in this world and the next. However, this realization can only be achieved when a person approaches the teachings of Islam with sincerity, humility, and an open heart—free from bias, pride, and preconceived notions. Those who adopt such an attitude will witness the profound wisdom in every command and prohibition of Allah, the Exalted, and they will find that true faith aligns perfectly with reason, justice, and the innate nature of humanity. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

And chapter 24 An Nur, verse 1:

“A chapter which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might reflect.”

Generally speaking, the matters that have been declared unlawful in Islam are very few when compared to the vast number of things that remain permissible. What unites these prohibitions is a clear principle: they are only

forbidden because their harm outweighs any perceived benefit. This principle was explicitly highlighted before the prohibition of alcohol and gambling, when Allah, the Exalted, revealed that although some benefit may be found in them, their harm is far greater. This reality is evident to anyone who reflects with sound reason. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people...””

From this, it becomes clear that the laws of Islam are not arbitrary restrictions but merciful safeguards designed to protect people from harm. They are in place solely for human benefit, not because Allah, the Exalted, gains anything from human obedience, nor because He suffers from their disobedience. His perfection is complete, and He is utterly independent of creation. Chapter 60 Al Mumtahanah, verse 6:

“...And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Therefore, it is for their own sake that people must accept and act upon the teachings of Islam. This involves using the blessings they have been granted—such as wealth, health, intellect, and time—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. By doing so, a

person attains true peace of mind and success in both worlds: they achieve a balanced mental and physical state, and they learn to place everything and everyone in their rightful place within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

On the other hand, those who reject this guidance will inevitably misuse the blessings they have been granted. The result will be imbalance: their mental and physical state will become unsettled, their priorities misplaced, and their preparation for the Day of Judgement neglected. Even if they outwardly enjoy certain worldly luxuries, their lives will be marked by stress, conflict, and difficulty in both worlds. 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.""

In short, the divine laws are not burdens but mercies—designed to protect, uplift, and guide people towards harmony in this life and eternal success in the next. The wise person recognises that obedience to Allah, the Exalted, is not a restriction but a liberation: it frees them from the tyranny of their own desires and from the harm of misguided systems, leading them instead to balance, clarity, and peace. Chapter 24 An Nur, verse 1:

"...and revealed therein verses of clear evidence that you might reflect."

Generally speaking, the expressions of the Holy Quran are unparalleled, and its meanings are conveyed in a clear and straightforward manner. Its words and verses are supremely eloquent, and no other book can rival its style or surpass its depth. It is entirely free from contradictions—something that is found in all other scriptures and teachings outside of Islam. The Holy Quran recounts the history of previous nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history. This itself is a sign of its divine origin. The Holy Quran commands every form of good and forbids every form of evil—whether those matters affect an individual or extend to the wider society—so that justice, security, and peace may spread throughout every home and community. Unlike poetry, myths, or fables, the Holy Quran avoids exaggeration, falsehood, or fabrication. Every verse is beneficial and can be

practically applied to one's life. Even when the same story is repeated, it is never redundant; rather, each retelling highlights new and important lessons. Unlike any other book, the Holy Quran never wearies the reader, no matter how often it is studied. The Holy Quran presents promises and warnings, always supported by undeniable and clear proofs. When it discusses concepts that may seem abstract—such as patience, gratitude, or humility—it provides simple, practical methods for implementing them in daily life. It calls people to fulfil the very purpose of their creation: to sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him. In doing so, a person secures peace of mind and success in both worlds—achieving balance in their mental and physical state, placing everything and everyone in their rightful place, and preparing adequately for their accountability on the Day of Judgement. The Holy Quran makes the straight path obvious and appealing to anyone who sincerely seeks peace of mind and true success. Because it addresses the very nature of human beings, its guidance is timeless, relevant to every person, every place, and every generation. It is a cure for emotional, social, economic, and even physical difficulties—when it is understood and applied correctly. It provides solutions for every problem that an individual or an entire society may face. History itself testifies that whenever societies implemented the teachings of the Holy Quran sincerely, they flourished with justice, prosperity, and harmony. Centuries have passed, yet not a single letter of the Holy Quran has been altered, for Allah, the Exalted, promised to preserve it. No other book in history possesses this unique quality. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Furthermore, the Holy Quran addresses the root problems within individuals and communities, and it provides practical remedies for them. By correcting the roots, the countless branches of problems that stem from them are automatically resolved. In this way, the Holy Quran comprehensively addresses everything a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

“...And We have sent down to you the Book as clarification for all things...”

And chapter 24 An Nur, verse 1:

“...and revealed therein verses of clear evidence that you might reflect.”

This is the greatest and most enduring miracle bestowed upon the final Prophet, Muhammad, peace and blessings be upon him. Yet, only those who sincerely seek the truth and act upon it will benefit from its light. Those who instead follow their desires, or selectively take from it while ignoring its full guidance, will ultimately encounter loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

It is essential to recognise that Islam is not a partial or fragmented system, but a complete code of conduct designed to guide people towards peace of mind in both worlds. On an individual level, it cultivates balance in one's mental and physical state and teaches a person to correctly place everything and everyone in their rightful position within their life. On a societal level, it establishes peace of mind by ensuring that the rights of others are fulfilled, justice is upheld, and harmful elements that disrupt harmony are removed—even if people do not always perceive the wisdom behind the methods Islam employs to achieve these outcomes. For this reason, the Islamic code of conduct encompasses every situation a person may face, whether worldly or religious, and governs every blessing they interact with. It is therefore a mistake to adopt the ignorant attitude that Allah, the Exalted, only cares about ritual duties such as the obligatory prayers. In reality, Allah, the Exalted, will question people about every circumstance they encountered, whether related to worship, dealings with others, or the use of their blessings. Thus, it is necessary for each person to learn and act upon Islamic teachings so that they may respond correctly in every situation. By doing so, they will attain a harmonious mental and physical condition, place everything and everyone in their lives appropriately, and adequately prepare themselves for their accountability on the Day of Judgement. This comprehensive conduct ultimately results in tranquillity in both worlds. Therefore, one must avoid treating Islam like a garment that can be worn or removed according to personal desires. Whoever behaves in this manner is, in truth, worshipping their own desires, even if they outwardly claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will fall into imbalance: their mental and physical state will become unsettled, their priorities misplaced, and their preparation for the Day of Judgement neglected. This condition will lead to stress, challenges, and hardships in both worlds—even if they outwardly enjoy certain worldly luxuries.

In short, Islam is not a selective lifestyle but a comprehensive framework for success. Only by embracing it fully, in every aspect of life, can a person and an entire society achieve true balance, peace of mind, and eternal prosperity. This all-encompassing framework is discussed throughout the Holy Quran and especially in this chapter. Chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes...”

In order to understand the prohibition of relationships outside marriage, it is essential to reflect deeply on their harmful consequences at both the individual and societal level. Allah, the Exalted, has commanded people to pursue marriage and has forbidden unlawful relationships. This command is not arbitrary—it is rooted in profound wisdom that safeguards one’s emotional, mental, and spiritual well-being. When a couple are not truly devoted to one another, as a married couple is, any real difficulty they face tends to produce greater emotional turmoil. Lacking the sense of duty and commitment that marriage brings, they often fail to support one another

properly during times of hardship. Entering and exiting multiple relationships throughout one's life inevitably leaves lasting emotional scars, resulting in feelings of instability and inner emptiness. It is therefore unsurprising that many who experience repeated breakups eventually seek counselling and suffer from depression and other mental disorders far more frequently than those who avoid such relationships.

Moreover, those who are known within society for engaging in multiple relationships often find it difficult to attract a sincere spouse who will fulfil their rights. This is because habitual involvement in such relationships fosters a loose and unreliable character—traits that those seeking lifelong commitment naturally find undesirable. As a result, their repeated emotional failures only deepen their distress.

Unlawful relationships also lack long-term alignment of purpose. In many cases, one partner desires commitment, while the other merely seeks temporary companionship. When this mismatch becomes apparent, it leads to emotional devastation for the one who invested their heart more deeply. By contrast, a married couple enter their relationship upon a foundation of mutual commitment and shared intention. They support one another through all of life's changes—whether planned or unexpected, such as the arrival of children. This sense of stability and devotion is rarely found in relationships outside marriage.

Furthermore, an unlawful relationship deceives a person into believing they completely know their partner. When they eventually marry, they often complain that their spouse has changed. In reality, the person has not

changed; rather, the new responsibilities and pressures of marriage have revealed aspects of their character previously unseen. This is why relationships that began unlawfully often encounter greater marital tension. Even cohabiting before marriage does not prevent this outcome.

It is also well-known that emotional turmoil within a relationship impacts every aspect of life. Many young people, for instance, abandon their education or career simply because they cannot face seeing a former partner. In contrast, a married couple, bound by a sacred commitment, are far less likely to dissolve their bond over such transient issues.

However, one must not be deceived by the outward appearance of unlawful relationships, assuming they are harmless. Human perception is limited and clouded by emotion, leading people to overlook the hidden harm within actions that contradict divine guidance. A person in such a relationship will inevitably be drawn towards greater disobedience, as emotions and desires are difficult to restrain. Over time, this often leads to sins such as fornication—an act normalized in many societies but destructive in both moral and social dimensions. Unlawful intimacy results in numerous problems, including unwanted pregnancies, family breakdowns, and the trivialization of other grave sins. Even if a person avoids major transgressions in an unlawful relationship, their emotional attachment clouds their judgment. They may marry someone unsuitable simply due to strong feelings, disregarding the importance of piety and compatibility. As a result, they later struggle under the weight of responsibilities, leading to conflict and regret. Feelings of love can blind a person to their partner's faults—a warning highlighted in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, those who live immorally attract others of similar character. Impious individuals exploit each other for personal satisfaction rather than mutual respect. Such relationships are often marked by verbal abuse, humiliation, and emotional scars that linger long after apologies are made. In many cases, they even devolve into physical abuse. When beauty or youth fades, the impious partner seeks another, treating relationships as disposable luxuries. This behaviour leads to deep emotional trauma and instability. The cycle of harm continues into the next generation. Children born outside marriage or in unstable relationships often grow up in broken homes without the consistent support of both parents. Statistics and observation alike confirm that many young people drawn into crime, gangs, or exploitation come from such environments. Raising children in a stable, loving home is challenging even when they are desired—how much more difficult, then, when they are not? The emotional burden often drives single parents to give up their children for fostering or adoption, which further increases the child's risk of emotional and social harm.

All these destructive outcomes are like the hidden poison within a meal that appears delicious. Just because the poison cannot be seen does not make it harmless. Likewise, unlawful relationships may appear appealing, but they contain hidden harm that only Allah, the Exalted, fully comprehends. Thus, a wise person trusts His command, just as a wise patient follows their doctor's advice, accepting bitter medicine and restrictive diets knowing they lead to lasting health. Acting on the guidance of Allah, the Exalted, guarantees peace and balance in one's mental and physical state, whereas following one's limited understanding brings inevitable harm. Human knowledge, despite its advances, remains too restricted to solve every moral and emotional issue. People can never foresee all the consequences of their actions. Only Allah, the Exalted, possesses the complete knowledge necessary to guide humanity toward true well-being, and He has revealed

this knowledge in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is clearly visible when comparing the peace and harmony of those who live by divine guidance with the distress and disorder of those who do not.

Allah, the Exalted, in His infinite wisdom, has resolved countless societal problems by addressing their root cause—prohibiting unlawful relationships and promoting marriage, a sacred union built on sincerity, responsibility, and devotion. Through His guidance on marriage, divorce, widows, and the upbringing of children, He has given humanity the key to building stable families, which in turn form the foundation of a healthy society. When family members—whether together or separated—fulfil one another’s rights and provide a nurturing environment for their children, the entire society benefits from this stability. Conversely, when family bonds are broken, neglect and discord ripple through society, leading to widespread harm. Many thinkers throughout history have proposed solutions to societal issues, but their efforts often address only surface-level symptoms. Allah, the Exalted, however, resolves these issues by targeting their root—correcting the moral and spiritual foundation of individuals and families. 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...”

Yet, only those who use the intellect and insight granted to them by Allah, the Exalted, will truly comprehend the profound wisdom contained within His words. Chapter 24 An Nur, verse 1:

“...and revealed therein verses of clear evidence that you might reflect.”

Islam is a practical and realistic religion that fully recognises the nature of human beings. Its code of conduct therefore provides guidance not only for those who strive to live by its teachings, but also for those who fall short, often because divine commands conflict with their worldly desires. In matters of sin that primarily affect only the individual, no legal punishment—of the kind that can only be implemented by an Islamic government—has been prescribed. This is because every person has been granted the freedom to choose their own path in life. If they choose to harm themselves through sin, they will bear the consequences of their choice in both this world and the Hereafter. The one who persists in disobedience to Allah, the Exalted, will inevitably misuse the blessings they have been granted. Such misuse leads to imbalance: their mental and physical state becomes unsettled, their priorities are misplaced, and they fail to adequately prepare for their accountability on the Day of Judgement. This results in stress, hardship, and difficulty in both worlds, even if they outwardly enjoy certain worldly luxuries.

By contrast, legal punishments are only prescribed when sins have a direct and harmful impact on the wider society—such as fornication—and when the perpetrators are not deterred from public wrongdoing by Islamic teachings or by common sense. Chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual

intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah , if you should believe in Allah and the Last Day...”

This command is directed to government authorities, whose duty it is to carry out such punishments. Even then, they are only obliged to do so if the case reaches them and is proven beyond all reasonable doubt. If the perpetrators conceal their sin and sincerely repent to Allah, the Exalted, then He will forgive them. Publicly confessing sins to the authorities has been discouraged in Islam, as indicated in a Hadith found in Sunan Abu Dawud, number 4419.

Although Islam deals with fornication and adultery in a strict manner, the evidentiary requirements for enforcing the legal punishment are so stringent that proving such a case is nearly impossible. This is the reason why the legal punishments for such sins were very rarely implemented out in early days of Islamic empire. Chapter 4 An Nisa, verse 15:

“Those who commit immorality [i.e., unlawful sexual intercourse] of your women – bring against them four [witnesses] from among you. And if they testify...”

The likelihood of four upright and reliable witnesses observing such an act is extremely slim. Furthermore, whoever accuses another of fornication without

producing this evidence will themselves be subject to legal punishment. This serves as a powerful deterrent against false accusations. Chapter 24 An Nur, verse 4:

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient.”

These layers of mercy demonstrate that the purpose of Islamic law is not to expose or humiliate, but to deter wrongdoing, protect society, and encourage repentance. A person who commits a sin is urged to conceal it, sincerely repent, and seek the mercy of Allah, the Exalted. They are not duty-bound to report themselves to the authorities. In this way, Islam balances justice with compassion, accountability with forgiveness, and deterrence with the opportunity for sincere reform.

Islam, as a religion of balance, teaches compassion that is rooted in wisdom, not weakness. It does not permit compromise on divine teachings, even when such compromise arises from what appears to be a good intention. Chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day...”

This verse demonstrates that compassion must never override justice or the divine code of conduct. Human beings, by their nature, are often driven by emotion and limited foresight. They may allow pity, anger, or personal preference to cloud their judgement, even in matters that have far-reaching consequences for the entire society. For this reason, people cannot rely solely on their emotions when making decisions of great importance. Instead, they must support their verbal declaration of faith in Allah, the Exalted, and their belief in accountability on the Day of Judgement by setting aside personal opinions—opinions that are often shaped by emotion, ignorance, or bias. In their place, they must implement the perfect, unbiased, and just code of conduct revealed by the One whose knowledge encompasses all things: the past, the present, and the future. Only by doing so can individuals and societies ensure that justice is upheld, compassion is exercised in its proper place, and balance is maintained. This is the essence of Islam's guidance: mercy without injustice, compassion without compromise, and justice without cruelty. Chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day...”

Generally speaking, this verse also serves as a reminder of the importance of avoiding wrong actions, even if they are carried out with a seemingly good intention. Most people recognise the centrality of intention, as it is the foundation of all deeds in Islam. Indeed, Allah, the Exalted, judges actions according to intention, as confirmed in the famous Hadith found in Sahih

Bukhari, number 1. Yet one crucial aspect is often overlooked: a good intention on its own is not sufficient. For an intention to be accepted, it must be accompanied by good and lawful action. Otherwise, the intention becomes fruitless. For example, one cannot steal from the wealthy in order to give to the poor. Even if the intention is to help the needy for the sake of Allah, the Exalted, the action remains unlawful and therefore unacceptable. Islam requires that both the intention and the action be sound, sincere, and in accordance with divine guidance.

Unfortunately, when dealing with others, this principle is often neglected. Many advise others towards certain actions without carefully considering the consequences or whether the advice truly serves the best interest of the person being advised. Instead of reflecting and deliberating, they rely solely on their good intention and press ahead.

Consider the example of a parent who encourages their child to marry a relative or family friend simply because of the relationship between the two families. While the parent's intention is undoubtedly good—they desire happiness and stability for their child—the action may not be sincere or wise if the prospective spouse is unsuitable. In this case, the parent's reliance on good intention alone prevents them from acting with true sincerity towards their child, as Islam requires. No one doubts the parent's love, but love and good intention must be guided by knowledge, wisdom, and careful consideration.

Another example is when a person strives to learn and act upon Islamic knowledge, yet faces criticism from relatives. Each relative may believe they

are acting out of good intention, but their failure to assess the situation correctly blinds them to the fact that the person is pursuing something praiseworthy. By relying solely on their intention, without reflection or knowledge, they inadvertently hinder their relative from good.

Thus, a good intention is never enough on its own. It must be supported by sound, sincere, and well-thought-out action. This is why it is often said that “the path to Hell is paved with good intentions.” People make errors in judgement regarding themselves and others when they assume that intention alone guarantees a good outcome. The root of this behaviour is ignorance. The remedy is to seek knowledge, reflect deeply, and act upon Islamic guidance so that one’s good intentions are matched with lawful, wise, and beneficial actions. In this way, Islam preserves balance: intention with action, compassion with wisdom, and sincerity with knowledge. Only when these elements are combined can a person achieve true success in both worlds.

The legal punishments prescribed in Islam and implemented by the Islamic government are not arbitrary measures; they serve a clear purpose as deterrents, protecting society from widespread harm and corruption. For this reason, Allah, the Exalted, has instructed that others should witness such punishments. Chapter 24 An Nur, verse 2:

“...And let a group of the believers witness their punishment.”

The wisdom behind this command is profound. It is not intended to encourage people to curse, mock, or humiliate the offenders, for such behaviour contradicts the noble character expected of a true believer. Instead, the purpose is twofold. First, it acts as a powerful deterrent for the observers. By witnessing the consequences of disobedience, they are reminded of their own accountability before Allah, the Exalted, and are discouraged from falling into the same sin. The public nature of the punishment reinforces the seriousness of the crime and strengthens the resolve of others to avoid it. Second, it provides an opportunity for sincere believers to demonstrate compassion in its correct form. Rather than belittling the offenders, they are encouraged to console them, to remind them of the vastness of the mercy of Allah, the Exalted, and to encourage sincere repentance. In this way, the punishment becomes not only a means of justice but also a pathway to reform and spiritual renewal for the offender. Thus, this instruction benefits all parties involved. The observers gain a lesson that strengthens their faith and deters them from sin. The offenders are given a chance to reflect, repent, and reform, knowing that the door of mercy remains open. And society as a whole is safeguarded from the spread of corruption, as justice is visibly upheld and the sanctity of divine law is reinforced. In this way, the wisdom of Islam becomes clear: justice is never implemented out of cruelty or vengeance, but with the higher aim of reform, repentance, and the preservation of peace, morality, and harmony within the community. It is a system that balances firmness with mercy, deterrence with compassion, and accountability with the opportunity for redemption.

As discussed earlier, the foundation of a just and peaceful society lies in the establishment of a stable and harmonious home, where the rights of all individuals are correctly fulfilled. This inner stability radiates outward, fostering love, justice, fairness, and peace throughout society. To achieve this, Islam not only encourages marriage and prohibits unlawful relationships but also instructs people to choose their spouses wisely—those who will

uphold their own rights as well as the rights of others within the household, including their children. Chapter 24 An Nur, verse 3:

“The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.”

It is important to clarify that the fornicators mentioned in this verse are those who persist in the sin without remorse, repentance, or any sign of reform. This does not apply to those who have sincerely repented from past mistakes, for Allah, the Exalted, accepts sincere repentance and transforms the state of those who turn back to Him. However, those who persist in fornication, as well as those who reject or neglect the Islamic code of conduct, inevitably develop a character that prevents them from understanding or fulfilling the rights of their spouse, children, and relatives. This is one of the reasons why Islam places such strong emphasis on choosing the correct spouse. In fact, in a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, explained that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that one should marry for the sake of piety, otherwise they will be a loser.

The wisdom of this Hadith is profound. The first three qualities—wealth, lineage, and beauty—are transient and imperfect. They may provide temporary happiness, but ultimately they become burdens, as they are tied to the material world and not to the eternal source of success, namely faith. Wealth does not guarantee happiness; in fact, the lives of the rich and

famous often demonstrate that material abundance can coexist with deep dissatisfaction. Marrying for lineage is equally unwise, as noble ancestry does not guarantee noble character, and if the marriage fails, it can even destroy the bond between families. As for beauty, or what is often equated with romantic love, it is a fleeting emotion that changes with time, mood, and circumstance. History is filled with examples of couples who once claimed to be deeply in love but later grew to despise one another.

This Hadith, however, does not suggest that wealth and attraction are irrelevant. It is important that the husband is capable of supporting a family financially, and mutual attraction is a natural and healthy part of marriage. Rather, the Hadith teaches that these qualities should not be the ultimate or primary reason for marriage. The foundation must be piety.

Piety means 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. Put simply, the one who fears Allah, the Exalted, will treat their spouse with kindness and fairness in both times of happiness and difficulty. By contrast, the irreligious person will mistreat their spouse whenever they are displeased, and even in times of contentment, they will fail to fulfil their spouse's rights due to ignorance and selfishness. This is one of the underlying reasons why domestic conflict and even violence have increased among Muslims in recent times.

The pious person, guided by knowledge, is more concerned with fulfilling the rights of others—such as their spouse—than with demanding their own

rights. They understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

The impious, however, are often preoccupied with their own perceived entitlements, many of which are shaped by culture, fashion, or personal imagination rather than by Islam. As a result, they are never truly satisfied, even if their spouse fulfils their rights according to Islamic teachings. This is why ignorance of Islam is so strongly linked to marital discord and divorce. For this reason, anyone who desires marriage should first seek knowledge of its responsibilities: the rights they owe their spouse, the rights they are owed, and the correct way to deal with their spouse in different situations. Without this knowledge, many couples fall into disputes, demanding things that are not obligatory and neglecting what is truly required. Thus, knowledge—being the root of piety—is the foundation of a healthy, stable, and successful marriage.

Chapter 24 An Nur, verse 3:

"The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist..."

As mentioned earlier, the one who adopts an impious character and pursues multiple partners will inevitably attract into their life others of a similar disposition. Such individuals are rarely sincere; their primary concern is the fulfilment of their own desires. As a result, they neither respect nor uphold the rights of their partner, even within the bond of marriage. When disagreements arise, they are quick to resort to verbal abuse, often weaponizing the other's past immodest behaviour by comparing them to a prostitute. Even if they later apologise, the damage is already done. Words of this nature leave deep emotional scars that do not easily heal, and in many cases, such wounds can be more detrimental to a person's mental and emotional well-being than physical harm. Moreover, those who surround themselves with impious companions because of their own loose character are far more likely to experience physical abuse at the hands of their partner or spouse. Their relationships are built on shallow foundations, and the moment the outward qualities that initially attracted the impious partner—such as beauty, charm, or wealth—begin to fade, they will seek someone else. This is one of the major reasons why extramarital affairs are so common among the impious. They treat their spouse as one would treat a possession: used for a time and then discarded or “upgraded.” The emotional devastation caused by such betrayal is immense, leaving wounds that are difficult to heal and often destroying the trust that holds families together. The harm of such behaviour does not stop with the couple themselves. If they have children, the consequences of their impious lifestyle often spill over into the next generation. In moments of anger, even their own children may hurl verbal insults at them—especially at the mother—drawing upon her past immodest behaviour as a weapon against her. The pain of being abused by one's own child in this way is profound and leaves emotional scars that are extremely difficult to recover from. It undermines the natural bond of respect between parent and child and creates a cycle of bitterness within the family. By contrast, the one who adopts a modest and upright character attracts into their life people of similar virtue. A modest spouse or partner will respect and fulfil their rights, and any verbal insult directed at them will carry no weight, for everyone involved knows such accusations are false. Their relationship

is built on sincerity, trust, and mutual respect. If such a couple are blessed with children, those children are far more likely to show respect to both parents, recognising the uprightness of their character and the sincerity of their conduct. In this way, modesty not only safeguards the individual but also strengthens the family unit and nurtures a healthier, more respectful next generation.

Thus, the choice between impiety and modesty is not merely a private matter; it shapes the quality of one's relationships, the stability of one's family, and the moral fabric of future generations. Impiety breeds instability, betrayal, and emotional harm, while modesty fosters respect, trust, and enduring harmony. Chapter 24 An Nur, verse 3:

“The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.”

As discussed earlier, in order to safeguard the dignity and honour of innocent people—especially women—Islam prescribes a strict legal punishment for those who accuse others of fornication without producing reliable evidence. Chapter 24 An Nur, verse 4:

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes...”

This ruling highlights the seriousness of slander and false accusation. It is not only a personal attack but also a crime that can destroy reputations, families, and entire communities. For this reason, the punishment is not limited to public lashing. The accusers are further discredited by being permanently barred from serving as witnesses in any legal matter, thereby branding them as untrustworthy. Chapter 24 An Nur, verse 4:

“...and do not accept from them testimony ever after. And those are the defiantly disobedient.”

This dual punishment—physical and social—serves as both a deterrent and a protection for society. It ensures that people think carefully before making accusations, and it preserves the dignity of the innocent from reckless slander. Yet, as with all matters in Islam, the door of mercy is never closed. Allah, the Exalted, immediately follows this stern warning with an opening for redemption . Chapter 24 An Nur, verse 5:

“Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.”

Sincere repentance is not a mere utterance of words; it is a profound turning of the heart and a conscious reformation of one’s conduct. It begins with

genuine remorse—feeling deep regret and sorrow for the sin committed, recognising that disobedience to Allah, the Exalted, is a betrayal of the countless blessings He has bestowed. This remorse must then be followed by seeking forgiveness from Allah, the Exalted, with humility and sincerity, and where possible, seeking pardon from those who have been wronged—provided that doing so does not cause further harm or difficulty. True repentance also requires a firm and sincere resolve never to return to the same sin, nor to anything similar to it. This determination must be accompanied by practical steps to distance oneself from the causes and environments that led to the sin in the first place. In addition, one must strive to restore any rights that were violated—whether they belong to Allah, the Exalted, such as neglected acts of worship, or to people, such as wealth, honour, or trust that was wrongfully taken, as long as this does not make the situation worse. Finally, sincere repentance is not complete without ongoing obedience. A person must continue to live in accordance with the teachings of Islam, using the blessings Allah, the Exalted, has granted them in ways that are pleasing to Him. This includes fulfilling obligations, refraining from prohibitions, and striving to embody the noble character taught by the Holy Prophet Muhammad, peace and blessings be upon him. In this way, repentance becomes not only a means of erasing past sins but also a pathway to spiritual renewal, moral reform, and a closer relationship with Allah, the Exalted. It transforms guilt into growth, weakness into strength, and sin into a stepping stone towards greater sincerity and steadfastness.

In this way, Islam balances justice with mercy. On the one hand, it firmly protects the dignity of individuals and society by punishing slander. On the other, it offers every sinner the opportunity to reform, rebuild their character, and return to the mercy of Allah, the Exalted.

Chapter 24 An Nur, verse 4:

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes...”

It is important to recognise that although this verse applies equally to innocent men and women, only women are explicitly mentioned. This is because, in reality, women are more frequently the victims of false accusations of fornication. At the same time, the verse highlights the special care and protection Islam affords to women, particularly in an age when they were among the most oppressed members of society.

Generally speaking, before the advent of Islam, and even in some parts of the world today, women were treated as material possessions rather than human beings. They were bought and sold like cattle, denied rights in every aspect of life, and stripped of independence. A woman could not inherit wealth; instead, she herself could be inherited as though she were property. If she owned anything, she could only use it according to the wishes of her male relatives, while they freely spent her wealth as they pleased. She had no recognised authority to question this injustice. In some societies, particularly in Europe, women were not even regarded as fully human. They were considered equal to animals, excluded from religion, and deemed unfit for worship. Some even believed women were soulless creatures. In Arabia, the practice of burying newborn daughters alive was widespread, as girls were seen as a source of shame and a financial burden. In other cultures, widows were executed, as they were considered unworthy of living without their husbands. Across many societies, the prevailing belief was that the sole

purpose of women was to serve men. Against this backdrop of cruelty and degradation, Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, transformed the status of women. Islam taught mankind to respect all people, enshrined fairness and justice as part of the law, and made men responsible for fulfilling the rights of women just as women are responsible for fulfilling the rights of men. Women were declared free and independent, granted ownership of their own lives, property, and choices. No one is permitted to force a woman into marriage. If she is compelled against her will, she has the right to annul the marriage. A man has no authority to spend a woman's wealth without her permission. A widow or divorcee cannot be forced into any course of action she does not wish to take. Women were granted a share of inheritance, just like men, though the proportions differ according to their responsibilities within the family. This is not inequality but fairness, as it reflects the balance of financial duties placed upon men and women in Islamic law. Furthermore, spending on women and treating them well has been declared an act of worship by Allah, the Exalted. In this way, Islam elevated the status of women from being treated as property to being honoured as independent individuals with rights, responsibilities, and dignity. It is therefore remarkable that in modern times, some who claim to champion women's rights criticise Islam, when in reality Islam established and safeguarded women's rights more than fourteen centuries ago—long before such rights were even imagined in other parts of the world. Islam did not merely grant women symbolic recognition; it gave them practical, enforceable rights that transformed their lives and secured their dignity for all generations.

Islam, in its wisdom, has set the conditions for implementing the legal punishment for fornication or adultery to terms that are almost impossible to meet. This is because four upright and reliable witnesses must testify to having seen the physical act of intimacy itself. Such a requirement makes it virtually unachievable, thereby protecting people from false accusations and safeguarding the dignity of individuals. However, in the exceptional case

where a person discovers their own spouse committing adultery, a separate guideline has been revealed to address this sensitive matter. Chapter 24 An Nur, verses 6-7:

“And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.”

This process, known as mutual cursing, allows the husband to testify under oath to the truth of his claim. Yet, in order to prevent injustice and false accusation, the wife is given the right to defend herself. Chapter 24 An Nur, verses 8-9:

“But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.”

In this process, the issue is settled without requiring outside witnesses. Instead of simply granting the individual a divorce from their unfaithful partner, this method allows them to address their grievance in a dignified and controlled manner, enabling them to move forward with their life and release any accumulated resentment. The couple is then separated by means of an

irrevocable divorce, permitting both to move on with their lives without societal stigma. The matter of the affair is left to Allah, the Exalted, Who alone possesses knowledge of the truth and Who will hold each person accountable for their deeds on the Day of Judgement.

This ruling demonstrates the balance of Islam: on the one hand, it protects society from the spread of immorality and false accusations; on the other, it preserves the dignity of individuals by ensuring that no one is punished without undeniable proof. It also provides a dignified way for both spouses to part, ensuring that neither is left trapped in a marriage poisoned by suspicion and mistrust.

Despite adultery being a serious crime and sin not only against the spouse who has been cheated on, but against Allah, the Exalted, the One who sanctified the bond of marriage, Allah, the Exalted, does not immediately punish people for their sins and instead invites them towards sincere repentance and promises them forgiveness and mercy in return. Chapter 24 An Nur, verse 10:

“And if not for the favor of Allah upon you and His mercy. And that Allah is Accepting of repentance and Wise.”

One must therefore take full advantage of the respite granted to them in this world by sincerely repenting and reforming their conduct, as this respite is

not permanent. The delay in punishment is not a sign of approval from Allah, the Exalted, but rather a mercy and opportunity for correction. A person who misuses the blessings granted to them should never be deceived into thinking that, because they have not yet been punished—or because they do not recognize the form of their punishment—they will escape accountability altogether. The absence of visible hardship is not proof of safety; it may, in fact, be the beginning of a subtle spiritual decline that manifests gradually. In this life, such an attitude will inevitably prevent one from achieving a balanced mental and physical state. Their misuse of blessings and disobedience will lead them to misplace priorities, confusing what deserves love, time, and attention. Consequently, every aspect of their life—family, friends, career, and wealth—will turn into a source of anxiety and distress rather than peace and fulfilment. When a person continues upon this path, refusing to repent and correct their course, they begin to blame the wrong things and people for their unhappiness. They may see their spouse, children, or colleagues as the cause of their stress, cutting these good and supportive individuals out of their lives. Yet, this only deepens their despair and leaves them spiritually and emotionally isolated. As a result, they often fall into mental turmoil—depression, addiction, and, in severe cases, even suicidal tendencies—believing that worldly means can fill the spiritual void they themselves have created. This outcome is painfully evident in many who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their apparent luxuries and material success, their hearts are often unsettled, their relationships strained, and their lives filled with anxiety. Their worldly comforts cannot shield them from the consequences of spiritual negligence. And because this negligent attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far worse and everlasting. The mercy that was extended to them in the world will no longer be available, and the chance to repent will have expired.

Therefore, one must sincerely repent and reform their behaviour before it is too late. Sincere repentance is not merely the utterance of words but a heartfelt transformation that begins within the soul. It starts with genuine remorse and a deep sense of sorrow for having disobeyed Allah, the Exalted. This sincere regret must be followed by actively seeking forgiveness — both from Allah, the Exalted, and from anyone who has been wronged, provided that doing so does not cause further harm or discord. True repentance also requires a firm and honest resolve to abstain from repeating the same or similar sin in the future. It must be accompanied by a sincere effort to restore any rights that have been violated — whether they are the rights of Allah, the Exalted, such as neglected acts of worship, or the rights of others, such as injustice, backbiting, or deceit. However, repentance does not conclude with seeking forgiveness; it must be nurtured through ongoing obedience to Allah, the Exalted. This is achieved by correctly using the blessings He has bestowed — such as time, wealth, health, and relationships — in accordance with Islamic teachings. Through this continued devotion, a person not only erases the stains of past transgressions but also lays the foundation for inner peace, spiritual growth, and lasting success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 24 An Nur, verse 10:

“And if not for the favor of Allah upon you and His mercy. And that Allah is Accepting of repentance and Wise.”

Generally speaking, the favour and mercy of Allah, the Exalted, is manifest in the perfect and just code of conduct He has granted to mankind. This divine guidance enables human beings to attain peace of mind on an individual level—by achieving a balanced mental and physical state, and by learning to correctly place everything and everyone within their lives in its

rightful position. It also establishes peace and justice on a societal level—by ensuring that the rights of people are fulfilled and harmful practices are eliminated. This is because the only One who possesses the complete knowledge required to bring about such balance is Allah, the Exalted. He alone knows the true nature of the human being, both inwardly and outwardly, and He alone understands what leads to harmony and what leads to corruption. By contrast, the knowledge of human beings regarding mental and physical states, despite centuries of research and study, remains limited and imperfect. Human advice, no matter how well-intentioned, cannot resolve every issue a person may face in life. It cannot shield them from all forms of mental and physical stress, nor can it ensure that they correctly prioritise and place everything and everyone in their lives. This is due to the inherent limitations of human knowledge, experience, foresight, and the biases that inevitably shape human judgement. Allah, the Exalted, alone possesses perfect knowledge, and out of His mercy, He has granted this guidance to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources provide not only laws and rulings but also a comprehensive framework for living—covering belief, worship, morality, family life, social conduct, and governance. The truth of this becomes evident when one observes the lives of those who use the blessings they have been granted in accordance with Islamic teachings compared to those who do not. Those who live by divine guidance find stability, clarity, and peace, while those who neglect it often fall into confusion, imbalance, and dissatisfaction, despite worldly success. In this way, the mercy of Allah, the Exalted, is not only in granting life and sustenance but also in providing the perfect code of conduct that secures well-being for both the individual and society, in this world and the next.

As the method discussed earlier in the case of a person finding their spouse committing adultery involves giving testimony in a court case, Islam repeatedly warns against perjury, for it leads to destruction in both this world and the Hereafter. In a Hadith found in Sahih Bukhari, number 2673, the Holy

Prophet Muhammad, peace and blessings be upon him, warned that the one who acts as a false witness in order to unlawfully seize the possessions of others will meet Allah, the Exalted, while He is angry with them.

It is important to note that this ruling applies to taking the possessions of all people, regardless of their faith. The severity of the sin is not diminished even if the false witness outwardly obeys Allah, the Exalted, in other aspects of their life, such as offering the obligatory prayers. Sadly, this crime is still widespread, particularly in some developing countries, where Muslims file false claims in courts to seize wealth, land, or property that does not belong to them. According to a Hadith found in Sahih Bukhari, number 2654, perjury is counted among the gravest of major sins, placed alongside polytheism and disobedience to parents. Chapter 22 Al Hajj, verse 30:

“...So avoid the uncleanness of idols and avoid false statement.”

The warnings against this sin are severe. A Hadith found in Sunan Ibn Majah, number 2373, states that the one who does not sincerely repent from being a false witness will not move on the Day of Judgement until Allah, the Exalted, sends them to Hell. Another Hadith, found in Sahih Muslim, number 353, confirms that even if the false witness unlawfully takes something as insignificant as a twig, they will be cast into Hell.

The seriousness of perjury lies in the fact that it encompasses multiple sins. It is a lie, it is an injustice against the one falsely accused, and it is a betrayal of trust. Such a sin will not be forgiven by Allah, the Exalted, until the victim forgives them first. If the victim does not, then on the Day of Judgement the false witness's good deeds will be transferred to the victim, and if necessary, the sins of the victim will be placed upon the false witness until justice is established. This may well result in the false witness being hurled into Hell, as confirmed in a Hadith found in Sahih Muslim, number 6579. The sin is compounded further if one testifies falsely on behalf of another so that they may unlawfully take what does not belong to them. This behaviour directly contradicts the command of the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

Moreover, anything obtained through false testimony becomes unlawful. If such wealth is spent—even in charity—it will not be accepted by Allah, the Exalted, but will instead be recorded as a sin. This is confirmed in a Hadith found in Sahih Muslim, number 2342. In fact, all use of unlawfully obtained wealth is stripped of blessing and becomes a source of sin.

For this reason, it is a duty upon every person to speak the truth at all times—whether in casual conversation or under oath in a court of law. Lying in any form leads to sin, and sin leads to Hell. The one who persists in lying will eventually be recorded by Allah, the Exalted, as a habitual liar. And it requires no scholar to understand the fate of one who is labelled a liar by

Allah on the Day of Judgement. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

In summary, perjury is not merely a single sin but a gateway to many others: lying, injustice, betrayal, and unlawful consumption. It destroys trust in society, corrupts justice, and invites the anger of Allah, the Exalted. The believer must therefore guard their tongue, uphold truthfulness, and remember that every word spoken will be accounted for before the One who knows all things.

In the sixth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, he and his noble Companions, may Allah be pleased with them, set out on an expedition against the tribe of Banu al-Mustaliq. Accompanying him on this journey was his blessed wife, Aisha Bint Abu Bakr, may Allah be pleased with both of them. During travel, it was customary for women to sit inside a small covered compartment that would be securely placed upon a camel. When the army halted to rest, Aisha, may Allah be pleased with her, left the camp to relieve herself. Upon returning, she noticed that her necklace was missing, and so she went back in search of it. After finding it and returning to the camp, she discovered that the army had already departed. Those responsible for lifting her compartment onto the camel had assumed she was inside it, as she was light in weight and her absence went unnoticed. Aisha, may Allah be pleased with her, remained at the site, waiting patiently for someone to return for her. Shortly thereafter, a Companion named Safwan bin Mu'attal, may Allah be pleased with him, passed by. He had been assigned to travel behind the army to retrieve any belongings that might have been left behind. Recognizing Aisha, may Allah be pleased with her—since he had seen her before the command of veiling was revealed—he approached with utmost respect and offered his camel for

her to ride, while he led it on foot. When they caught up with the army, some people witnessed them arriving together and seized the opportunity to spread malicious rumours. The hypocrites, always eager to sow discord among the believers, began spreading slander about Aisha, may Allah be pleased with her. The rumour quickly spread throughout Medina, unsettling many people. Even some Companions, may Allah be pleased with them, unknowingly repeated what they had heard, further fuelling the gossip.

Upon returning to Medina, Aisha, may Allah be pleased with her, fell ill and remained bedridden. During her illness, she was unaware of the slander that had spread across the city and even reached her family. The only thing she noticed was that the Holy Prophet Muhammad, peace and blessings be upon him, seemed more reserved than usual, though he continued to treat her with his characteristic kindness and courtesy.

When her illness lingered, she sought permission to recover at her parents' home. There, she eventually learned of the slander and asked her mother why she had concealed it. Her mother comforted her, advising her not to be distressed, for people often speak ill of those whom Allah, the Exalted, has greatly blessed.

The Holy Prophet Muhammad, peace and blessings be upon him, addressed the people publicly, questioning why they had spread rumours about his family and the Companion, Safwan bin Mu'attal, may Allah be pleased with them both. His words deeply moved the Companions, may Allah be pleased with them, and filled them with sorrow and anger. Yet, as the hypocrites

concealed their disbelief, it was difficult to identify the true instigators, and the tension led even sincere believers to argue amongst themselves.

Among those who participated in spreading the slander was Hamna, the sister of Zaynab bint Jahsh, may Allah be pleased with her, one of the wives of the Holy Prophet Muhammad, peace and blessings be upon him. Out of misguided loyalty, she sought to elevate her sister in the eyes of the Holy Prophet Muhammad, peace and blessings be upon him. However, Zaynab bint Jahsh, may Allah be pleased with her, herself spoke only good about Aisha, may Allah be pleased with her.

As the situation grew more distressing, the Holy Prophet Muhammad, peace and blessings be upon him, consulted two of his closest Companions, Ali ibn Abi Talib and Usama bin Zayd, may Allah be pleased with them. Both spoke highly of Aisha, may Allah be pleased with her, affirming her good character. They even sought testimony from a servant who lived in the household, and she too confirmed that Aisha, may Allah be pleased with her, had always conducted herself with utmost virtue.

When the slander reached its peak, the Holy Prophet Muhammad, peace and blessings be upon him, visited Aisha, may Allah be pleased with her, and reminded her that whoever sincerely repents is always forgiven by Allah, the Exalted. On hearing these words, Aisha, may Allah be pleased with her, stopped weeping and turned to her parents, hoping they would speak in her defence. Out of respect for the Holy Prophet Muhammad, peace and blessings be upon him, they remained silent. She then declared that she would never confess to something she had not done, and that her only

recourse was patience—just as the Holy Prophet Yaqoob had shown patience when separated from his son, the Holy Prophet Yusuf, peace be upon them. Before the Holy Prophet Muhammad, peace and blessings be upon him, could even rise from his seat, divine revelation descended upon him. Allah, the Exalted, revealed verses 11 to 26 of chapter 24, Surah An-Nur, which proclaimed the innocence and honour of Aisha, may Allah be pleased with her, and condemned in the strongest terms those who initiated or spread the slander. This incident is recorded in Sahih Bukhari, Hadith number 4750. Chapter 24 An Nur, verse 11:

“Indeed, those who came with the great falsehood...”

The first point to recognise is that a person will only be motivated to avoid backbiting and slander once they truly grasp the seriousness of these sins. In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, explained their meaning with clarity. Backbiting is when one criticises another in their absence in a way that would displease them, even if the statement is true. Slander, on the other hand, is similar to backbiting but involves words that are false. Though these sins are most often committed through speech, they can also be carried out through gestures, insinuations, or even hand signals. Both are considered major sins, and the Holy Quran compares backbiting to the most detestable of acts. Chapter 49 Al Hujurat, verse 12:

“...And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”

This vivid imagery demonstrates the repulsiveness of backbiting, likening it to consuming the flesh of one's own dead brother. It is also important to understand that these sins are more dangerous than many of the sins committed directly against Allah, the Exalted. This is because sins between a person and Allah, the Exalted, may be forgiven if the sinner sincerely repents. However, backbiting and slander involve the rights of others, and Allah, the Exalted, will not forgive them until the victim forgives first. If forgiveness is not granted, then on the Day of Judgement the good deeds of the backbiter or slanderer will be transferred to the victim as compensation. If the wrongdoer's good deeds are exhausted, then the sins of the victim will be placed upon them until justice is fully established. This may well result in the backbiter or slanderer being cast into Hell. This principle is confirmed in a Hadith found in Sahih Muslim, number 6579.

There are, however, limited circumstances in which backbiting is permitted. These include warning and protecting another person from harm, or when presenting a complaint to a third party, such as in a legal case. Outside of such exceptions, it remains a grave sin.

To avoid falling into backbiting and slander, a person should first gain knowledge of their evil consequences. Secondly, they should only utter words they would be comfortable saying directly to the person concerned, knowing that such words would not cause offence. Thirdly, they should speak of others only in ways they themselves would be content to be spoken of. In essence, one should treat the honour of others as they wish their own honour to be treated. Finally, a person should focus on correcting their own faults.

When this is done sincerely, it naturally prevents them from dwelling on the faults of others. It is also wise to avoid the company of backbiters and slanderers, for such individuals are troublemakers who will, sooner or later, turn their tongues against those who associate with them. A person should, where possible, gently remind others of the seriousness of these sins, provided they are safe from harm in doing so. They should never believe gossip, for the vast majority of it is either false or mixed with lies. Instead, they should defend the honour of others in their absence, just as they would wish others to defend theirs. The one who behaves in this manner will be protected from Hellfire by Allah, the Exalted, as advised in a Hadith found in Jami At Tirmidhi, number 1931. A person should ignore gossip and never allow it to influence their behaviour towards others. Rather, they should continue to fulfil the rights of others in accordance with the teachings of Islam. Finally, one must not be deceived by the fact that backbiting and slander have become normalised in society. The sins of others will never reduce the severity of one's own sins in the sight of Allah, the Exalted, nor can the wrongdoing of others justify committing further sins. This is a foolish attitude that even a worldly judge would never accept. How then can a person expect Allah, the Exalted—the Judge of judges—to accept it?

Chapter 24 An Nur, verse 11:

“Indeed, those who came with the great falsehood are a group among you...”

The next lesson drawn from the verses which exonerated Aisha, may Allah be pleased with her, is the grave danger of bad companionship. Human beings are inevitably influenced by those they associate with—whether for

good or for evil. This influence may be obvious and immediate, or it may be subtle and gradual, but it always leaves its mark. This reality is confirmed in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound effect of companionship. For this reason, those who surround themselves with the righteous and truthful will find their hearts inclined towards sincerity, obedience, and steadfastness in the worship of Allah, the Exalted. Their companions will remind them of their duties, encourage them to use their blessings correctly, and inspire them to prepare for the Day of Judgement.

Conversely, those who associate with the misguided will inevitably adopt their traits and behaviours. They will be drawn into disobedience just like some of the Companions, may Allah be pleased with them, were drawn into spreading the slander as a result of their friendship with the hypocrites. Generally speaking, adopting the wrong attitude always causes one to misuse the blessings Allah, the Exalted, has granted them. This corruption of character leads to a state of imbalance—mentally, spiritually, and even physically. Such people lose clarity in their priorities, misplacing everything and everyone in their lives. They neglect their ultimate accountability before Allah, the Exalted, and instead chase fleeting pleasures or misguided ideals. The outcome of this path is inevitable: stress, hardship, and turmoil in both worlds. Even if they enjoy material comforts, these cannot shield them from inner emptiness, fractured relationships, and the heavy burden of sin. By contrast, the one who chooses righteous companionship secures peace of mind, balance in life, and preparation for eternal success.

Thus, the verses that cleared Aisha, may Allah be pleased with her, not only defended her honour but also provided timeless guidance: guard one's

companionship, for it shapes their faith, their character, and their final outcome. Chapter 24 An Nur, verse 11:

“Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you...”

Allah, the Exalted, reminds people that every difficulty they face—whether it be false accusations, physical hardship, or emotional distress—is not truly harmful for them, provided they remain patient and obedient to Him. Even if they cannot perceive the wisdom behind their trial, it may in fact be a source of elevation and blessing. A clear example of this is the incident of the slander against Aisha, may Allah be pleased with her. What appeared outwardly as a painful ordeal became, in reality, a means for her rank to be raised, for her to receive immense reward for her patience, and for her innocence and purity to be declared in the final divine revelation—verses of the Holy Quran that will be recited until the end of time.

More generally, the Holy Prophet Muhammad, peace and blessings be upon him, taught that no person faces any form of hardship, whether physical—such as the prick of a thorn—or emotional—such as stress and grief—except that Allah, the Exalted, erases their sins because of it. This is confirmed in a Hadith found in Adab Al Mufrad of Imam Bukhari, number 492.

This refers to the expiation of minor sins, as major sins require sincere repentance. The condition for this expiation is that the person remains patient from the very onset of the trial until the end of their life. Many people mistakenly believe that they can complain initially and then later show patience. But this is not true patience; rather, it is mere acceptance that comes naturally with the passage of time. True patience is to restrain oneself from complaint and disobedience at the very beginning of the trial. This has been indicated in a Hadith found in Sunan An Nasai, number 1870. Furthermore, patience must be maintained consistently, for a person can undo their reward by lapsing into impatience later on.

A person should therefore remember that it is far better to have their minor sins erased through difficulties in this world than to arrive on the Day of Judgement still burdened with them. Alongside patience, one should constantly repent and strive to perform righteous deeds, so that their sins are erased and their record is purified. When faced with hardship, they should remain patient, hoping for their sins to be forgiven and for their reward to be multiplied without measure. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

The one who faces every difficulty with patience—avoiding complaint, despair, or disobedience through words or actions—and who combines this with sincere repentance, will have both their minor and major sins forgiven. Sincere repentance requires genuine remorse, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, where possible without causing further harm, making a firm resolve never to return to the sin,

and restoring any rights that were violated, whether they belong to Allah or to people and maintaining one's obedience to Allah, the Exalted.

Such a person, who meets hardship with patience and ease with gratitude—using the blessings they have been granted in ways pleasing to Allah, the Exalted—will find peace and success in every circumstance. They will achieve balance in their mental and physical state, clarity in placing everything and everyone in their rightful place, and ultimately, 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."

Chapter 24 An Nur, verse 11:

"Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you..."

Despite Aisha, may Allah be pleased with her, facing such a traumatic experience, the verses revealed in her defence encourage people to always view the events of their lives—so long as they are not a direct consequence

of their own wrongdoing—in a positive light. This teaches that adopting a positive mindset is a powerful tool in navigating difficulties. It enables a person to remain obedient to Allah, the Exalted, by continuing to use the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever a person encounters hardship, they should remind themselves that the situation could have been far worse. If the trial is worldly in nature, they should be grateful that it has not affected their faith, for the loss of faith is the greatest of all losses. Instead of dwelling on the immediate sadness that accompanies difficulty, they should focus on the ultimate outcome—the immense reward awaiting those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings, they should reflect on the countless blessings they still possess. Every difficulty should be met with the remembrance of the Quranic truth that there are hidden wisdoms behind trials which may not be immediately apparent. What seems harmful may in fact be a source of benefit, and what seems desirable may in reality be harmful. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

To conclude, a person should reflect on these realities so that they cultivate a positive mindset. This outlook is a key element in facing life’s challenges in a way that transforms them into opportunities for growth, purification, and reward. By doing so, they unlock countless blessings in both worlds. The cup, therefore, is not half empty—it is half full, and filled with divine wisdom and mercy.

Allah, the Exalted, warns that blaming others in order to justify one's sins will never be accepted by Him. Every individual is responsible for their own intentions, words, and actions, and no excuse will absolve them from the consequences of their behaviour. Chapter 24 An Nur, verse 11:

“...For every person among them is what [punishment] he has earned from the sin...”

This verse makes clear that each person must bear the weight of their own deeds. Therefore, one must avoid adopting the destructive attitude of shifting blame onto others in this world. The one who refuses to take responsibility for their actions will never improve their character. Instead, they will persist in misusing the blessings they have been granted, leading to a state of imbalance—mentally, spiritually, and physically. Such a person will misplace priorities, misuse relationships, and fail to prepare for their accountability before Allah, the Exalted, on the Day of Judgement. The outcome of this negligence is inevitable: stress, hardship, and turmoil in both this life and the next, regardless of any material wealth or worldly comforts they may possess. Moreover, failing to take responsibility prevents a person from fulfilling the rights of others. This neglect not only harms individuals but also spreads corruption and injustice throughout society. Blaming others for one's own sins will never be accepted by Allah, the Exalted, neither in this world nor in the Hereafter. In fact, Allah makes it clear that even attempts to shift blame onto the Devil will be rejected. Chapter 14 Ibrahim, verse 22:

“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””

This verse highlights a profound truth: although the Devil will answer for his own sins, no one will be able to transfer their guilt onto him. He does not possess the power to force people into misguidance. His role is limited to inviting, whispering, and tempting. Those who willingly accept his invitation and follow his path have no one to blame but themselves.

Thus, the Quranic message is clear: accountability is personal and inescapable. The path to salvation lies not in excuses or blame, but in sincere repentance, reform, and the conscious choice to use one's blessings in obedience to Allah, the Exalted.

Allah, the Exalted, further warns those who mislead others by encouraging them towards sin. Even though every individual who accepts and acts upon such misguidance will be held fully accountable for their own actions, the one who initiated or encouraged the sin will also bear an equal share of the burden. This applies even if the misguidance was as simple as advising or suggesting that another person commit a sin. The Holy Prophet Muhammad, peace and blessings be upon him, gave a stern warning about this in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 24 An Nur, verse 11:

“...and he who took upon himself the greater portion thereof - for him is a great punishment.”

This principle demonstrates the far-reaching consequences of one's influence. A single word of encouragement towards disobedience can multiply into countless sins, as every person who follows that path adds to the burden of the one who first misled them. Just as those who guide others towards good receive a share of their reward, those who guide others towards evil inherit a share of their punishment. The danger of misguiding others is twofold: not only does it corrupt one's own soul, but it also spreads corruption within society. A person who normalises sin through their words or actions becomes a source of harm for others, preventing them from using their blessings in ways pleasing to Allah, the Exalted. On the Day of Judgement, such a person will find their record weighed down not only by their own sins but also by the sins of those they influenced. This reality should instil deep caution in every person. One must be mindful of their speech, their advice, and even their casual encouragement, ensuring that they never become a means of leading others astray. Instead, they should strive to be a source of guidance, inspiration, and goodness, so that their influence becomes a cause of reward rather than regret.

As discussed earlier, upon returning to Medina, Aisha, may Allah be pleased with her, became unwell and remained confined to her home. During this time, she was unaware of the slander that had begun to spread across the city, a rumour that had already reached her family and caused great distress among them. The only change she noticed was that the Holy Prophet Muhammad, peace and blessings be upon him, appeared somewhat more emotionally reserved towards her. Yet, despite this subtle distance, he continued to uphold his flawless character, treating her with the same

kindness, respect, and noble conduct that always defined his interactions. This incident is recorded in a Hadith found in Sahih Bukhari, number 4750.

The reason for this emotional restraint was rooted in the wisdom and compassion of the Holy Prophet Muhammad, peace and blessings be upon him. He feared that if he interacted with her too openly, she might sense that something was wrong. If she were to discover the slander prematurely, it would only worsen her illness and increase her distress. A spouse, after all, can often detect even the smallest changes in their partner, no matter how carefully concealed. Out of concern for her well-being, the Holy Prophet Muhammad, peace and blessings be upon him, sought to shield her from the pain of the false accusations by limiting his interactions, while still maintaining his impeccable standard of behaviour. This episode highlights the extraordinary sensitivity and emotional intelligence of the Holy Prophet Muhammad, peace and blessings be upon him. He balanced his own grief and the weight of the trial with his duty to protect Aisha, may Allah be pleased with her, from unnecessary harm. His conduct demonstrates that true care for a spouse is not only shown through affection and closeness, but also through wisdom, restraint, and the ability to protect them from pain when circumstances demand it. In this way, the Holy Prophet Muhammad, peace and blessings be upon him, provided a timeless example of spousal care—an example that teaches patience, gentleness, and the importance of safeguarding the dignity and emotional well-being of one's partner, even in the most difficult of trials.

This was the same approach adopted by the mother of Aisha, may Allah be pleased with her, who likewise chose not to inform her daughter of the slander, out of deep concern for her well-being. She feared that revealing the matter would only intensify her daughter's illness and distress. Instead,

she sought to comfort Aisha, may Allah be pleased with her, by reminding her that people often speak about those who have been especially blessed, as envy and idle talk are common reactions to the favours bestowed by Allah, the Exalted. This incident is recorded in a Hadith found in Sahih Bukhari, number 4750. This response demonstrates the wisdom and sensitivity of Aisha's mother, may Allah be pleased with both of them. Rather than burdening her daughter with the weight of malicious rumours, she offered reassurance and perspective, teaching her that being the subject of people's talk is not necessarily a sign of guilt, but often a reflection of the blessings and honour one has been granted. In this way, she not only shielded her daughter from unnecessary pain but also instilled in her a lesson of patience, resilience, and trust in Allah, the Exalted. This episode highlights an important principle: sometimes silence and gentle reassurance are more beneficial than direct confrontation with painful realities, especially when the truth will eventually be clarified by Allah, the Exalted. It also illustrates the role of family in providing emotional protection and spiritual perspective during times of trial.

Allah, the Exalted, then harshly criticised some of the Companions, may Allah be pleased with them, for not thinking positively about those involved in the slander. Chapter 24 An Nur, verse 12:

“Why, when you heard it, did not the believing men and believing women think good of themselves...”

Interestingly, the word used in the Quranic and Prophetic teachings for thinking positively about others literally refers back to oneself. This indicates

a profound principle: a person should treat others in the same way they desire to be treated. This is in fact described as a sign of true faith in a Hadith found in Sahih Bukhari, number 13. The Hadith further teaches that a person's faith will not be perfected until they dislike for others what they dislike for themselves. This principle is reinforced in another Hadith found in Sahih Muslim, number 6586, which likens the community of believers to a single body—if one part suffers, the rest of the body shares in the pain. This mutual empathy includes loving and hating for others what one loves and hates for oneself. A person can only reach this noble status when their heart is purified from destructive traits such as envy. Evil traits like envy always push a person to desire better for themselves at the expense of others. Thus, the Hadith is in reality a call to purify the heart by adopting good characteristics—such as forgiveness, generosity, and compassion—and eliminating harmful ones, such as envy and resentment. This purification is only possible 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. It is also important to understand that desiring good for others does not diminish one's own share of blessings. The treasury of Allah, the Exalted, is limitless, and therefore there is no need to adopt a selfish or greedy mentality. Desiring good for others includes striving to support them in whatever way one can—whether through financial assistance, emotional encouragement, or practical help—just as one would hope to be supported in their own time of need. This love must be demonstrated through actions, not merely words. Even when a person advises others against wrongdoing or offers correction, they should do so gently and kindly, just as they would wish others to advise them.

The Hadith quoted earlier also highlights the importance of eliminating envy, which is when a person wishes to possess a blessing that can only be obtained if it is taken away from someone else. This attitude directly challenges the divine distribution of blessings chosen by Allah, the Exalted. For this reason, envy is considered a major sin that can destroy a person's

good deeds, as warned in a Hadith found in Sunan Abu Dawud, number 4903. If a person desires the lawful blessings that others possess, they should instead supplicate to Allah, the Exalted, to grant them the same or something similar, without wishing for the other person to lose their blessing. This form of aspiration is lawful and even praiseworthy when directed towards religious matters. In fact, a Hadith found in Sahih Muslim, number 1896, advises that one should only feel a form of “jealousy” towards two types of people: a wealthy person who uses their wealth correctly, and a knowledgeable person who uses their knowledge to benefit themselves and others.

A person should not only desire for others to obtain lawful worldly blessings but also wish for them to gain spiritual blessings in both this world and the Hereafter. When one sincerely wishes this for others, it naturally motivates them to strive harder in their own obedience to Allah, the Exalted—by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This type of healthy competition is encouraged in the Holy Quran. Chapter 83 Al Mutaffifin, verse 26:

“...So for this let the competitors compete.”

Such encouragement also inspires a person to reflect upon themselves, to identify and eliminate faults in their own character. When these two elements combine—striving in sincere obedience to Allah, the Exalted, and purifying one’s character—they lead to true success 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.

Therefore, a person must not only claim verbally that they love for others what they desire for themselves, but they must demonstrate it through consistent action. It is hoped that the one who shows genuine concern for others in this way will, in turn, receive the concern and mercy of Allah, the Exalted, in both this life and the next. This has been indicated in a Hadith found in Jami At Tirmidhi, number 1930.

Chapter 24 An Nur, verse 12:

“Why, when you heard it, did not the believing men and believing women think good of themselves...”

In a Hadith found in Sunan Abu Dawud, number 4993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking well of others is an aspect of worshipping Allah, the Exalted, correctly. In other words, maintaining a good opinion of people is part of true obedience to Allah, the Exalted. Interpreting matters in a negative way often leads to serious sins, such as backbiting, slander, and suspicion. A person should therefore strive, wherever possible, to interpret the words and actions of others in a positive light, giving them the benefit of the doubt. Unfortunately, when people adopt a negative mindset, its effects ripple outward—from the

family unit to the wider society, and even to the level of nations. History shows how many conflicts and wars have erupted from mere assumptions and suspicions. Likewise, the vast majority of scandals circulated in the media are built upon speculation rather than fact. Even legal systems in some places have enshrined suspicion as a basis for action, which has led to injustice and mistrust.

On a personal level, this mindset fractures relationships. Those who constantly assume ill of others believe that every word or action directed at them is a hidden insult. This prevents them from accepting sincere advice, as they interpret it as mockery, and it prevents them from offering advice, as they assume it will be ignored. Others, in turn, refrain from advising them, fearing it will only lead to argument and hostility. Such a cycle breeds bitterness, resentment, and division.

It is important to understand that even if one suspects another person of speaking ill of them, they should still accept advice if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of the advice is not diminished by one's assumptions about the speaker's intentions.

Persistently interpreting matters in a negative way also gives rise to destructive psychological states, such as paranoia. A paranoid person constantly suspects others of evil intentions, which can devastate relationships, especially within families and marriages. By contrast, striving to interpret matters positively nurtures a healthy mindset. A positive outlook leads to stronger relationships, healthier emotions, and greater unity. A

negative outlook, however, causes a person to think and act harshly towards others, even when their behaviour is good. This prevents them from fulfilling the rights of others, which Allah, the Exalted, has commanded. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

Thus, cultivating a positive mindset is not merely a matter of personal well-being; it is an act of worship, a safeguard for society, and a means of fulfilling the rights of others.

In fact, as indicated by the continuation of verse 12, a person is commanded to think so positively about others that they should dismiss any negative claim about them as a lie, even if the claim later proves to be true. Chapter 24 An Nur, verse 12:

“...and say, "This is an obvious falsehood!"

This verse establishes a profound principle: the default attitude of a person should be to defend the honour of others and to reject suspicion and slander. The only exception to this rule is when clear and undeniable evidence exists,

such as when a person openly and shamelessly commits sin. Even in such cases, however, the safest and most virtuous approach is to remain silent rather than speak ill of them, for speaking negatively can easily lead to sins such as gossiping and backbiting. This has been indicated in a Hadith found in Sahih Muslim, number 176. When there is a need to warn others against harmful behaviour, this can be done without mentioning names. This was the noble practice of the Holy Prophet Muhammad, peace and blessings be upon him, who would correct and criticise wrong actions in a general manner, without exposing the individual. In this way, the lesson was conveyed, but the dignity of the person was preserved. An example of this beautiful method is recorded in a Hadith found in Sahih Bukhari, number 6979. This approach teaches that mentioning a negative behaviour without naming the person is usually sufficient to guide others and prevent harm. It avoids unnecessary humiliation, protects the honour of individuals, and fosters a culture of mercy and reform rather than one of blame and exposure.

To preserve the honour and dignity of people, Islam establishes a strict principle regarding public accusations: no claim of immorality may be made without clear and undeniable evidence. In the case of alleged fornication or adultery, this evidence is defined as the testimony of four upright and trustworthy witnesses. If such proof is not produced, then the accuser is branded, in the sight of Allah, the Exalted, as a liar—even if they personally believe their claim to be true. The law is clear: either one produces the required evidence to substantiate their accusation, or they remain silent. Chapter 24 An Nur, verse 13:

“Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah , who are the liars.”

This ruling reflects the profound mercy and wisdom of Islam. Even in cases where a person may have committed a sin, Allah, the Exalted, veils their fault and prevents others from publicly exposing them. In this way, their dignity and honour are preserved, and they are given the opportunity to repent privately and sincerely. Public humiliation, on the other hand, often hardens the heart, fuels resentment, and makes repentance less likely. Concealment, therefore, is not a denial of justice but a means of encouraging reform, protecting society from scandal, and upholding the principle that only Allah, the Exalted, has full knowledge of people's inner states.

Furthermore, this principle serves as a powerful deterrent against slander and gossip. It ensures that people do not recklessly spread rumours or accusations, which can destroy reputations, families, and communities. By demanding such a high standard of proof, Islam protects individuals from false allegations and shields society from the chaos and mistrust that slander creates. Chapter 24 An Nur, verse 14:

“And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.”

Thus, the requirement of four witnesses is not merely a legal technicality—it is a divine safeguard for human dignity, a reminder of the seriousness of accusing others, and an invitation for sinners to repent privately rather than

be disgraced publicly. It demonstrates the balance of Islam: justice tempered with mercy, accountability coupled with compassion.

Allah, the Exalted, then reminds all people of His immense leniency, patience, and forbearance. Despite their continual mistakes and disobedience, He does not punish them immediately for their actions. Instead, He grants them time and opportunity to reflect, reform, and correct their behavior. Chapter 24 An Nur, verse 14:

“And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.”

Through this verse, Allah, the Exalted, emphasizes that His favour and mercy shield people from the immediate consequences of their misdeeds. However, those who persist in misusing the blessings granted to them should not be deceived by the absence of apparent punishment. The delay in retribution is not a sign of approval or immunity; rather, it is a further test of gratitude and humility. When a person adopts an attitude of arrogance and heedlessness—continuing to misuse divine blessings and disobey the commands of Allah, the Exalted—their own behaviour becomes the cause of inner turmoil. Such individuals gradually lose balance within their mental and physical states. This leads them to misplace priorities, undervalue relationships, and misuse resources. Consequently, the very blessings meant for their comfort and success—such as family, friends, career, and wealth—become sources of anxiety, stress, and dissatisfaction. Over time, this spiritual and psychological imbalance can deepen. Instead of

recognizing their disobedience as the root cause of their distress, they begin to blame external factors and innocent individuals, such as their spouse, colleagues, or friends. By alienating the positive influences in their lives, they isolate themselves further and become vulnerable to severe emotional instability. This can manifest as depression, substance dependence, or even suicidal thoughts. Such a tragic outcome is visible among many who persistently misuse the blessings they have been given, including those who appear outwardly successful—the rich, the influential, and the famous. Despite their material abundance, they are often plagued by inner emptiness and turmoil. Their wealth and status fail to bring them true peace, as they have lost connection with the source of all blessings—Allah, the Exalted. Ultimately, those who remain heedless of His mercy and persist in disobedience not only ruin their peace and stability in this world but also prepare for themselves a far more severe punishment in the Hereafter. The respite granted to them in this life should be seen as an opportunity for repentance and reform, not as a sign of divine neglect. For when the time of accountability arrives on the Day of Judgement, they will come to realize that the delay in punishment was, in fact, a manifestation of the compassion of Allah, the Exalted—one they tragically failed to appreciate.

Allah, the Exalted, further rebukes those who participated in the slander against Aisha, may Allah be pleased with her, not only for fabricating lies but also for passing them on to others. Even if their intention was not to cause harm, the very act of repeating unverified claims is condemned. Chapter 24 An Nur, verse 15:

“When you received it with your tongues and said with your mouths that of which you had no knowledge...”

This verse highlights a profound principle: a person is accountable not only for deliberate lies but also for careless speech. To repeat something without knowledge, even casually, is to contribute to its spread. In the case of slander, this magnifies the harm, tarnishes reputations, and fuels division within society. As mentioned earlier, one should never discuss negative matters about another person with others, even if their intention is not malicious. Words have power, and once spoken, they can encourage suspicion, gossip, and backbiting. What begins as a seemingly harmless comment can quickly grow into widespread corruption of hearts and relationships. The wisdom of this teaching is clear: silence in the face of unverified claims is better than speech that spreads harm. By restraining the tongue, one protects not only the dignity of others but also their own soul from sin. In this way, Islam safeguards individuals and society from the destructive ripple effects of careless words.

This teaching is directly connected to another important principle discussed in the Holy Quran: the spreading of news without verification. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

This verse establishes a timeless rule: information must be verified before it is shared. One can easily imagine how difficult this is to control in the age of

social media, where news, rumours, and opinions spread instantly across the globe. Yet, it is precisely in such times that this divine command becomes even more urgent. A person should never forward or share information—even if they believe they are helping others—without first ensuring that it comes from a reliable source and is accurate. Although the verse specifically mentions a “disobedient one” bringing news, the principle applies universally. Whether the source is trustworthy or not, the responsibility lies with the one who spreads the information. As the verse warns, a person may believe they are benefiting others, but by spreading unverified information they may in fact cause harm—emotional, social, or even physical.

Sadly, many people are heedless of this command and have developed the habit of forwarding messages, videos, or articles through text and social media without any attempt to verify them. This is especially dangerous when the information relates to religious matters. In such cases, the harm is multiplied, as one may be held accountable not only for misleading others but also for the sins committed as a result of the misinformation they spread. This is confirmed in a Hadith found in Sahih Muslim, number 2351, which warns that the one who misguides others carries a share of their sin.

Furthermore, in times of global tension and widespread misinformation, the careless spreading of unverified news only increases fear, distress, and division. It can damage relationships within communities and even deepen rifts between different groups of people. Such behaviour directly contradicts the teachings of Islam, which call for unity, justice, and compassion.

A person should therefore remember that on the Day of Judgement, Allah, the Exalted, will not ask why they refrained from sharing unverified information. But He will certainly question them if they did share it—whether it was true or false. The intelligent and cautious person will therefore only share what is verified and reliable, and will leave aside anything uncertain, knowing that they will not be held accountable for what they chose not to spread. This principle is not only a safeguard for one's own soul but also a protection for society at large. By restraining the tongue and the hand from forwarding unverified information, one preserves trust, prevents harm, and fulfils the divine command to act with wisdom and responsibility.

Chapter 24 An Nur, verse 15:

“When you received it with your tongues and said with your mouths that of which you had no knowledge...”

Among those who became involved in spreading the slander was Hamna, the sister of Zaynab bint Jahsh, may Allah be pleased with her, the noble wife of the Holy Prophet Muhammad, peace and blessings be upon him. Hamna participated in circulating the falsehood because she believed that by doing so, the Holy Prophet Muhammad, peace and blessings be upon him, would come to love her sister more than Aisha, may Allah be pleased with her. Yet, in striking contrast, Zaynab bint Jahsh consistently spoke only good about Aisha, may Allah be pleased with them, and never uttered a word of malice. This incident is recorded in a Hadith found in Sahih Bukhari, number 4750.

The first lesson to be drawn from this episode is that a person must understand they can never truly benefit another through disobedience to Allah, the Exalted. Any worldly advantage gained by sinful means—whether for oneself or for others—will ultimately turn into a source of grief, regret, and punishment in both worlds. True loyalty and support can only be shown by aiding others in what is pleasing to Allah, the Exalted, for anything else is a betrayal disguised as help. Equally important is the principle of minding one's own business. A person who fails to adopt this attitude will inevitably squander their most precious resource—time. Wealth, possessions, and opportunities may be regained, but time, once lost, can never be recovered. On the Day of Judgement, people will look back with deep regret at the hours wasted on idle talk and activities, when they could have been earning reward through good deeds. Even if some words spoken about matters that do not concern a person are not sinful in themselves, they still represent a loss of valuable time that could have been used more productively. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan Ibn Majah, number 3976, that a person cannot perfect their Islam until they refrain from matters that do not concern them. Speaking about matters that do not concern one is defined as speech that, if left unsaid, would not bring sin or harm. In reality, even when a matter does concern a person, they should not speak about it unless the time and place are appropriate. Ignoring this principle often leads to unnecessary conflict, harm, and regret. Asking questions about matters that do not concern one is another common problem in society. People frequently pry into the private affairs of others, forcing them into uncomfortable situations—either to lie, to evade the question through trickery, or to remain silent in a way that may appear rude. A considerate person, however, will avoid such behaviour and restrict their enquiries to matters of genuine relevance. Those who dedicate their speech to matters that do not concern them will inevitably be deprived of speaking about what truly matters. Conversely, those who focus their efforts on what is beneficial and relevant will find no time for idle or intrusive talk. Such people are the successful ones, for they have utilised their

tongues, time and energy in the correct way. If one were to reflect honestly on the arguments and disputes they have experienced, they would realise that the majority of them stemmed from someone speaking about matters that did not concern them. How many quarrels, broken relationships, and wasted hours could be avoided if people simply refrained from this destructive habit?

Furthermore, Allah, the Exalted, warns people of the seriousness of their words and the immense damage they can cause both to themselves, through sin, and to others, through harm. It only takes a few careless words to destroy a person's reputation and honour, which may affect their entire life—for example, their ability to find a good spouse or to maintain dignity within their community. This is why Islam places such great importance on the words spoken by a person. Chapter 24 An Nur, verse 15:

“When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.”

This verse highlights that what people may consider trivial speech can, in reality, be a grave matter in the sight of Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasised this in several traditions. In a Hadith found in Jami At Tirmidhi, number 2616, he warned that the main reason people will enter Hell is because of their speech. In another Hadith, found in Jami At Tirmidhi, number 2314, he explained that a single evil word can be enough to cause a person to plunge into Hell on the Day of Judgement.

Speech, therefore, can be broadly understood in three categories. The first is evil speech, which is sinful, harmful, and destructive, and must be avoided entirely. The second is vain speech, which may not always be sinful in itself but wastes valuable time and often serves as the first step towards sinful speech. For this reason, it is safer to avoid it. The third is good speech, which is truthful, beneficial, and pleasing to Allah, the Exalted, and this should be the constant habit of a believer. From this perspective, two-thirds of what people commonly say should be removed from their lives, leaving only words of goodness.

Excessive speech also carries other dangers. The one who speaks too much will have little time for silence and reflection, yet silence is necessary for self-examination, which inspires repentance and motivates righteous deeds. Without it, a person is prevented from improving their character. Speaking excessively also leads to involvement in matters that do not concern one, which inevitably causes trouble for oneself and others, such as broken relationships and unnecessary disputes. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2317, that avoiding what does not concern one is a sign of excellence in faith. Moreover, excessive speech often results in arguments and disagreements, which bring stress and discord. By contrast, avoiding vain and evil speech brings peace to both the speaker and those around them. Another danger of excessive talk is that it often revolves around entertainment and amusement. This creates a mentality that dislikes serious discussions, such as those about death and the Hereafter. Such an attitude prevents a person from preparing adequately for the life to come, leading to regret and potential punishment. All of these harms can be avoided if one simply restrains their tongue from sinful and vain speech, and instead uses it only for good. The one who adopts this discipline will be saved from

countless troubles in this world and from punishment in the next. In this way, silence becomes not weakness, but wisdom; not loss, but salvation. Chapter 24 An Nur, verse 16:

“And why, when you heard it, did you not say, “It is not for us to speak of this. Glorified are You, [O Allah]; this is a great slander”?”

Chapter 24 An Nur, verse 15:

“...and thought it was insignificant while it was, in the sight of Allah, tremendous.”

In order to avoid such a destructive outcome, a person must ensure that everything they say and do is measured against the unchanging standard of Islam. This divine framework, revealed in the Holy Quran and exemplified in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is the only true measure of right and wrong. If one neglects this vital principle, they will inevitably begin to judge their words and actions according to false and unstable standards—such as the fleeting trends of social media, the pressures of fashion, cultural habits, or the shifting tides of popular opinion. These standards are not only unreliable but also dangerous, for they change with time and circumstance, and they often lead people away from truth and justice. A clear example of this is the widespread practice of backbiting. Within many societies, it has become so common that it is treated

as a minor fault, even though in reality it is considered a major sin in Islam. This illustrates the danger of measuring actions by social acceptance rather than by the commands of Allah, the Exalted. What society normalises, Islam may condemn; and what society dismisses as insignificant, Allah, the Exalted, may regard as a tremendous sin. The one who fails to measure their speech and actions according to the standards set by Islam will inevitably misuse the blessings they have been granted, such as their tongue. This misuse will not remain confined to their words but will spill over into their entire life. They will find themselves in a state of imbalance—mentally, spiritually, and physically. They will misplace priorities, misuse relationships, and fail to prepare adequately for their accountability on the Day of Judgement. The result of this negligence is stress, hardship, and difficulty in both worlds. Even if such a person enjoys certain worldly luxuries, these will not shield them from inner turmoil or from the consequences of their actions in the Hereafter. True peace, balance, and success can only be achieved when one consistently measures their life by the divine standard of Islam, which provides clarity, stability, and purpose in every aspect of existence.

In respect to speech, the standard of Islam is clear. A person must avoid all matters that do not concern them, and they must refrain from speaking negatively about others unless there is a clear and undeniable benefit in doing so, such as warning others of genuine harm. Chapter 24 An Nur, verse 16:

“And why, when you heard it, did you not say, “It is not for us to speak of this. Glorified are You, [O Allah]; this is a great slander”?”

This verse establishes the correct response when one hears something negative about another person: immediate rejection of the claim, coupled with the glorification of Allah, the Exalted. What is particularly striking is that in the Holy Quran, the glorification of Allah, the Exalted, is generally reserved for the gravest of matters, such as blasphemy against Him, including the false attribution of a son to Him. Yet in this verse, the same expression is used in the context of slander against a human being. This deliberate choice of language demonstrates the immense seriousness of speaking ill of others in the sight of Allah, the Exalted. Although slander is not blasphemy, it is treated with a similar weight in this verse, showing that to dishonour another person unjustly is a grave violation of the moral order established by Allah, the Exalted. Such behaviour corrupts society, destroys trust, and inflicts wounds that may never heal. Therefore, a person is commanded to treat the honour of others as sacred, to restrain their tongue from idle or harmful speech, and to respond to rumours and accusations not with curiosity or repetition, but with rejection and reverence for Allah, the Exalted. In this way, the dignity of individuals is preserved, the unity of the community is protected, and the speaker themselves is safeguarded from a sin that is tremendous in the sight of Allah. Chapter 24 An Nur, verse 16:

“And why, when you heard it, did you not say, “It is not for us to speak of this. Glorified are You, [O Allah]; this is a great slander”?”

In a Hadith found in Jami At Tirmidhi, number 2317, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person cannot make their Islam excellent until they avoid the things which do not concern them. This Hadith contains an all-encompassing principle that applies to every aspect of life. It includes both speech and physical actions. The one who desires to perfect their faith must avoid all matters, whether in words or

deeds, that do not concern them, and instead occupy themselves with those matters that do. The things that truly concern a person are their responsibilities—religious and worldly—which must be taken seriously and fulfilled according to the teachings of Islam, solely for the pleasure of Allah, the Exalted. It is important to note that faith is not perfected by avoiding matters according to personal preference or desire. Rather, perfection is attained by avoiding those things which Islam itself has instructed to avoid. This means striving to fulfil all obligations, refraining from sins, steering clear of what is disliked, and even exercising restraint in the excessive use of lawful but unnecessary things. Achieving this level of discipline is a characteristic of the excellence of faith described in a Hadith found in Sahih Muslim, number 99. This is when a person worships Allah, the Exalted, as though they can see Him, or at the very least, with the awareness that He sees them and observes their every thought and action. Such awareness inspires one to abstain from sin and hasten towards righteous deeds. The one who does not avoid matters that do not concern them will never reach this level of excellence.

A major aspect of this teaching relates to speech. The majority of sins occur when a person utters words that do not concern them, such as backbiting, slander, or idle talk. Vain speech refers to words that may not be sinful in themselves but are useless and therefore outside a person's concern. As confirmed in a Hadith found in Sahih Bukhari, number 2408, vain speech is hated by Allah, the Exalted. Countless arguments, disputes, and even physical harm have arisen simply because someone spoke about matters that did not concern them. Families have been divided, and marriages have ended, because individuals failed to mind their own affairs. For this reason, Allah, the Exalted, has advised in the Holy Quran the types of speech that are truly beneficial. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

The Holy Prophet Muhammad, peace and blessings be upon him, further warned that uttering words which are not a person's concern will be the main reason people enter Hell. This is indicated in a Hadith found in Jami At Tirmidhi, number 2616. In another Hadith, found in Jami At Tirmidhi, number 2412, he advised that all speech will be counted against a person unless it is connected to advising good, forbidding evil, or the remembrance of Allah, the Exalted. This means that all other forms of speech are of no real concern, as they bring no benefit. Advising good, moreover, is not limited to religious matters but includes anything beneficial in worldly life, such as one's occupation or responsibilities.

Therefore, a person should strive to avoid matters that do not concern them, in both words and actions, so that they may perfect their faith. Put simply, the one who dedicates time to what does not concern them will inevitably fail in what does concern them. Conversely, the one who occupies themselves with what truly matters will find no time to waste on what does not. Such a person will, through the mercy of Allah, the Exalted, achieve success in both worlds.

Finally, the one who focuses on matters that concern them will complete their useful worldly and religious responsibilities and thereby obtain peace of mind. One of the greatest sources of stress is when a person occupies

themselves with matters that do not concern them, for this prevents them from fulfilling their true duties. By behaving in the correct manner, a person will not only fulfil their obligations but will also ensure that they have sufficient time to rest and enjoy what is lawful. In this way, they achieve balance, peace, and excellence in faith, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After severely censuring those who participated in the slander of Aisha, may Allah be pleased with her, Allah, the Exalted, issues a stern warning to all people. He makes clear that slander, gossip, and the spreading of falsehoods are actions that contradict the very character of a true believer. The one who persists in such behaviour, despite claiming faith, demonstrates through their actions that their claim is empty. Chapter 24 An Nur, verse 17:

“Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.”

This verse highlights the essential principle that faith is not merely a verbal declaration but must be supported and proven through consistent action. Words alone are insufficient if they are contradicted by behaviour. In fact, as this verse warns, the one who fails to align their actions with their claim of faith places themselves in great danger of losing that faith altogether. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may eventually be extinguished if it is not sustained through obedience, remembrance, and

righteous deeds. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them through life. Such a loss is the most devastating of all, for it deprives the soul of its connection to Allah, the Exalted, and leaves it vulnerable to darkness, confusion, and despair. Thus, this verse serves as both a warning and a reminder: the one must guard their tongue, restrain their actions, and constantly nurture their faith through obedience. Only then will their verbal declaration of belief be matched by the reality of their conduct, ensuring that their faith remains strong, vibrant, and enduring.

Chapter 24 An Nur, verse 17:

“Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.”

It is also worthy to note that in this context, belief in Allah, the Exalted, has been linked to a seemingly worldly matter—gossiping about others—rather than to direct acts of worship, such as the prayer. This connection is deeply significant, as it highlights a fundamental principle: that the teachings of Islam form a complete and comprehensive code of conduct which governs every aspect of life. It is not restricted to acts of worship or ritual devotion alone but extends to all human interactions, behaviours, and decisions—whether they appear worldly or religious in nature. Therefore, one must avoid adopting the ignorant and narrow attitude of believing that Allah, the Exalted, only cares about ritual obligations such as the five daily prayers or fasting during Ramadan. While these are pillars of faith, they represent only part of a much broader spiritual framework. Allah, the Exalted, will hold people accountable

for every situation they face, whether it involves worship, social interaction, business dealings, or personal relationships. Every action and reaction carries moral weight and spiritual consequence. For this reason, a person must strive to learn and act upon the teachings of Islam comprehensively so that their conduct remains upright in all situations. This balanced approach ensures harmony within their mental, emotional, and physical states. It allows them to place everything and everyone in their rightful positions—valuing family, friends, and worldly responsibilities in accordance with divine guidance—while simultaneously preparing themselves for their ultimate accountability on the Day of Judgement. When this balance is achieved, the result is inner tranquillity, outer stability, and peace in both worlds. In contrast, those who treat Islam like a garment—wearing it when convenient and removing it when it conflicts with their desires—undermine their own faith and spiritual integrity. Such behaviour reflects not true belief, but self-worship, as their actions are dictated by whims rather than divine command. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse serves as a timeless reminder that the greatest danger to faith lies not only in disbelief but in allowing one’s desires to replace divine authority. When a person fails to apply the teachings of Islam to every aspect of life, they inevitably misuse the blessings they have been granted. Their misguided priorities and inconsistent actions lead to a loss of internal balance—mentally, emotionally, and physically. Consequently, they misplace trust, misuse resources, and mistreat the people around them. Such behaviour prevents proper preparation for the Day of Judgement and creates continual stress, hardship, and instability, both in this world and the next. Even if such individuals appear to enjoy certain worldly luxuries, they

remain deprived of true contentment and peace, for tranquillity can only be attained through consistent obedience to Allah, the Exalted, in all matters—worldly and religious alike.

Therefore, a person must accept and act upon the teachings of Islam sincerely for their own benefit, even when those teachings conflict with their personal desires. They should behave like a wise patient who willingly follows the medical advice of a trustworthy doctor, knowing that such guidance is meant for their well-being—even if it includes bitter medicines and a strict regimen. Just as this wise patient ultimately achieves physical and mental health through discipline and trust in their doctor's expertise, so too will the person who accepts and implements Islamic teachings attain true balance, peace, and stability in their life. This is because the only One who possesses complete and perfect knowledge of what ensures a person's mental, physical, and spiritual harmony is Allah, the Exalted. He alone understands the intricate design of the human being and the delicate equilibrium required for one's inner and outer well-being. In contrast, human knowledge—despite centuries of research and scientific advancement—remains partial, limited, and fallible. Society's understanding of human nature, psychology, and health can never be comprehensive enough to address every challenge a person faces. Human advice, however well-intentioned, is restricted by finite experience, limited foresight, and inherent biases. It cannot guarantee freedom from mental and physical stress, nor can it ensure that a person will correctly place everything and everyone in their life in proper balance. Allah, the Exalted, alone possesses the complete and timeless knowledge necessary for human success, both in this world and the next. Out of His infinite mercy, He has conveyed this knowledge to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 24 An Nur, verse 18:

“And Allah makes clear to you the verses, and Allah is Knowing and Wise.”

The contrast between those who live according to Islamic teachings and those who do not further demonstrates this truth. Those who align their behaviour with divine guidance generally experience greater inner peace, self-control, and clarity of purpose, while those who neglect such teachings often struggle with confusion, imbalance, and dissatisfaction, even when surrounded by worldly success. Interestingly, most patients do not fully understand the science behind the medicines they are prescribed, yet they trust their doctor's expertise and follow instructions faithfully. In comparison, Allah, the Exalted, does not demand blind obedience. Rather, He invites people to reflect deeply upon His teachings and recognize their wisdom through clear proofs, observable benefits, and the harmony they bring to one's life and society. However, this reflection requires sincerity, humility, and an open, unbiased mind. Only when a person approaches the teachings of Islam with fairness and reflection can they truly perceive the truth and perfection of divine guidance—guidance that alone leads to tranquillity, 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 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

In general, when an individual chooses a path different from that of their peers, it often provokes feelings of inadequacy in others regarding their own choices—particularly when those choices are rooted in personal desires rather than in obedience to Allah, the Exalted. This sense of discomfort can manifest in criticism directed at those who remain steadfast in their faith, and such criticism frequently arises even from within one's own family.

In addition to this, societal influences such as social media, fashion trends, and cultural norms exert constant pressure on those who uphold Islamic values. The public promotion of Islam is often perceived as an obstacle to the ambitions of those who pursue wealth, status, and worldly recognition. Entire industries that Islam critiques—whether for their excess, immorality, or exploitation—naturally resist the incorporation of Islamic principles and actively discourage Muslims from practicing their faith. This resistance contributes significantly to the anti-Islamic sentiments that are so prevalent across various platforms, particularly in the realm of social media.

Furthermore, those who strive to adhere to Islamic teachings, which call for moderation in personal desires and the responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess. Such individuals act upon their impulses without restraint, a behaviour that Islam likens to animalistic indulgence. They frequently attempt to dissuade others from embracing Islam and to discourage Muslims from practicing their faith, seeking instead to lure them into a lifestyle defined by unchecked desires. One of their common strategies 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 discern the superficiality of these criticisms, which stem not from reasoned objection but from a disdain for Islam's emphasis on self-discipline. For example, critics often single out the Islamic

dress code for women while remaining silent about the strict dress codes imposed in other respected professions, such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility and inconsistency of their arguments. Ultimately, it is not the outward practices alone that provoke such opposition, but the very core principles of Islam itself—principles that call for restraint, discipline, and accountability before Allah, the Exalted. The disciplined conduct of sincere believers serves as a living reminder of these principles, and it is this reminder that incites hostility. Thus, critics of Islam seek to attack it in any way possible, not because of the weakness of its teachings, but because of the strength and clarity of its moral vision. Chapter 24 An Nur, verse 19:

“Indeed, those who like that immorality should be spread among those who have believed...”

The one who disregards the commands of Allah, the Exalted, in pursuit of the approval of others inevitably loses inner tranquillity. Such behaviour leads to the misuse of divine blessings, resulting in a state of mental and physical chaos. Priorities become misplaced, relationships are mishandled, and the individual remains unprepared for their accountability before Allah, the Exalted. This negligence brings stress, hardship, and difficulty in both worlds, regardless of the material comforts they may temporarily enjoy. Chapter 24 An Nur, verse 19:

“Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter...”

An individual must therefore remain unwaveringly committed to the sincere obedience of Allah, the Exalted. Such dedication grants serenity and shields the believer from the negative influences of others, even if this protection is not immediately apparent. Loyalty to Allah, the Exalted, ensures that the blessings bestowed upon a person are used correctly and with gratitude. Through this practice, one attains a harmonious mental and physical state, enabling them to organise the various elements of their life with clarity and balance, while also preparing for their accountability on the Day of Judgement. This steadfast obedience fosters tranquillity in both worlds, guiding the individual through every situation—whether in times of ease or difficulty—while enhancing peace of mind and guaranteeing boundless rewards in this life and the next.

To maintain a resolute mindset, it is essential for a person to nurture strong faith. A firm and resilient faith is the foundation of consistent obedience to Allah, the Exalted, in every situation, whether in prosperity or adversity. This unwavering faith is cultivated through understanding and implementing the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, is the source of tranquillity in this life and salvation in the Hereafter. Chapter 24 An Nur, verse 19:

“...And Allah knows and you do not know.”

By contrast, those who remain ignorant of Islamic principles possess a fragile faith, leaving them vulnerable to straying from obedience, particularly when their personal desires conflict with divine guidance. This lack of knowledge clouds their understanding of a fundamental truth: surrendering one's desires in favour of the commands of Allah, the Exalted, is the only path to lasting peace in both worlds. For this reason, it is vital for every individual to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they ensure that their obedience to Allah, the Exalted, remains constant, their blessings are utilised in accordance with divine teachings, and their lives are lived in balance—mentally, physically, and spiritually, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 24 An Nur, verse 20:

“And if it had not been for the favor of Allah upon you and His mercy and because Allah is Kind and Merciful.”

In this verse, Allah, the Exalted, calls attention to His boundless mercy, patience, and forbearance toward His creation. Though people often err and persist in disobedience, He does not hasten their punishment. Instead, out of divine compassion, He grants them time to reflect upon their actions, reform their conduct, and seek forgiveness. It is through His mercy that individuals are shielded from the immediate consequences of their transgressions. Yet, those who misuse these blessings and interpret the absence of punishment as divine approval fall into a deception. The delay in retribution is not an indication of indifference or consent—it is a test of one's humility, gratitude, and sincerity. When a person responds to divine patience with arrogance and heedlessness, continually exploiting the blessings

bestowed upon them, they bring about their own downfall. Their rebellion against divine order disrupts the harmony of their inner world, leading to instability in both mind and body. As this imbalance deepens, their perception becomes distorted—they lose sight of priorities, mishandle relationships, and misuse resources. Blessings that were meant to be sources of comfort and success—such as family, companionship, and provision—turn into causes of anxiety, frustration, and restlessness. Rather than recognizing their own disobedience as the true source of distress, they begin to shift blame onto others—their spouse, co-workers, or friends—further alienating themselves from the positive influences in their lives. This emotional isolation gradually breeds greater turmoil, which may manifest as deep sadness, dependency, or despair. Such a tragic state is not uncommon among those who persistently misuse the blessings they have been granted, including individuals who appear outwardly prosperous. Many among the wealthy, powerful, or renowned are afflicted with severe mental health issues, for they have lost their connection with the true Giver of blessings—Allah, the Exalted. Their abundance cannot buy them peace, for tranquillity belongs only to hearts aligned with divine remembrance and obedience. Ultimately, those who remain heedless of Allah’s mercy and persist in disobedience destroy their own serenity in this life and prepare for a far greater punishment in the Hereafter. The delay in divine justice is not neglect—it is a manifestation of compassion, granting every person an opportunity to repent, reform, and return. But when the moment of accountability arrives on the Day of Judgement, they will finally comprehend that the postponement of punishment was not a sign of approval, but an act of mercy they tragically failed to appreciate.

When Allah, the Exalted, calls upon the believers in the Holy Quran, His call is frequently linked to the actualisation of their verbal claim of faith. This is because a mere declaration of belief, without corresponding actions, holds little value in Islam. True faith is not confined to words; it must be substantiated through deeds that reflect obedience and sincerity. Actions

serve as the proof and evidence of one's faith, and it is through them that a believer secures reward and mercy in both this world and the Hereafter. The relationship between faith and action may be likened to that of a fruit-bearing tree. A tree that produces no fruit offers little benefit, regardless of its appearance. In the same way, faith that does not yield righteous deeds is of limited use. Just as the worth of a tree is measured by the fruit it bears, the worth of faith is measured by the good actions it inspires. Only when faith produces obedience, worship, and service to others does it fulfil its true purpose and bring benefit to its possessor and to society at large. In this case, Allah, the Exalted, calls upon the believers to support their verbal declaration of faith in Him by acting upon the divine code of conduct He has granted them in every aspect of their lives, whether worldly or religious. By doing so, they will avoid the great trap of the Devil, who seeks to mislead people by encouraging them either to reject the divine code altogether or to selectively follow only those aspects that suit their personal desires. Chapter 24 An Nur, verse 21:

“O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing...”

This verse makes clear that the one must not adopt the ignorant attitude of assuming that Allah, the Exalted, is only concerned with religious duties such as the obligatory prayers, while disregarding other aspects of life. In reality, Allah, the Exalted, will question every individual about every situation they encountered, whether worldly or religious. For this reason, it is essential that they learn and act upon Islamic teachings so that their conduct is correct in every circumstance. By doing so, they will achieve a harmonious mental and physical state, placing everything and everyone in their lives in its proper

place, while preparing adequately for their accountability on the Day of Judgement. This comprehensive obedience leads to tranquillity in both this world and the Hereafter. Therefore, Islam must not be treated like a garment that is worn and removed according to personal preference. The one who behaves in this manner is, in reality, worshipping their desires, even if they verbally claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will fall into a state of imbalance, both mentally and physically. They will misplace priorities, mishandle relationships, and neglect their preparation for the Day of Judgement. This negligence will lead to stress, challenges, and hardships in both worlds, even if they enjoy certain worldly luxuries. By contrast, the one who consistently applies the divine code of conduct in every aspect of life will find stability, clarity, and peace. Their blessings will be used correctly, their responsibilities will be fulfilled, and their faith will be safeguarded. Such a person will be guided through ease and difficulty alike, and through the mercy of Allah, the Exalted, they will attain success in both worlds. Chapter 24 An Nur, verse 21:

“O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing...”

Another major method by which the Devil seeks to misguide people is by encouraging them to follow the majority opinion within their society. In most cases, this majority is shaped and controlled by the elite class, whose primary aim is to fulfil their worldly desires and ambitions at any cost. Blindly following others is therefore a dangerous path, for the behaviour of the majority often leads to the disobedience of Allah, the Exalted. When a person observes the majority of society neglecting Islamic teachings, they may assume that the behaviour of the majority must be correct, and as a result, they follow them without reflection or scrutiny. Yet, in truth, the majority opinion is not always correct. History itself bears witness to this, as many widely-held beliefs were later proven false with the emergence of new evidence and knowledge—for instance, the once-dominant but erroneous belief that the Earth was flat. For this reason, it is essential to refrain from acting like cattle, unthinkingly conforming to the majority opinion. Such behaviour often results in misguided choices in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead of blindly following others, individuals are commanded to employ the reasoning and intellect bestowed upon them by Allah, the Exalted. They must evaluate each circumstance based on knowledge and evidence, making informed decisions even if these decisions diverge from the prevailing opinions of the majority. Islam strongly criticizes blind imitation in religious matters for this very reason, and instead calls upon Muslims to learn and act

upon Islamic teachings with insight and understanding. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Thus, the path of truth is not determined by numbers but by knowledge, evidence, and divine guidance. One is required to rise above the pressures of conformity, to think with clarity, and to act with insight, thereby safeguarding their faith and ensuring their success in both worlds.

Chapter 24 An Nur, verse 21:

“O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing...”

Another major method employed by the Devil to misguide people is to encourage them to act upon sources of religious knowledge other than the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

The more an individual relies on other sources of religious knowledge, even if these appear to lead to good deeds, the less they will act upon the two authentic sources of guidance. This gradual neglect inevitably results in misguidance. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more a person acts upon other sources, the more likely they are to adopt practices and beliefs that contradict the teachings of Islam. This is precisely how the Devil misleads people—step by step. For example, when a person faces difficulties, they may be advised to perform certain spiritual exercises that contradict Islamic teachings. If such a person is ignorant and accustomed to following other sources of religious knowledge, they will easily fall into this trap. They may begin to perform practices that directly oppose Islam, and eventually adopt beliefs about Allah, the Exalted, and the universe that are entirely false—such as believing that people or supernatural beings control their destiny. Since their knowledge is taken from outside the two authentic sources, they become vulnerable to such corruption. Some of these misguided practices and beliefs amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“...It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon,

Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."..."

Thus, a Muslim may lose their faith without even realizing it, simply because they have developed the habit of acting upon other sources of religious knowledge. This is why innovations in religion that are not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are considered to be following in the footsteps of the Devil. Only by holding firmly to the two authentic sources of guidance can one safeguard their faith, protect themselves from misguidance, and remain upon the straight path.

In order to avoid following the path of the Devil—and thereby protect oneself from the destructive consequences of an unbalanced mental and physical state, the misplacement of values, people, and priorities in life, and the failure to prepare adequately for accountability on the Day of Judgement—Allah, the Exalted, has graciously provided humanity with a comprehensive, perfect, and impartial code of conduct. This divine guidance purifies one's intentions, speech, and actions, leading them toward inner peace, mental and physical balance, and the correct ordering of all aspects of their lives. Chapter 24 An Nur, verse 21:

"...And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills..."

No matter how advanced a society becomes, and regardless of the vast body of knowledge it accumulates across diverse disciplines—including those concerning human psychology, physiology, and behaviour—it will always remain incapable of formulating a code of conduct that is perfectly aligned with the entirety of human nature. Humanity’s understanding of itself is perpetually incomplete; each generation merely builds upon fragments of discovery. Even in modern times, scholars continue to uncover new insights about the workings of the human mind and body. Hence, it is inconceivable that limited human intellect could design a flawless ethical and social system that ensures lasting tranquillity, justice, and harmony at both the individual and collective levels. Only Allah, the Exalted, possesses the infinite wisdom and knowledge necessary to provide such a code of conduct. As the Creator of all things, His knowledge encompasses the past, present, and future in their totality. He alone understands every aspect of human existence—physical, mental, emotional, and spiritual—and thus, He alone is capable of prescribing a way of life that guarantees balance, harmony, and peace. His divine law serves as a clear standard that distinguishes truth from falsehood, virtue from vice, and benefit from harm. Chapter 24 An Nur, verse 21:

“...and Allah is Hearing and Knowing.”

History bears undeniable testimony to this reality. Whenever divine guidance was sincerely implemented within the lives of individuals and societies, it produced unparalleled peace, justice, and stability. People who lived according to divine principles experienced not only personal tranquillity but also collective harmony, where compassion, fairness, and righteousness prevailed. Therefore, individuals must wholeheartedly accept and adhere to the divine code of conduct granted to them by Allah, the Exalted, recognizing it as the ultimate means of achieving well-being and success. Even when

certain commandments challenge their desires or personal inclinations, they must understand that divine guidance—like the prescription of a skilled and caring physician—is always in their best interest. Just as a wise patient endures bitter medicine and adheres to a strict regimen knowing it leads to health and recovery, so too must a person submit to the divine will with faith and trust. For only through such submission can they attain purification, balance, and enduring peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After Allah, the Exalted, exonerated Aisha, may Allah be pleased with her, from the false accusations, her father, Abu Bakr al-Siddiq, may Allah be pleased with him, declared that he would no longer provide financial support to his relative who had participated in spreading the slander. In response, Allah, the Exalted, revealed chapter 24 An Nur, verse 22, encouraging him—and by extension all people—to forgive and overlook the mistakes of others:

“And let not those of possess of favor among you and vastness swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”

Upon hearing this divine command, Abu Bakr, may Allah be pleased with him, immediately retracted his declaration and resumed his financial assistance to his relative. This incident, recorded in a Hadith found in Jami At Tirmidhi, number 3180, stands as a timeless example of humility, obedience, and the willingness to forgive for the sake of Allah, the Exalted.

This episode highlights a profound lesson for every person. All people hope that on the Day of Judgement Allah, the Exalted, will overlook their mistakes and forgive their sins. Yet, paradoxically, many of these same individuals fail to extend the same courtesy to others. They often cling to the past mistakes of people and use them as weapons against them. This is not in reference to mistakes that continue to affect the present or future—such as a car accident that leaves a victim permanently disabled, which understandably cannot be easily overlooked. Rather, it refers to mistakes that have no lasting impact, such as a verbal insult or a moment of weakness. Even though such incidents fade with time, some insist on reviving them whenever an opportunity arises.

Such behaviour is deeply harmful, both spiritually and socially. It reflects a failure to recognise that human beings are not angels and will make mistakes. At the very least, a person who hopes for Allah, the Exalted, to overlook their own mistakes should be willing to overlook the past mistakes of others. Those who refuse to do so will find their relationships fractured, for no relationship is free from disagreements and mistakes. Such individuals often end up isolated, as their harshness drives others away. Ironically, they despise loneliness yet adopt an attitude that ensures it. This defies both logic and common sense. Every person desires to be loved and respected in life and remembered with affection after death, but this attitude produces the opposite: people grow weary of them in life, and after their passing they are remembered only out of custom, not genuine love.

Letting go of the past does not require excessive kindness or forced intimacy. At the very least, one can maintain respect and civility in accordance with the teachings of Islam. This costs nothing and requires little effort. By overlooking the past mistakes of others, a person may hope that Allah, the Exalted, will overlook their own mistakes on the Day of Judgement.

It is, however, important to distinguish between forgiveness and blind trust. Islam encourages forgiveness for the sake of Allah, the Exalted, but it also commands wisdom and caution. A person should take the necessary steps to protect themselves from being wronged again. This means adjusting one's behaviour to prevent history from repeating itself, while still treating others with the respect and fairness that Islam requires. In this way, forgiveness is balanced with prudence, and mercy is combined with justice.

As previously discussed, people are not permitted to accuse others—whether men or women—of sins unless such accusations are supported by clear and reliable evidence. Yet, in the Holy Quran, Allah, the Exalted, makes particular mention of women in this regard, in order to honour and protect them, even though the ruling applies equally to both genders. Chapter 24 An Nur, verse 23:

“Indeed, those who accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.”

This verse demonstrates the immense gravity of slandering women, highlighting that such an act incurs not only divine curse in this world but also severe punishment in the Hereafter. The dignity of women is so sacred in Islam that repeated warnings are given throughout the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, against violating it in any way. Indeed, one of the most destructive of all major sins, as confirmed in a Hadith found in Sahih Bukhari, number 2766, is to accuse an innocent, chaste woman of fornication or adultery. Such an accusation not only harms the individual but also destabilises families, damages communities, and spreads corruption within society. The seriousness of this sin lies in the fact that it attacks the very foundation of trust, honour, and dignity upon which human relationships are built. By emphasising this matter so strongly, Islam seeks to safeguard the honour of women, preserve social harmony, and protect the moral fabric of the community. When a person's dignity is violated through slander, the wound it leaves is often deeper than any physical injury, for it tarnishes reputation, isolates individuals, and creates divisions that may last a lifetime. For this reason, Islam equates the protection of honour with the protection of life and property, making it one of the highest priorities of the faith. This has been advised in a Hadith found in Sahih Bukhari, number 67.

Thus, every person is reminded that words carry immense weight. To speak without evidence is not a trivial matter but a grave sin that invites the curse of Allah, the Exalted. The one who guards their tongue from such accusations not only protects others but also safeguards their own standing before Allah, the Exalted, on the Day of Judgement. In this way, the protection of dignity becomes both a personal responsibility and a collective duty, ensuring peace, trust, and harmony within society.

Chapter 24 An Nur, verse 23:

“Indeed, those who accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.”

In a Hadith found in Sahih Muslim, number 290, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who spreads malicious gossip will not enter Paradise.

This refers to the individual who spreads gossip—whether true or false—when it leads to discord, broken trust, and fractured relationships. Such behaviour is an evil characteristic, for it mirrors the work of the Devil, whose constant aim is to sow division between people. Gossip and tale-bearing are not harmless acts of conversation; they are destructive tools that corrode families, friendships, and communities. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter and slanderer.”

How can a person expect Allah, the Exalted, to resolve their problems and bestow blessings upon them if they are surrounded by His curse due to such behaviour? The only circumstance in which conveying negative information

about others is acceptable is when it is done sincerely to warn people of genuine harm or danger. It is therefore a duty upon every person not to pay attention to a tale-bearer, for such individuals cannot be trusted or believed. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance...”

This verse underscores the vital importance of verification before acting upon information. To act hastily on unverified words is to invite injustice, regret, and often irreparable harm. A wise person, therefore, pauses, reflects, and investigates before accepting or spreading what they hear. This principle was exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, during the incident of slander. He publicly addressed the people of Medina, questioning why they were gossiping and spreading falsehood about his family and about the Companion, Safwan Bin Mu‘attal, may Allah be pleased with them all. This incident is recorded in a Hadith found in Sahih Bukhari, number 4750. The conduct of the Holy Prophet Muhammad, peace and blessings be upon him, makes it clear that he did not harbour doubt against his wife or his Companion, may Allah be pleased with them. Instead, he demonstrated the principle of giving others the benefit of the doubt unless clear and undeniable evidence exists against them. His example teaches that one should never allow rumours to dictate their feelings or actions, for to do so is to open the door to a host of other sins—backbiting, gossiping, spying, and the destruction of trust and relationships. The wisdom of this guidance is timeless. Rumours, when left unchecked, spread like wildfire, consuming reputations and tearing apart families and communities. By contrast, verification and restraint preserve dignity, protect relationships, and uphold justice. The Holy Prophet Muhammad, peace and blessings be upon

him, showed that true strength lies not in reacting to every word that is spoken, but in exercising patience, discernment, and fairness. Thus, the lesson is clear: one must base their judgments and actions only on truth and evidence. Anything less risks injustice in this world and accountability in the Hereafter.

Furthermore, a person should forbid the gossipier from continuing with this destructive habit and encourage them to sincerely repent. At the same time, one must not harbour ill will against the person who is said to have spoken negatively about them. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

This same verse also teaches that one should not attempt to prove or disprove the gossipier’s words by spying on others. Chapter 49 Al Hujurat, verse 12:

“...And do not spy...”

Instead, the gossipier should be ignored. A person should not repeat the information they have been told, nor should they mention the gossipier to

others, for in doing so they themselves would become guilty of gossiping. The dangers of gossip extend beyond the individual. It poisons the atmosphere of entire communities, creating suspicion, hostility, and division. It undermines trust, which is the foundation of all healthy relationships. Without trust, families collapse, friendships dissolve, and societies weaken. In fact, this was even observed amongst some of the Companions, may Allah be pleased with them, who argued with each other over who was responsible for this slander as they were greatly distressed at witnessing the distress of the Holy Prophet Muhammad, peace and blessings be upon him, and his family. For this reason, people must avoid gossiping and the company of gossipers, for such individuals can never be worthy of trust or companionship until they sincerely repent.

Ultimately, restraining the tongue is one of the greatest safeguards of peace—both personal and social. By refusing to spread gossip, by verifying information before acting upon it, and by encouraging others to abandon tale-bearing, a person not only protects their own dignity but also contributes to the preservation of harmony, justice, and compassion within society.

But those who fail to guard themselves from gossiping will one day face the most humiliating of consequences. On the Day of Judgement, the very parts of their body that were once used to commit this sin will rise up and testify against them. The tongue that dishonored others through slander and gossip will bear witness to its crimes. The hands that were employed to destroy reputations will speak against their owner. The feet that carried them from place to place in order to spread rumors and accusations will also testify. Chapter 24 An Nur, verses 24-25:

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is clear truth.”

On that Day, no denial will be possible, for the testimony will come not from others but from one's own limbs. The body that was misused in this world will become the most truthful witness in the next. To avoid such a destructive outcome, a person must guard their body parts from all forms of sin. According to a Hadith found in Jami At Tirmidhi, number 2407, this is best achieved by purifying one's speech. When the tongue is pure, the rest of the body follows in purity and goodness. But when the tongue is corrupt, the rest of the body responds in corruption and evil. The tongue, therefore, is the leader of the body, and its discipline determines the state of the whole person. This is also supported by the next verse. Chapter 24 An Nur, verse 26:

“Evil words are for evil people, and evil people are for evil words. And good words are for good people, and good people are for good words...”

Speech itself can be understood in three broad categories. The first is evil speech, which includes slander, lies, insults, and gossip. This must be avoided entirely, for it brings only harm in this world and punishment in the next. The second is good speech, which includes words of truth, kindness, encouragement, and remembrance of Allah, the Exalted. Such words should

be spoken at the right time and in the right manner, for they uplift both the speaker and the listener. The third is vain speech, which is neither sinful nor virtuous but is ultimately useless. Though not sinful in itself, vain speech often leads to evil speech, such as lying and backbiting, and it will be a source of regret on the Day of Judgement when a person realises how much time and opportunity was wasted on words that carried no benefit. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 176, that a person should either speak what is good or remain silent. Silence, when it prevents harm, is not weakness but wisdom. And good speech, when spoken with sincerity, is among the greatest of deeds. By disciplining the tongue, a person disciplines the entire body. By guarding speech, one guards their honour, their relationships, and ultimately their standing before Allah, the Exalted.

When a person adopts the correct attitude by disciplining their tongue and controlling their actions, they ensure that the blessings granted to them by Allah, the Exalted, are used in the proper manner as outlined in Islamic teachings. This conscious effort leads to peace of mind in both worlds, for it produces a state of balance—mentally, physically, and spiritually. By correctly placing everything and everyone in their life according to divine guidance, they achieve harmony within themselves and in their relationships with others. Such inner peace also serves as a shield against the false accusations and unjust criticisms of people. For the one who lives with sincerity knows that the only One they must ultimately please is Allah, the Exalted. He alone knows the truth of every matter, and He alone will reward each person according to their deeds. Thus, the believer is freed from the burden of constantly seeking the approval of others, and instead finds tranquillity in the certainty of divine justice. Chapter 24 An Nur, verse 26:

“...Those [good people] are declared innocent of what they [i.e. the critics] say. For them is forgiveness and noble provision.”

This verse is a reminder that the dignity of those who remain steadfast upon righteousness is preserved by Allah, the Exalted, even if people attempt to tarnish their reputation. Their innocence is not only established in this world but will be proclaimed on the Day of Judgement, when all falsehood is stripped away. For them awaits forgiveness for their shortcomings and a noble provision in this world, in the form of peace of mind and in the Hereafter, in the form of countless blessings.

Therefore, the path to true peace is not found in responding to every critic or defending oneself against every false claim, but in maintaining sincerity, guarding the tongue, and using one's blessings in obedience to Allah, the Exalted. In doing so, a person secures both inner tranquillity and eternal reward.

In addition, the following verse may also be understood as a profound warning that a person is defined by the company they keep, for every individual inevitably adopts the moral and emotional characteristics—whether good or bad—of those they associate with. Chapter 24 An Nur, verse 26:

“Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women...”

This verse highlights that companionship is never a neutral matter; it deeply influences one’s character, conduct, and ultimate destiny. The people one chooses to associate with shape their inner world, reinforce their beliefs and habits, and either guide them toward righteousness or lead them astray. This principle is further reinforced in a narration found in Sunan Abu Dawud, number 4833, in which the Holy Prophet Muhammad, peace and blessings be upon him, explained that a person is defined by the company they keep. Just as fragrance clings to those who sit with a perfume seller and soot permeates one who spends time near a blacksmith, so too does a person’s moral state reflect the influence of their companions. Those who surround themselves with the righteous, the truthful, and the pious will naturally find their hearts inclined towards sincerity, humility, and obedience to Allah, the Exalted. Their companions become mirrors of virtue—reminding them of their duties, encouraging them to use their blessings rightly, and inspiring them to prepare for the Day of Judgement. Within such uplifting company, one is protected from heedlessness, guided towards spiritual and emotional balance, and strengthened in both faith and conduct. Their lives become characterized by harmony, wisdom, and a clear sense of purpose.

Conversely, those who associate with the heedless and the corrupt expose themselves to moral decay. Their thoughts, speech, and behaviour begin to mirror those of their misguided companions. As history demonstrates, even otherwise sincere and well-intentioned individuals can falter under the influence of bad company—just as some of the Companions, may Allah be pleased with them, were momentarily swayed by the hypocrites during the incident of the slander. This serves as a timeless reminder that the

environment one chooses can either elevate or destroy them. Adopting corrupt companions and attitudes inevitably leads to the misuse of blessings granted by Allah, the Exalted. The heart becomes hardened, one's perception becomes distorted, and priorities are misplaced. This inner corruption produces imbalance—mental, spiritual, and even physical. Such individuals begin to view people and possessions through the lens of self-interest rather than gratitude and purpose. They lose sight of their accountability before Allah, the Exalted, chasing fleeting pleasures and worldly illusions while neglecting eternal truths. The outcome of such a path is inevitable: inner unrest, psychological turmoil, and hardship in both worlds. Material comforts may temporarily distract them, but they cannot fill the void within their hearts. Relationships become strained, peace evaporates, and the weight of sin casts a shadow over every aspect of their lives.

By contrast, the one who chooses righteous companionship secures a foundation for lasting peace, balance, and contentment. Their friends become a source of guidance, strength, and comfort—reminding them of truth when they forget, uplifting them during moments of weakness, and walking beside them on the journey toward the mercy and forgiveness of Allah, the Exalted. Such companionship transforms a person's life into one of purpose and serenity, anchoring them firmly on the path that leads to success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

When a person chooses to surround themselves with good companions and distances themselves from those whose influence is harmful, they will inevitably face criticism from the latter group. Those who are left behind often resent the change, mocking or condemning the one who has chosen the path

of righteousness. Yet such criticism should not deter them. As long as they remain steadfast in their choice of good companionship and continue to obey Allah, the Exalted, by using the blessings they have been granted in accordance with Islamic teachings, they will attain peace of mind in both worlds. This peace arises from achieving a balanced mental, physical, and spiritual state, and from correctly placing everything and everyone in their life according to divine guidance. Such balance shields them from the sting of criticism, for they recognise that the only One whose approval truly matters is Allah, the Exalted. He knows the truth of their intentions and actions, and He alone will reward them accordingly. Chapter 24 An Nur, verse 26:

“...Those [good people] are declared innocent of what they [i.e. the critics] say. For them is forgiveness and noble provision.”

Thus, the path of good companionship, though it may invite criticism from misguided voices, ultimately leads to serenity, balance, and eternal success. The reproach of others fades into insignificance when weighed against the forgiveness and noble reward promised by Allah, the Exalted, in this world and the next, in the form of peace of mind and countless blessings.

Chapter 24 An Nur, verse 26:

“Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women...”

An essential aspect of good companionship is seeking advice from the right people. When the effects of the slander intensified in Medina, the Holy Prophet Muhammad, peace and blessings be upon him, called upon two of his close Companions, Ali ibn Abu Talib and Usama ibn Zayd, may Allah be pleased with them, and consulted with them. Ali, may Allah be pleased with him, offered sincere counsel by outlining the possible courses of action available to him, while both Companions spoke well of Aisha, may Allah be pleased with her. They even sought further testimony from a witness, a slave girl who served in the household of the Holy Prophet Muhammad, peace and blessings be upon him, and she too confirmed only good about Aisha, may Allah be pleased with her. This incident is recorded in a Hadith found in Sahih Bukhari, number 4750. From this example, one learns that consultation is a mark of wisdom, but it must be done with care. A person should avoid the habit of sharing their problems with too many people. When difficulties are shared excessively, the act of seeking advice often turns into little more than complaining, which is a sign of impatience. Moreover, consulting too many people leads to confusion, for the advice received will inevitably be varied, leaving the person more uncertain than before. By contrast, consulting a few wise and trustworthy individuals strengthens one's certainty and provides clarity. Constantly repeating one's problems also magnifies them in the mind, making them appear larger than they truly are, and this can distract a person from their other duties, leading to further impatience and imbalance. Therefore, a person should be selective in whom they consult regarding their difficulties. Chapter 16 An Nahl, verse 43:

“...So ask the people of the reminder if you do not know.”

This verse reminds people to seek counsel from those who possess knowledge. Consulting the ignorant only leads to further harm and confusion. Just as it would be foolish to consult a car mechanic about one's health, it is equally misguided to seek advice from those who lack knowledge of the matter at hand, especially when it relates to Islamic teachings.

In addition, one should only share their problems with those who fear Allah, the Exalted. This is because such individuals will never advise others to disobey Allah, the Exalted. On the other hand, those who do not fear or obey Allah, the Exalted, may possess knowledge and worldly experience, but they are prone to giving advice that leads to disobedience, thereby worsening the problem. In reality, those who fear Allah, the Exalted, are the ones who possess true knowledge, and only this knowledge can guide others successfully through their trials. Chapter 35 Fatir, verse 28:

“...Only those fear Allah, from among His servants, who have knowledge...”

Thus, the example of the Holy Prophet Muhammad, peace and blessings be upon him, during the slander incident demonstrates the importance of consulting a select few who are both knowledgeable and pious. This approach not only preserves dignity and patience but also ensures that the advice received is rooted in sincerity, wisdom, and obedience to Allah, the Exalted.

Chapter 24 An Nur, verse 26:

“...Those [good people] are declared innocent of what they [i.e. the critics] say. For them is forgiveness and noble provision.”

When the effects of the slander intensified in Medina, the Holy Prophet Muhammad, peace and blessings be upon him, visited Aisha, may Allah be pleased with her, with gentleness and compassion. He reminded her that Allah, the Exalted, forgives all who turn to Him in sincere repentance. Upon hearing these comforting words, Aisha, may Allah be pleased with her, immediately ceased crying. She looked to her parents, hoping they might speak in her defence before the Holy Prophet Muhammad, peace and blessings be upon him, but out of deep love, respect, and reverence for him, they remained silent. Realizing the weight of the situation, Aisha, may Allah be pleased with her, responded with dignity and steadfastness. She declared that she would never admit to something she had not done and that her only option was to remain patient, as the Holy Prophet Yaqoob had done when he endured the loss of his beloved son, the Holy Prophet Yusuf, peace be upon them. This incident is detailed in a Hadith found in Sahih Bukhari, number 4750.

It is essential to note that the Holy Prophet Muhammad, peace and blessings be upon him, never accused Aisha, may Allah be pleased with her, of any wrongdoing. On the contrary, he publicly defended her honour. Yet, in his role as the Holy Prophet, peace be upon them, he was required to fulfil his duty by reminding her of the importance of repentance, should she feel any need for it. Aisha, may Allah be pleased with her, could have easily

succumbed to anger and frustration at those around her for their silence, but instead, she demonstrated remarkable composure and patience. Her self-restraint preserved the immense spiritual reward she would later receive.

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the virtue of controlling anger in a Hadith found in Sahih Bukhari, number 6116, where he advised a person do avoid becoming angry. This statement does not imply that one should never experience anger, as anger is an innate human emotion—even found among the Holy Prophets, peace be upon them. In rare and justifiable situations, such as self-defence or standing against injustice, anger can serve a constructive purpose. The true meaning of this Hadith is that one must control their anger so that it does not lead them to disobey Allah, the Exalted. This principle was perfectly embodied by the Holy Prophets, peace be upon them, who never allowed their anger to exceed the boundaries set by divine guidance.

Controlling anger is one of the greatest moral achievements a person can strive for. It leads to countless forms of goodness and prevents many forms of evil. This Hadith is thus a command to cultivate noble traits—such as patience, humility, and self-control—which empower a person to restrain their anger. One should not act according to their anger and instead struggle within themselves to suppress it for the sake of Allah, the Exalted. Chapter 3 Alea Imran, verse 134:

“...who restrain anger and who pardon the people - and Allah loves the doers of good.”

Islamic teachings provide practical methods for controlling anger. Since anger is linked to and often inspired by the Devil, a Hadith found in Sahih Bukhari, number 3282, advises the angered person to seek refuge in Allah, the Exalted, from the Devil. In another Hadith found in Jami At Tirmidhi, number 2191, an angry person is instructed to cling to the ground—interpreted by scholars to mean prostrating or lowering oneself physically to reduce aggression. This is supported by a Hadith in Sunan Abu Dawud, number 4782, which suggests that adopting a passive body position when angry helps prevent harmful outbursts. Furthermore, in Sunan Abu Dawud, number 4784, the Holy Prophet Muhammad, peace and blessings be upon him, advised the angered person to perform ablution, as water naturally cools the heat of anger. Following this with prayer further strengthens self-control and brings great spiritual reward.

To control one's speech, silence is the best remedy when angered. This was the behaviour of Aisha, may Allah be pleased with her, who adopted silence when she was angered in the event discussed earlier. Words spoken in anger often inflict deeper wounds than physical harm. Countless relationships have been destroyed due to reckless words uttered in moments of rage. The Hadith in Sunan Ibn Majah, number 3970, warns that a single evil word may cause a person to plunge into Hell on the Day of Judgement.

The Holy Prophet Muhammad, peace and blessings be upon him, described the one who controls their anger as truly strong—not in physical might but in mastery over the self. This is mentioned in Sahih Bukhari, number 6114. Similarly, a Hadith found in Sunan Abu Dawud, number 4778, teaches that

the one who suppresses anger for the sake of Allah, the Exalted, will have their heart filled with peace and sincere faith. This is the “pure heart” referred to in the Holy Quran. Chapter 26 Ash Shu’ara, verses 88-89:

“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a pure heart.”

Anger, when disciplined and controlled, can indeed be praiseworthy. It is a natural defence against harm to one’s faith, dignity, and property when expressed within the limits set by Islam. The Holy Prophet Muhammad, peace and blessings be upon him, displayed anger only for the sake of Allah, the Exalted, and never for personal reasons. This noble trait is affirmed in Sahih Muslim, number 6050. His character, as stated in Sahih Muslim, number 1739, was the embodiment of the Holy Quran—meaning he was pleased with what pleased Allah, the Exalted, and angered by what angered Him.

Hating for the sake of Allah, the Exalted, is even considered a part of perfecting one’s faith, as mentioned in Sunan Abu Dawud, number 4681. Thus, Islam does not command the complete eradication of anger—an impossible task—but rather its regulation and control according to divine limits.

However, even anger for the sake of Allah, the Exalted, must not lead one to exceed the bounds of justice. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper who, in anger, declared that Allah would not forgive a certain sinner. As a result, Allah, the Exalted, forgave the sinner but condemned the arrogant worshipper to Hell. This incident illustrates the danger of allowing even righteous anger to transform into self-righteousness or judgment of others. In truth, the roots of all evil stem from four unchecked impulses: desire, fear, greed, and anger. Therefore, one who learns to control their anger according to Islamic guidance removes a quarter of evil from their character and life.

To conclude, it is vital for every person to control their anger so that it does not lead them to speak or act in a way they will later regret—in this world or the next. The one who learns to restrain their anger not only earns divine love and forgiveness but also attains inner peace, strength of character, and the serenity of a sound heart, which will be their salvation on the Day of Judgement.

After the period of distress and confusion had reached its height in Medina, relief and divine justice descended upon Aisha, may Allah be pleased with her. Before the Holy Prophet Muhammad, peace and blessings be upon him, could even rise from his seat after speaking about the slander, Allah, the Exalted, revealed the verses that exonerated and greatly honoured Aisha, may Allah be pleased with her, while harshly condemning those who had begun and spread the falsehood. This has been discussed in a Hadith found in Sahih Bukhari, number 4750.

This incident stands as a timeless lesson in faith, dignity, and divine protection. The patience and composure shown by Aisha, may Allah be pleased with her, in the face of baseless accusation became the cause of her immense honour and elevated status in this world and the next.

Generally speaking, patience is when one avoids complaining about their difficulties through words or actions, while maintaining sincere obedience to Allah, the Exalted, throughout the ordeal. This obedience involves using one's blessings in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of true patience is learning and acting upon knowledge. The more a person learns and applies the teachings of Islam, the more they realise that whatever Allah, the Exalted, decrees is ultimately for the best, even if this wisdom is hidden from them. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

An example of this truth is found in the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age, abandoned in a well, sold into slavery, and later imprisoned unjustly. Yet each of these events taught him lessons and prepared him for the great task of saving the population of Egypt from famine. Had he not endured those hardships, he would not have been in the position to save countless lives.

Believing in this principle and maintaining obedience during trials is a true sign of faith. It is often easier to praise Allah, the Exalted, in times of comfort, but the real test lies in praising and obeying Him when facing difficulty.

Studying the teachings of Islam also allows a person to compare their struggles with those of others who were more beloved to Allah, the Exalted, and yet endured far greater hardships. Such reflection helps one to view their own trials as small and manageable, strengthening their resolve to remain patient. Similarly, observing others in one's own time who face more severe hardships can instil humility and gratitude.

Islam also teaches the importance of recognising destiny. Every event—whether ease or hardship outside one's control—is written and inevitable. Complaining about what cannot be avoided brings no benefit; it only deprives a person of the immense reward promised for patience. Chapter 39 Az Zumar, verse 10:

"...the patient will be given their reward without account [i.e., limit]."

A person therefore has a choice: to face an unavoidable event with patience and gain uncountable reward, or to face the same event with impatience and lose the reward they could have earned. Either way, the event will occur, so wisdom lies in responding with patience and earning benefit in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Furthermore, studying Islamic teachings allows one to understand that not everything one desires is truly good for them, and not everything disliked is harmful. Allah, the Exalted, knows what is best, while human understanding is limited. 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.”

Everyone has experienced moments when what they longed for brought hardship, and what they feared brought unexpected goodness. The one who realises this truth remains patient and content even when events contradict their personal wishes.

Just as gold is purified through intense heat, people are refined and strengthened through trials. Those accustomed to an easy life often find themselves mentally and emotionally fragile when facing challenges, while those tested by difficulties develop resilience and balance. Through such

tests, Allah, the Exalted, strengthens a person's heart and prepares them for greater responsibilities in life.

Patience is required in all situations—even in times of ease. When blessed with comfort, wealth, or good health, one must exercise patience to prevent misuse of those blessings. In this sense, patience guards against both despair in hardship and arrogance in ease.

It must also be understood that patience does not mean inaction. Rather, it includes taking lawful and wise steps to improve one's situation. For example, a wife who is being mistreated by her husband should take appropriate measures to protect herself and her children, such as separating from him if necessary. Acting in this way does not contradict patience; remaining inactive while harm continues does. Similarly, showing emotion—such as crying or expressing grief—does not conflict with patience. The Holy Prophet Yaqoob, peace be upon him, wept so intensely over his separation from his son that he lost his sight, yet Allah, the Exalted, never criticised him for this. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

Likewise, the Holy Prophet Muhammad, peace and blessings be upon him, wept at the death of his son, Ibrahim, may Allah be pleased with him, as

mentioned in a Hadith found in Sunan Abu Dawud, number 3126. Such tears and emotions are part of human nature and expressions of compassion—not signs of impatience. What contradicts patience is disobedience to Allah, the Exalted, through one's speech or actions, such as complaining against His decree.

True patience begins from the very onset of a difficulty and must be maintained until one departs from this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience only after time has passed is not true patience—it is simply acceptance that comes naturally to everyone. A person must therefore control their words and actions from the first moment of hardship and maintain that state until death, for even a single act of impatience later in life may cause one to lose the great reward of patience.

In reality, patience does not erase emotion; it refines it. It transforms sorrow into strength, complaint into gratitude, and hardship into a means of spiritual elevation. Patience is not merely to wait—it is to persist in righteousness through every circumstance, trusting that Allah, the Exalted, never burdens a soul beyond its capacity and rewards every moment of steadfastness with peace 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.

After stressing the importance of good companionship, Allah, the Exalted, continues to offer direction concerning broader social interaction and conduct. Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants...”

When Allah, the Exalted, addresses the believers in the Holy Quran, His call transcends mere formality; it is an invitation for them to manifest their spoken faith through action. A claim of belief that is not supported by corresponding deeds carries negligible weight in the sight of Allah, the Exalted. Faith achieves its true significance and value only when it produces the fruit of righteous conduct, much like a tree is beneficial only when it yields fruit. In this verse, Allah, the Exalted, reminds humanity that the divine code of conduct is universal, encompassing every facet of life—both religious and worldly. Islam does not differentiate between ritual acts of worship, such as prayer, and acts of daily social interaction, such as visiting others. Every action and situation is covered by the guidance of divine law. Therefore, a person must avoid the ignorant notion that Allah, the Exalted, is solely concerned with ritual obligations, like the five daily prayers, while neglecting social or moral behaviour. In reality, Allah, the Exalted, will hold every individual accountable for all matters they encountered—religious or worldly—because each moment of life presents an opportunity to act in accordance with divine wisdom. Consequently, a person should strive to learn and apply Islamic teachings in every circumstance to ensure their actions remain correct, balanced, and purposeful. This striving leads to harmony in their mental and physical states, enables them to allocate everything and everyone to their proper place, and adequately prepares them for their responsibilities on the Day of Judgement. The outcome of this comprehensive approach is inner peace and tranquility in both this world and the Hereafter. Thus, one must guard against treating Islam like a garment—to be donned and removed based on personal whims and desires. An individual who behaves in this manner is, in truth, worshipping their own

desires rather than Allah, the Exalted, even if they assert otherwise. This is further highlighted in chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The individual who fails to consistently implement the divine code of conduct—in both private and public life—will inevitably misuse the blessings granted to them. This misuse results in imbalance, both mentally and physically, causing them to misplace their priorities, relationships, and values. As a consequence, they live in a state of confusion and dissatisfaction, utterly unprepared for their ultimate accountability on the Day of Judgement. Even if they seem to enjoy worldly luxuries, their inner state remains restless and burdened. True success and serenity are found only in submitting wholly to the perfect and comprehensive guidance of Allah, the Exalted—a guidance that includes every moment and every action of life.

Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome...”

Family life represents one of the most private and delicate dimensions of human existence. For this reason, it is impermissible to enter the home of another without prior permission, even if the individuals concerned are close relatives or trusted friends. The sanctity of the home is a right that must be preserved, for within it people attend to their personal matters, their families, and their private concerns. To intrude upon this space without consent is to disregard both courtesy and the dignity of those who reside there. In the modern age, it has become even easier to uphold this etiquette, since one can readily contact a household beforehand to arrange a suitable and convenient time to visit. This simple act of consideration allows the family to prepare themselves, to complete their private affairs, and to welcome their guests with ease and tranquillity. In this way, the visit is transformed into a source of blessing, comfort, and mutual joy, rather than an inconvenience or burden. Regrettably, this etiquette is often neglected. Many people, including those who are otherwise mindful of religious and social duties, arrive at the homes of others unannounced, expecting to be received and hosted. Others may give only a few minutes' notice before arriving, which in practice forces the host to accommodate them, even if they are engaged in pressing responsibilities. Such behaviour disregards the sanctity of family life and places unnecessary strain upon others. True consideration lies in recognising that every household has its own rhythm, duties, and private concerns. Respecting these boundaries is not merely a matter of social courtesy but a reflection of faith, good character, and mutual respect. By seeking permission and arranging visits with thoughtfulness, a person preserves the dignity of the host, safeguards the privacy of the household, and ensures that the gathering itself becomes a source of blessing, comfort, and genuine hospitality.

In addition, as indicated in verse 27, one must adopt the right attitude when visiting someone. Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants...”

The greeting of peace in Islam is not merely a verbal expression but a commitment that must be honoured through consistent behaviour. A person fulfils this greeting correctly by ensuring that peace is reflected in both speech and actions, keeping verbal and physical harm away from others and their possessions. According to a Hadith found in Sunan An Nasai, number 4998, this is in fact the definition of a true believer. It is therefore hypocritical for someone to extend the greeting of peace to another while simultaneously harming them through words or deeds, for such conduct contradicts the very purpose of the greeting. In light of this, it becomes essential for a person to observe the etiquettes and conditions of visiting others as outlined in the teachings of Islam, so that their visits become a source of reward rather than burden. Guests should avoid overstaying, thereby causing difficulty to the host and their family. As mentioned earlier, in the modern age, it is simple to contact the household beforehand to arrange a suitable time, ensuring that the visit is convenient and considerate. During visits, individuals must also guard their tongues and actions, avoiding sins such as gossip, backbiting, and slander. Conversations should be purposeful, revolving around matters of benefit for both worldly life and the Hereafter. Only when visits are conducted in this manner will they yield the reward promised in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. If these etiquettes are neglected, the visit may bring no reward at all, and in some cases may even result in sin, depending on the conduct of the guest. Sadly, many people are eager to perform the outward act of visiting others, which is indeed a righteous deed, but they fail to fulfil its conditions correctly.

Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

This verse highlights that private gatherings and conversations are only praiseworthy when they are directed towards goodness, reconciliation, or the encouragement of righteous deeds. When visits are conducted with this intention, they become a means of divine approval and great reward. Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be heedful.”

Allah, the Exalted, emphasizes the importance of respecting the sanctity of people's homes by prohibiting entry without permission, even when one suspects that the house may be empty. Chapter 24 An Nur, verse 28:

“And if you do not find anyone therein, do not enter them until permission has been given to you...”

This verse highlights the principle that the privacy of a household must never be violated. A person may easily make mistakes in such matters, for they might assume that no one is inside when, in reality, the inhabitants have not heard the guest at the door, or they may have intentionally chosen not to respond because it is not a suitable time for visitors. Entering without permission in such cases would constitute a breach of trust and a disregard for the dignity of the household. The only clear exception to this rule is in cases of genuine emergency, where immediate access is necessary to preserve life or prevent serious harm. For example, police officers, firefighters, or paramedics may be required to enter a home without permission, even if they suspect it to be empty, in order to protect the safety of its occupants. This teaching demonstrates the balance within Islamic etiquette: on the one hand, the utmost respect for privacy and personal boundaries, and on the other, allowance for exceptions where necessity and compassion demand urgent action. It reminds people that safeguarding the honour and dignity of others is a central part of faith, and that even seemingly small actions, such as waiting for permission before entering, carry great weight in the sight of Allah, the Exalted.

Even though many cultures and societies may frown upon the practice of turning guests away, Islam establishes that it is entirely acceptable, for there are times when family members may be in situations where receiving visitors would be highly inappropriate. Chapter 24 An Nur, verse 28:

“...And if it is said to you, "Go back," then go back; it is purer for you...”

This verse highlights that the command to return without entering is not a matter of social preference but a direct instruction from Allah, the Exalted. Therefore, a person has no right to feel offended or upset if asked to leave. Any sign of displeasure or resentment towards the host in such a situation is, in reality, disobedience to the command of Allah, the Exalted. Chapter 24 An Nur, verse 28:

“...And Allah is Knowing of what you do.”

This reminder makes it clear that Allah, the Exalted, is fully aware of the intentions and reactions of every individual. Even subtle feelings of annoyance or arrogance in such circumstances are recorded and will be held to account. Furthermore, this outcome can generally be avoided if people refrain from arriving unannounced. As mentioned earlier, in the modern age, it is simple to contact a household beforehand and arrange a suitable time for visiting. This not only prevents inconvenience but also ensures that the visit is welcomed and becomes a source of blessing for both host and guest. Thus, the etiquette of seeking permission and accepting the possibility of being turned away is not merely a social courtesy but a divine command. It protects the sanctity of family life, preserves mutual respect, and purifies the hearts of people by teaching humility, patience, and obedience to Allah, the Exalted.

Islam, being a religion rooted in logic, balance, and ease, distinguishes between private spaces and public places that people enter and exit as part of their daily lives. Shops, markets, and other areas designated for public

service may be entered without seeking prior permission. Chapter 24 An Nur, verse 30:

“There is no blame upon you for entering houses not inhabited in which there is service for you...”

This verse clarifies that the etiquette of seeking permission applies specifically to private dwellings, where family life and personal matters are safeguarded. By contrast, places intended for public use are exempt from this requirement, as their very purpose is to serve the needs of society. This distinction reflects the practicality and wisdom of Islamic teachings, which never impose unnecessary hardship but instead provide guidance that is both logical and convenient. After outlining the etiquettes of visiting others and entering homes, Allah, the Exalted, connects this worldly matter directly to His obedience, thereby reminding people that even seemingly mundane actions are tied to faith. Chapter 24 An Nur, verse 29:

“...And Allah knows what you reveal and what you conceal.”

This reminder elevates the discussion from social etiquette to spiritual accountability. It teaches that every action—whether entering a home, visiting a family, or stepping into a public place—falls under the gaze of Allah, the Exalted. Nothing is hidden from Him, whether outward behaviour or inward intention. Thus, the believer is reminded that implementing the

Islamic code of conduct in daily life is not merely a matter of social courtesy but an act of obedience to Allah, the Exalted. This connection between worldly matters and divine obedience highlights a central principle of Islam: faith is not confined to ritual worship but extends to every aspect of life. Even the way one enters a home or a marketplace becomes a reflection of one's relationship with Allah, the Exalted, and an opportunity to earn His pleasure.

Allah, the Exalted, then turns attention to other aspects of social interaction. Socialising is an integral part of human life, and when conducted in accordance with the divine code of conduct, it becomes a means of establishing justice, harmony, and peace within society. Through proper manners, sincerity, and respect, social gatherings strengthen bonds, nurture compassion, and create an environment where fairness and mutual support can flourish. However, when socialising is approached without discipline or adherence to the etiquettes prescribed by Islam, it can quickly become a source of harm. Careless interaction may lead to sins such as gossip, backbiting, and slander. It may cause divisions within families, damage reputations, and open the door to envy, injustice, and corruption spreading throughout society. What should have been a means of unity and comfort can, if misused, become a cause of discord and destruction. Social conduct is not a trivial matter but a reflection of one's obedience to Allah, the Exalted. By observing the etiquettes of speech, gatherings, and relationships, a person safeguards not only their own character but also the stability and well-being of the wider community. 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. Indeed, Allah is Acquainted with what they do.”

Before outlining the various means of safeguarding oneself from unlawful relationships, it is essential to first understand why Islam prohibits relationships outside the bond of marriage.

Allah, the Exalted, has commanded people to pursue marriage and has forbidden unlawful relationships. This command is not arbitrary—it is rooted in profound wisdom that safeguards emotional, mental, and spiritual well-being. When a couple are not truly devoted to one another as a married couple is, any real difficulty they face tends to produce greater emotional turmoil. Lacking the sense of duty and commitment that marriage brings, they often fail to support one another during hardship. Entering and exiting multiple relationships throughout one's life inevitably leaves lasting emotional scars, resulting in feelings of instability and inner emptiness. It is therefore unsurprising that many who experience repeated breakups eventually seek counselling and suffer from depression and other mental disorders far more frequently than those who avoid such relationships. Moreover, those known within society for engaging in multiple relationships often find it difficult to attract a sincere spouse who will fulfil their rights. This is because habitual involvement in such relationships fosters a loose and unreliable character—traits that those seeking lifelong commitment naturally find undesirable. As a result, their repeated emotional failures only deepen their distress.

Unlawful relationships also lack long-term alignment of purpose. In many cases, one partner desires commitment, while the other merely seeks temporary companionship. When this mismatch becomes apparent, it leads to emotional devastation for the one who invested their heart more deeply. By contrast, a married couple enter their relationship upon a foundation of

mutual commitment and shared intention. They support one another through all of life's changes—whether planned or unexpected, such as the arrival of children. This sense of stability and devotion is rarely found in relationships outside marriage.

Furthermore, an unlawful relationship deceives a person into believing they completely know their partner. When they eventually marry, they often complain that their spouse has changed. In reality, the person has not changed; rather, the new responsibilities and pressures of marriage reveal aspects of their character previously unseen. This is why relationships that begin unlawfully often encounter greater marital tension. Even cohabiting before marriage does not prevent this outcome. It is also well-known that emotional turmoil within a relationship impacts every aspect of life. Many young people, for instance, abandon their education or career simply because they cannot bear to see a former partner. In contrast, a married couple, bound by sacred commitment, are far less likely to dissolve their bond over such transient issues.

However, one must not be deceived by the outward appearance of unlawful relationships, assuming they are harmless. Human perception is limited and clouded by emotion, leading people to overlook the hidden harm within actions that contradict divine guidance. A person in such a relationship will inevitably be drawn towards greater disobedience, as emotions and desires are difficult to restrain. Over time, this often leads to sins such as fornication—an act normalized in many societies but destructive in both moral and social dimensions. Unlawful intimacy results in numerous problems, including unwanted pregnancies, family breakdowns, and the trivialization of other grave sins.

Even if a person avoids major transgressions in an unlawful relationship, their emotional attachment clouds their judgment. They may marry someone unsuitable simply due to strong feelings, disregarding the importance of piety and compatibility. As a result, they later struggle under the weight of responsibilities, leading to conflict and regret. Feelings of love can blind a person to their partner's faults—a warning highlighted in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, those who live immorally attract others of similar character. Impious individuals exploit one another for personal satisfaction rather than mutual respect. Such relationships are often marked by verbal abuse, humiliation, and emotional scars that linger long after apologies are made. In many cases, they even devolve into physical abuse. When beauty or youth fades, the impious partner seeks another, treating relationships as disposable luxuries. This behaviour leads to deep emotional trauma and instability. The cycle of harm continues into the next generation. Children born outside marriage or in unstable relationships often grow up in broken homes without the consistent support of both parents. Statistics and observation alike confirm that many young people drawn into crime, gangs, or exploitation come from such environments. Raising children in a stable, loving home is challenging even when they are desired—how much more difficult, then, when they are not? The emotional burden often drives single parents to give up their children for fostering or adoption, further increasing the child's risk of emotional and social harm.

All these destructive outcomes are like hidden poison within a meal that appears delicious. Just because the poison cannot be seen does not make it harmless. Likewise, unlawful relationships may appear appealing, but they

contain unseen harm that only Allah, the Exalted, fully comprehends. Thus, a wise person trusts His command, just as a wise patient follows their doctor's advice—accepting bitter medicine or restrictive diets, knowing they lead to lasting health. Acting upon the guidance of Allah, the Exalted, guarantees peace and balance in one's mental and physical state, whereas following one's limited understanding brings inevitable harm. Human knowledge, despite its advances, remains too restricted to solve every moral and emotional issue. People can never foresee all the consequences of their actions. Only Allah, the Exalted, possesses the complete knowledge necessary to guide humanity toward true well-being, and He has revealed this knowledge in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is clearly visible when comparing the peace and harmony of those who live by divine guidance with the distress and disorder of those who do not.

Allah, the Exalted, in His infinite wisdom, has resolved countless societal problems by addressing their root cause—prohibiting unlawful relationships and promoting marriage, a sacred union built on sincerity, responsibility, and devotion. Through His guidance on marriage, divorce, widows, and the upbringing of children, He has given humanity the key to building stable families, which in turn form the foundation of a healthy society. When family members—whether together or separated—fulfil one another's rights and provide a nurturing environment for their children, the entire society benefits from this stability. Conversely, when family bonds are broken, neglect and discord ripple through society, leading to widespread harm. Many thinkers throughout history have proposed solutions to societal issues, but their efforts often address only surface-level symptoms. Allah, the Exalted, however, resolves these issues by targeting their root—correcting the moral and spiritual foundation of individuals and families. 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...”

Yet only those who use the intellect and insight granted to them by Allah, the Exalted, will truly comprehend the profound wisdom contained within His words. Chapter 24 An Nur, verse 1:

“...and revealed therein verses of clear evidence that you might reflect.”

Allah, the Exalted, has also provided clear and practical means to protect oneself from falling into unlawful relationships. These methods, when sincerely implemented, safeguard both faith and dignity, while nurturing emotional stability and inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. 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...”

And chapter 24 An Nur, verse 31:

“And tell the believing women to reduce [some] of their vision and guard their private parts...”

These verses establish the very first line of defence against temptation. The gaze acts as the gateway to the heart; when left uncontrolled, it stirs desire, and unchecked desire often progresses to sinful action. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Muslim, number 6753, that the adultery of the eyes is the gaze. This profound statement illustrates that sin does not begin with the physical act alone but often originates with the eyes, which feed the heart and mind with images that ignite unlawful inclinations. Lowering the gaze, therefore, is not merely about avoiding physical sin but about safeguarding the heart from corruption. By restraining the eyes, a person purifies the soul, cultivates inner modesty, and strengthens the shield of self-restraint. This discipline nurtures humility, curbs arrogance, and prevents the imagination from wandering into harmful territory. Moreover, lowering the gaze is a training of the will. It teaches a person to prioritise obedience to Allah, the Exalted, over fleeting desires, thereby reinforcing spiritual consciousness. When the eyes are disciplined, the heart remains tranquil, and when the heart is pure, the connection with Allah, the Exalted, becomes stronger and more sincere. Thus, the command to lower the gaze is not a restriction but a protection—preserving dignity, honour, and purity, while ensuring that the individual and society remain safeguarded from the destructive consequences of unchecked desire.

Islamic teachings emphasise that even private interaction between men and women, when undertaken with seemingly good intentions, can still open the door to temptation. For this reason, unnecessary communication—particularly in secluded or private settings, whether in person or through modern means such as private messaging and social media exchanges—should be avoided. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2165, that no man is alone with a woman except that the Devil becomes the third among them. This timeless warning illustrates that seclusion, in whatever form it takes, creates an environment where desires can be stirred and restraint weakened. Modern technology has expanded the scope of seclusion beyond physical spaces. Private conversations conducted online, though outwardly harmless, can gradually foster emotional attachment, compromise spiritual discipline, and lead to inappropriate intimacy. What begins as casual communication may, over time, erode boundaries and draw individuals into situations that contradict divine guidance. The wisdom behind this teaching is clear: prevention is far easier than cure. By avoiding circumstances that may ignite desire, a person preserves dignity, safeguards purity, and protects the heart from corruption before sin even arises. This proactive approach reflects the mercy of Allah, the Exalted, who guides humanity not only by prohibiting sin itself but also by closing the doors that lead towards it.

In addition, Allah, the Exalted, commands both men and women to adopt modesty, not only in clothing but in conduct. Chapter 24 An Nur, verses 30-31:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment..."

Modesty functions as a protective shield that guards individuals from inappropriate attention and prevents the type of attraction that often leads to moral decline. The Holy Prophet Muhammad, peace and blessings be upon him, described modesty as an integral part of faith, as recorded in a Hadith found in Sahih Bukhari, number 24. This description elevates modesty from being a mere social virtue to being a defining quality of spiritual integrity. When a person adopts modesty—both outwardly in dress and inwardly in conduct—they safeguard their own dignity while also contributing to the preservation of moral purity within society. Modesty restrains arrogance, curbs inappropriate desires, and nurtures humility, thereby fostering an environment of respect and decency. It ensures that social interactions remain wholesome, free from corruption, and conducive to trust. Furthermore, modesty is not limited to appearance alone. It extends to speech, behaviour, and even thought. A modest person avoids boastfulness, refrains from indecent or harmful words, and conducts themselves with gentleness and restraint. In this way, modesty becomes a comprehensive quality that shapes character, protects relationships, and strengthens the moral fabric of the community. Thus, modesty is both a personal safeguard and a social necessity. By embodying it, a person not only protects themselves from harm but also upholds the collective dignity of society, ensuring that peace, respect, and moral clarity prevail.

The Holy Prophet Muhammad, peace and blessings be upon him, recommended fasting as a practical remedy for those who struggle to restrain their carnal desires. This guidance is recorded in a Hadith found in Sahih Bukhari, number 5066. Fasting serves as a discipline for the soul, weakening the hold of worldly desires and curbing the impulses that often lead to sin. Through fasting, a person learns patience, self-restraint, and heightened awareness of Allah, the Exalted. By voluntarily abstaining from lawful pleasures such as food and drink, the individual strengthens the ability to resist unlawful temptations. This spiritual training reduces the likelihood of falling into harmful relationships or immoral behaviour, as the heart becomes more attuned to obedience and the mind more conscious of accountability before Allah, the Exalted. In this way, fasting is not only an act of worship but also a shield that protects a person from the dangers of unchecked desire, guiding them towards purity, stability, and moral strength.

In addition, as previously discussed, a person should carefully choose companions who embody values such as chastity, modesty, and obedience to Allah, the Exalted, for such company strengthens moral resolve and nurtures virtue. Good companions serve as a source of encouragement in times of weakness, reminding one of higher principles and guiding one towards righteous conduct. Conversely, associating with those who normalise immorality gradually erodes spiritual sensitivity. Constant exposure to corrupt behaviour desensitises the heart, making sin appear trivial and virtue appear burdensome. Over time, such companionship can draw a person away from obedience and lead them towards heedlessness and destruction. This reality has been explicitly warned against in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound influence of companionship upon character and destiny. A person's friends and associates are not neutral; they either elevate one's state by drawing

them closer to righteousness or degrade it by pulling them towards sin. Thus, the choice of companions is not a minor matter but a decisive factor in shaping one's spiritual journey. By surrounding themselves with those who value purity, humility, and devotion, a person safeguards their faith, strengthens their resolve, and ensures that their path remains aligned with the pleasure of Allah, the Exalted.

For those who are financially able, marriage has been prescribed as a means of controlling desire by providing a lawful and dignified outlet. Chapter 24 An Nur, verse 32:

“And marry the unmarried among you and the righteous among your male slaves and female slaves...”

Marriage is not merely a social arrangement but an act of worship that fulfils both physical and emotional needs in a manner pleasing to Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, encouraged timely marriage and cautioned against unnecessary delay, for prolonged singleness increases the risk of temptation and weakens resolve. This has been indicated in a Hadith found in Sahih Bukhari, number 5066. A successful marriage, however, is not built solely upon physical attraction or fleeting emotion. Its true foundation lies in shared piety, sincerity, and devotion. This principle is emphasised in a Hadith found in Sahih Bukhari, number 5090, which advises that faith and righteousness should be prioritised above all other considerations. When both partners place piety at the centre of their decision, their union is strengthened by sincerity and mutual devotion. Such a marriage becomes a source of lasting harmony,

stability, and protection from sin. It nurtures companionship rooted in faith, ensures that responsibilities are fulfilled with integrity, and transforms the household into a place of tranquillity and blessing. In this way, marriage serves not only the needs of the individual but also the well-being of society, as strong families form the foundation of a just and moral community.

Ultimately, one of the most powerful means of controlling desire is the remembrance of accountability. 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. Indeed, Allah is Acquainted with what they do.”

Among the strongest deterrents against sin is the awareness that every individual will one day stand before Allah, the Exalted, on the Day of Judgement. The Holy Prophet Muhammad, peace and blessings be upon him, described in a Hadith found in Sahih Bukhari, number 6806, one of the seven categories of people who will be granted shade by Allah, the Exalted, on a day when there will be no other shade. This honour is reserved for those who restrain themselves from fornication out of reverence for Him, demonstrating that true strength lies in resisting temptation for the sake of divine approval. Constant remembrance of death and accountability curbs the pull of desire and purifies intention. It reminds a person that every private thought, every hidden glance, and every concealed action is fully known to Allah, the Exalted, even if it remains unseen by others. Such awareness instils humility, nurtures sincerity, and strengthens the resolve to avoid sin. This mindfulness transforms daily life into a preparation for the Hereafter. By remembering the inevitability of standing before Allah, the Exalted, a person

learns to weigh every action carefully, to abandon fleeting pleasures that lead to regret, and to pursue deeds that bring lasting reward. In this way, the remembrance of accountability becomes not only a shield against temptation but also a source of inner peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As indicated at the conclusion of verse 31, Allah, the Exalted, does not demand perfection from people, nor does He expect them to remain free from all error. Instead, He commands them to sincerely strive to obey Him in every aspect of their lives and to turn back to Him whenever they fall short. Chapter 24 An Nur, verse 31:

“...And turn to Allah in repentance, all of you...”

This verse highlights that the true expectation is not flawlessness but sincerity—using the blessings granted by Allah, the Exalted, in the manner outlined by Islamic teachings, and repenting sincerely whenever sins are committed. The one who adopts this mentality has been promised forgiveness, success, and peace of mind in both worlds. Such a person achieves balance in both mental and physical states by correctly placing everything and everyone in their proper place within life. Chapter 24 An Nur, verse 31:

“...And turn to Allah in repentance, all of you, O believers, that you might succeed.”

Sincere repentance is not a mere utterance of words but a process that involves several essential elements. It requires genuine remorse for the sin committed, seeking the forgiveness of Allah, the Exalted, and, where possible, seeking pardon from anyone who has been wronged—provided this does not lead to further harm or trouble. It also necessitates a firm and sincere resolve to avoid repeating the same or similar sin in the future. Furthermore, it requires making amends for any rights that have been violated, whether they pertain to Allah, the Exalted, or to people. True repentance is then completed by continuing to obey Allah, the Exalted, with sincerity, using His blessings correctly and striving to live in accordance with His guidance. In this way, repentance becomes not only a means of erasing past mistakes but also a path to spiritual renewal, inner tranquillity, and lasting success.

As discussed earlier, one of the most effective ways of resisting the temptation to fulfil one’s desires is through marriage, which provides a lawful and dignified outlet. Chapter 24 An Nur, verse 32:

“And marry the unmarried among you and the righteous among your male slaves and female slaves...”

In this verse, righteousness is specifically attributed to slaves, as they were often less modest in that era. Thus, people were advised to marry only righteous slaves in order to safeguard the sanctity of their marriage. This, however, does not imply that one may marry an impious person. On the contrary, the Holy Prophet Muhammad, peace and blessings be upon him, clarified in a Hadith found in Sahih Bukhari, number 5090, that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that one should marry for the sake of piety, otherwise they will be a loser.

It is important to recognise that the first three qualities mentioned in this Hadith are transient and imperfect. They may provide temporary happiness, but ultimately they become burdensome, as they are tied to the material world rather than to the source of true and lasting success—faith. Wealth does not guarantee contentment; in fact, the wealthy are often among the most dissatisfied. Lineage does not ensure good character or a successful marriage, and when such unions fail, they often damage family bonds. Beauty, or love based solely on physical attraction, is equally unstable, as it fades with time and fluctuates with mood. History is filled with examples of couples who once claimed to be deeply in love but later grew to despise one another.

This Hadith, however, does not suggest that one should marry someone who is poor or unattractive. Financial stability is necessary for supporting a family, and mutual attraction is an important element of a healthy marriage. Rather, the Hadith teaches that these qualities should not be the ultimate or primary reason for marriage. The true foundation of a successful union is piety. A pious person fulfils the commands of Allah, the Exalted, refrains from His prohibitions, and faces destiny with patience, following the traditions of the

Holy Prophet Muhammad, peace and blessings be upon him. Such a person will treat their spouse with kindness and fairness in both times of ease and difficulty. By contrast, those who lack piety often mistreat their spouses when angered, and even in times of contentment they may fail to fulfil their spouse's rights due to ignorance. This is one of the reasons why domestic discord and violence have increased in recent times. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

The pious person is more concerned with fulfilling the rights of others, such as their spouse, than with demanding their own rights. They understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. By contrast, the impious person is preoccupied with rights defined by culture, fashion, or personal desire rather than by Islam. Such individuals are rarely satisfied, even when their spouse fulfils their obligations according to Islamic teachings. This is why ignorance of Islam is so strongly linked to marital breakdown and divorce.

Therefore, anyone who desires marriage should first acquire knowledge of its responsibilities—understanding the rights owed to one's spouse, the rights one is owed, and the proper manner of dealing with one's spouse in different circumstances. Ignorance in this area leads to unrealistic demands, unnecessary disputes, and eventual separation. Knowledge, which is the root of piety, is thus the foundation of a healthy and successful marriage.

Chapter 24 An Nur, verse 32:

“And marry the unmarried among you and the righteous among your male slaves and female slaves...”

Generally speaking, since the practice of taking captives during battles and wars was widespread across the known world, Islam did not prohibit it outright, as this would have placed muslims at a severe disadvantage compared to their enemies. If captives were forbidden for them while permitted for others, the result would have been an ever-increasing number of captives within the Muslim community, while the opposing side would have been spared such consequences. Instead, Islam adopted a gradual and wise approach: it first improved the condition of captives, ensuring that 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 captives that they were to be treated like family members. The Holy Prophet Muhammad, peace and blessings be upon him, commanded that they be fed with the same food their masters ate, clothed with the same garments they wore, and never overburdened with tasks. Rather, their masters were instructed to assist them in their duties. This is recorded 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 those who did so. For example, the one who freed a slave for the sake of Allah, the Exalted, was promised freedom from Hell, as mentioned in a Hadith found in Jami At Tirmidhi, number 1541. Furthermore, Islam made the freeing of a

slave an expiation for certain sins, thereby linking spiritual purification with social reform. 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, captives were treated with dignity and compassion, often becoming integrated into households as family members. Over time, this system, combined with the repeated encouragement to free slaves, led to the gradual eradication of slavery as it had been widely practiced.

Sadly, in some parts of the world, slavery in different forms still persists, such as financial exploitation and systemic oppression. Therefore, people today must continue the prophetic mission of eradicating all forms of bondage according to their means—whether through financial support, advocacy, or social reform. In doing so, they uphold the spirit of Islam, which seeks to establish justice, dignity, and freedom for all.

Even though Islam places the financial responsibility of the household upon the husband, a person should not allow the fear of poverty to deter them from marriage. Instead, they are instructed to strive for lawful provision according

to their means, with full trust that Allah, the Exalted, has already decreed their sustenance, as well as the sustenance of their spouse and children, over fifty thousand years before the creation of the heavens and the earth. This reality has been confirmed in a Hadith found in Sahih Muslim, number 6748. Therefore, the fear of financial hardship should never become a barrier to marriage, provided that one finds a suitable spouse, as discussed earlier. Chapter 24 An Nur, verse 32:

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

This verse highlights that provision is ultimately in the hands of Allah, the Exalted, and that poverty should not be seen as a permanent obstacle. Rather, marriage itself becomes a means through which Allah, the Exalted, bestows His bounty, as He expands provision for those who place their trust in Him. Thus, marriage is not only a safeguard against temptation but also an act of faith in divine providence. By entering into marriage with sincerity and reliance upon Allah, the Exalted, a person strengthens their trust in Him, fulfils a noble tradition, and opens the door to both spiritual and material enrichment.

Those who are unable to marry—whether due to financial constraints or because they have not yet found a suitable spouse—are instructed to remain chaste and to avoid all forms of unlawful relationships. This is to protect themselves from the many negative consequences of immorality, which have already been discussed in detail. Instead, they should adopt the steps

outlined earlier to preserve their chastity, exercising patience while awaiting the favour of Allah, the Exalted. In due time, He will grant them the means for marriage and provide them with a suitable spouse who will support them in obedience to Him. Through this patience and reliance upon Allah, the Exalted, they will attain peace of mind in both worlds—achieving balance in their mental and physical state, and correctly placing everything and everyone in their life according to divine guidance. Chapter 24 An Nur, verse 33:

“But let them who find not marriage remain chaste until Allah enriches them from His bounty...”

This verse highlights that chastity is not merely a temporary restraint but a form of worship and trust in divine providence. By remaining steadfast, a person protects their dignity, strengthens their spiritual resolve, and prepares themselves for the blessings of marriage when Allah, the Exalted, decrees it.

As discussed earlier, Islam introduced great practical measures to abolish slavery, one of which was setting the freeing of a slave as the expiation for certain sins. In addition to this, Allah, the Exalted, took further steps by encouraging Muslims to allow their slaves to purchase their freedom through contractual agreements. He also instructed slave owners to show leniency during this process by contributing from their own wealth and by offering financial support even after emancipation, so that the freed individual could begin their new life with dignity and stability. Chapter 24 An Nur, verse 33:

“...And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you...”

In this verse, Allah, the Exalted, reminds people that the wealth and assets they possess are not truly their own, but belong solely to Him. They are entrusted to human beings as a loan, not as a permanent gift. A loan must be repaid to its rightful owner, and the way one repays the loan granted by Allah, the Exalted, is by using it in ways that please Him. Thus, when a person aids the needy, they are not doing a favour to Allah, the Exalted, or even to the recipient; rather, they are repaying a debt owed to their Lord. Recognising this reality prevents arrogance and ingratitude. In truth, it is Allah, the Exalted, who has favoured the donor by granting them worldly blessings in the first place, and by granting them the opportunity to earn immense reward through acts of generosity. Likewise, the needy person also does a favour to the donor by accepting their help, for without recipients of charity, how could one attain the reward promised in divine teachings? Remembering these points protects a person from destroying their reward through pride or condescension. Instead, it cultivates humility, gratitude, and sincerity, ensuring that acts of charity are performed purely for the sake of Allah, the Exalted, and not for worldly recognition.

Allah, the Exalted, further emphasizes the good treatment of slaves by strictly forbidding their owners from exploiting them for immoral or indecent financial gain. Chapter 24 An Nur, verse 33:

“...And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life...”

This verse highlights the justice and mercy of Islam, which not only sought to improve the condition of slaves but also to protect their dignity and honour. Islam closed the door to one of the most degrading practices of the time, reminding people that worldly profit can never justify the violation of another's chastity or humanity. Moreover, Islam is a religion of fairness and balance. It establishes that anyone compelled against their will to commit sin will not be held accountable before Allah, the Exalted. Instead, the burden of sin falls entirely upon the one who forced them into wrongdoing. Such a person will face the consequences of their actions in both this world and the Hereafter. This principle reflects the broader justice of Islam: accountability is tied to intention and choice. Coercion removes responsibility from the oppressed and places it squarely upon the oppressor. Chapter 24 An Nur, verse 33:

“...And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.”

In this way, Islam not only safeguards the weak from exploitation but also warns the powerful that their misuse of authority will bring severe consequences.

Anyone who reflects with sincerity, free from bias and prejudice, will inevitably recognize that the teachings presented in this chapter—and indeed throughout the entire Holy Quran—surpass every man-made code of conduct. The divine guidance of Allah, the Exalted, is not limited to abstract ideals but provides a comprehensive framework that leads individuals to peace of mind in both worlds. It grants balance to the mental and physical state, teaches people to correctly place everything and everyone within their life, and ensures that justice and harmony spread throughout society. This is achieved by fulfilling the rights of others, eradicating corruption, and eliminating the causes of injustice. Chapter 24 An Nur, verse 34:

“And We have certainly sent down to you all verses as clear proofs...”

This verse highlights that the Holy Quran is not a collection of ambiguous statements but a book of clarity, proof, and guidance. Its teachings are timeless, addressing the needs of individuals and societies across all ages. No matter how advanced a civilisation may become, and regardless of the knowledge it acquires in various fields—including medicine, psychology, and the sciences of the human body and mind—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may face. Humanity continues to discover new insights even about its own existence, such as the functions of the human brain, yet it remains far from comprehending the full reality of human nature. How then could it ever establish a flawless system that guarantees tranquillity, justice, and harmony on both the individual and societal level? Only Allah, the Exalted, possesses the knowledge and authority to provide such a code. He is the Creator of all things, and His

knowledge is boundless, encompassing the past, present, and future in their entirety. He alone is rightly positioned to furnish humanity with a code of conduct that clearly distinguishes good from evil, benefit from harm, and that guides people to peace of mind in a world otherwise filled with stress, confusion, and uncertainty. History itself bears witness to this truth. Whenever the divine code of conduct was faithfully implemented in the lives of individuals and communities, it produced tranquillity, justice, and peace. Societies flourished, families were strengthened, and individuals found purpose and dignity. Conversely, when divine guidance was neglected, corruption, oppression, and disorder spread. Chapter 24 An Nur, verse 34:

“...and examples from those who passed on before you...”

Therefore, people must embrace the guidance of Allah, the Exalted, recognising it as the most beneficial for their well-being, even if certain aspects conflict with their personal inclinations or desires. They should approach divine guidance as a wise patient approaches the counsel of a skilled physician—accepting even the bitter medicine and restrictive diet, knowing that it is ultimately prescribed for their health and lasting benefit. In the same way, the commands of Allah, the Exalted, may sometimes appear difficult to the human ego, but they are in reality the path to true freedom, dignity, and success in both worlds. Thus, those who truly fear the consequences of misusing the blessings granted to them by Allah, the Exalted, will remain cautious and vigilant. They recognize that heedlessness leads to an unbalanced mental and physical state, to the misplacement of priorities, and to the neglect of rights—placing people and possessions in positions they do not deserve. Most importantly, they understand that such negligence results in failure to prepare for the ultimate accountability on the

Day of Judgement. For this reason, the wise take heed of divine guidance.
Chapter 24 An Nur, verse 34:

“...and an admonition for those who fear.”

They accept and act upon the Islamic code of conduct, even when it contradicts their personal inclinations or worldly desires. They know that true peace of mind, both in this world and the Hereafter, lies solely in obedience to Allah, the Exalted. By disciplining their desires and aligning their lives with His commands, they achieve balance, clarity, and tranquillity, while those who follow unchecked whims remain restless and disordered. In this way, the Islamic code of conduct is not a restriction but a mercy—protecting individuals from self-destruction and guiding them to the only path that guarantees lasting success.

Chapter 24 An Nur, verse 34:

“And We have certainly sent down to you all verses as clear proofs and examples from those who passed on before you and an admonition for those who fear.”

The expressions of the Holy Quran are utterly unique, unmatched by any human composition. Its meanings are conveyed with clarity and precision, while its words and verses embody a level of eloquence that no other book can rival. It is entirely free from contradiction—an attribute absent from all other scriptures and systems devised outside of Islam. The Holy Quran recounts the histories of past nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history. This alone stands as a manifest sign of its divine origin. The Holy Quran commands every form of virtue and forbids every form of vice, whether these matters pertain to individuals or extend to the wider society. Its purpose is to establish justice, security, and peace within every home and community. Unlike poetry, myths, or fables, the Holy Quran is free from exaggeration, falsehood, and fabrication. Every verse is purposeful, beneficial, and practically applicable to life. Even when a narrative is repeated, it is never redundant; each retelling unveils new lessons and insights. Unlike any other book, the Holy Quran never wearies its reader, no matter how often it is studied, for its wisdom is inexhaustible. The Holy Quran presents promises and warnings, always supported by clear and undeniable proofs. When it addresses qualities that may seem abstract—such as patience, gratitude, or humility—it provides practical methods for embodying them in daily life. It calls humanity to fulfil the very purpose of creation: to sincerely obey Allah, the Exalted, by using His blessings in ways pleasing to Him. In doing so, a person secures peace of mind and success in both worlds—achieving balance in their mental and physical state, placing everything and everyone in their rightful place, and preparing for their accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to all who sincerely seek truth and tranquillity. Because it addresses the very essence of human nature, its guidance is timeless, relevant to every person, every place, and every generation. It is a cure for emotional, social, economic, and even physical difficulties—when it is understood and applied correctly. It provides solutions for every problem that an individual or society may face. Chapter 24 An Nur, verse 34:

“And We have certainly sent down to you all verses as clear proofs...”

History itself testifies that whenever the teachings of the Holy Quran were sincerely implemented, societies flourished with justice, prosperity, and harmony. Chapter 24 An Nur, verse 34:

“...and examples from those who passed on before you...”

Centuries have passed, yet not a single letter of the Holy Quran has been altered, for Allah, the Exalted, has promised to preserve it. No other book in history possesses this unique quality. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Furthermore, the Holy Quran addresses the root causes of problems within individuals and communities, and it provides practical remedies for them. By correcting the roots, the countless branches of problems that stem from them are automatically resolved. Chapter 16 An Nahl, verse 89:

“...And We have sent down to you the Book as clarification for all things...”

This is the greatest and most enduring miracle bestowed upon the final Holy Prophet, Muhammad, peace and blessings be upon him. Yet, only those who sincerely seek the truth and act upon it will benefit from its light. Those who instead follow their desires, or selectively adopt parts of it while neglecting its full guidance, will ultimately face loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 24 An Nur, verse 34:

“...and an admonition for those who fear Allah.”

Chapter 24 An Nur, verse 34:

“...and examples from those who passed on before you...”

This reminds humanity that the unfolding of history, the personal trials of individuals, and the collective experiences of nations are never the products of chance. Each event is a deliberate sign, rich with wisdom, placed by Allah, the Exalted, for those who are willing to observe and reflect. Life, in all its complexity, serves as a vast classroom of divine instruction, where every success and every calamity contains lessons that guide the thoughtful toward insight and growth. The verse therefore cautions against a self-centred and heedless approach to life—one in which a person confines their attention solely to personal concerns and overlooks the greater realities surrounding them. Such a limited perspective veils the heart from perceiving the deeper meanings embedded within creation. When the heart becomes blind in this way, it fails to draw wisdom from the signs of Allah, the Exalted, and thereby loses the chance to develop spiritually, morally, and intellectually. True reflection softens and illuminates the heart, leading to clarity of purpose and emotional equilibrium. It enables a person to understand their experiences in context, to find meaning in both ease and adversity, and to maintain balance in their mental and physical states. Through sincere contemplation, one learns to assign everything and everyone in life their rightful place, thereby achieving harmony between worldly responsibilities and spiritual aspirations. For example, when one reflects on the condition of those who possess great wealth and fame yet misuse their blessings, it becomes evident that material prosperity alone cannot secure peace of mind. Despite their abundance, many are overcome by restlessness, anxiety, addiction, or despair. Their struggles reveal that unrestrained indulgence of desire leads only to emptiness. Conversely, reflecting upon those burdened with illness should awaken gratitude in the healthy, inspiring them to cherish and use their well-being for purposes pleasing to Allah, the Exalted, before it is taken away. Islam therefore calls upon people to live with mindfulness and discernment—to rise above the narrow confines of their personal situations and to extract wisdom from every

scene of life. Each moment, whether marked by comfort or hardship, carries a message designed to nurture humility, gratitude, and spiritual refinement. Chapter 24 An Nur, verse 34:

“...and an admonition for those who fear.”

Those who fear the consequences of neglecting divine guidance will naturally turn to its light, allowing it to direct them in every decision they face. This light steers them to the straight path, ensuring that they use the blessings granted to them by Allah, the Exalted, in accordance with His teachings. In this way, they achieve balance in both their mental and physical state, place everything and everyone in their rightful place, and prepare adequately for their accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds, for their life becomes illuminated by divine guidance just as the heavens and the earth are illuminated by the power of Allah, the Exalted. Chapter 24 An Nur, verse 35:

“Allah is the Light of the heavens and the earth...”

Allah, the Exalted, then presents one of the most profound parables in the Holy Quran to describe the nature of His guidance. He likens His light to a niche containing a lamp. Chapter 24 An Nur, verse 35:

“...The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light...”

This parable conveys multiple layers of meaning. The niche represents the human heart, created to receive and reflect divine light. The lamp symbolizes faith, which burns brightly when fueled by divine revelation. The glass represents purity and clarity, protecting the flame while magnifying its brilliance, just as a pure soul magnifies the effect of divine guidance. The olive tree, described as neither of the east nor of the west, symbolizes universality and balance, for divine revelation transcends cultural, geographical, and temporal boundaries. The oil, so refined that it almost glows without fire, symbolizes the natural disposition within every human being—a readiness to recognize truth. When revelation touches this innate inclination, the result is “light upon light,” the merging of divine revelation with the believing soul that once testified to the Lordship of Allah, the Exalted, in the primordial covenant. Chapter 7 Al A’raf, verse 172:

“And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."...”

Through this illumination, the believer is granted the ability to distinguish between good and evil, between the path of tranquility and the path of

distress, and between what is beneficial and what is harmful. This clarity enables them to make the right choices in every circumstance, to avoid harmful influences, to use every blessing correctly, and to place everything and everyone in their proper place. This light, therefore, becomes the means by which they achieve peace of mind in both worlds. Chapter 24 An Nur, verse 35:

“...Allah guides to His light whom He wills. And Allah presents examples for the people...”

This parable also highlights the limits of human knowledge. Despite all advancements in psychology, medicine, and the sciences of the human body and mind, human beings cannot design a flawless system that guarantees balance, peace, and justice. Human advice is restricted by limited experience, foresight, and bias. It cannot shield a person from every form of stress, nor can it ensure that everything and everyone is placed in their rightful place. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to it through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. His guidance is the only light that can truly illuminate the path of life, leading to success in both worlds. Chapter 24 An Nur, verse 35:

“...and Allah is Knowing of all things.”

Islam consistently invites every individual, regardless of their level of knowledge or learning, to reflect upon the Holy Quran. Chapter 24 An Nur, verse 35:

“...And Allah presents examples for the people...”

And chapter 38 Saad, verse 29:

“[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.”

And chapter 16 Al Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

These verses demonstrate that reflection upon the Holy Quran is not restricted to scholars alone, but is a responsibility and privilege extended to

all believers. The notion that only scholars may contemplate its meanings is therefore misguided and contrary to the essence of Islamic teaching. At the same time, it must be understood that this does not grant those without scholarly training the authority to independently interpret verses or derive legal rulings, for such attempts could lead to error and misguidance. Rather, the reflection expected from the general person concerns those aspects of the Holy Quran that are clear and straightforward—such as the encouragement of noble traits like patience, gratitude, humility, and honesty, and the condemnation of negative traits such as arrogance, greed, and injustice. These lessons are accessible to all and serve as a guide for achieving peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. More complex matters, particularly those related to Islamic jurisprudence, should be approached with the aid of reliable translations, authentic commentaries, and the guidance of qualified scholars. When laypeople engage with the Holy Quran through trustworthy translations and explanations, their hearts are filled with reverence for Allah, the Exalted, and their faith is strengthened by recognising the clear proofs and evidences contained within it. This reflection nurtures a sincere desire to obey Him, ensuring that they prepare for their accountability on the Day of Judgement by using the blessings He has granted them in ways that align with His commands. The most effective way to achieve this understanding is through learning under the mentorship of a scholar, for such guidance ensures clarity, prevents misinterpretation, and allows the learner to ask questions and receive sound explanations. Yet, even in this context, personal reflection remains essential, for knowledge must be internalised and applied in daily life to bear fruit. If direct study under a scholar is not possible, then one should turn to authentic interpretations of the Holy Quran and seek clarification from scholars whenever confusion arises. In this way, every believer can benefit from the light of the Holy Quran, drawing from it guidance, strength, and peace of mind.

When a person accepts and acts upon divine guidance, they unite the light of revelation with the inner light that Allah, the Exalted, has placed within the human soul. This union does not remain confined to the individual alone; rather, it radiates outward, illuminating their home and those who dwell within it. Chapter 24 An Nur, verse 36:

“In homes which Allah has ordered to be raised and that His name be mentioned therein; glorifying Him within them in the morning and the evenings.”

Such homes are elevated not by their walls or material possessions, but by the remembrance of Allah, the Exalted, and by the obedience of those who inhabit them. When the head of the household leads by example, demonstrating in practice how to obey Allah, the Exalted, the positive consequences of such obedience become evident—peace of mind, balance in both mental and physical states, and the correct ordering of priorities in life. These visible fruits of faith naturally encourage the rest of the household to follow the same path. When family members collectively obey Allah, the Exalted, in every circumstance—whether in matters of worship or in worldly dealings, in the morning or in the evening—they secure peace of mind on an individual level and establish justice and harmony within their home. Each member fulfils the rights of the other as outlined in Islamic teachings, and the household becomes a sanctuary of love, respect, and tranquillity. A home built upon these foundations becomes a beacon of light within society. The peace and justice cultivated within the family unit ripple outward, influencing neighbours, communities, and eventually the wider society. Islam teaches that the reform of the world begins with the reform of the household. A society cannot achieve justice and harmony unless its homes are first established upon obedience to Allah, the Exalted, and the fulfilment of mutual rights.

Thus, the light of divine guidance, when embraced within the home, transforms it into a place where Allah, the Exalted, is remembered, where His name is exalted day and night, and where His blessings are preserved and multiplied. From such homes, peace and justice spread outward like rays of light, until they touch the entire community. In this way, the household becomes the seed of societal reform, and the obedience of a single family to Allah, the Exalted, becomes a means of illuminating the world around them.

Those who lead by example do not confine the light of divine guidance to themselves or their households alone. They extend it further by frequenting the Houses of Allah, the Exalted—the mosques. Chapter 24 An Nur, verse 36:

“In homes which Allah has ordered to be raised and that His name be mentioned therein; glorifying Him within them in the morning and the evenings.”

By attending the mosques, believers spread benefit beyond their own families, radiating light into the wider community. The mosque becomes a centre of mutual co-operation in all that is good, a place where divine guidance is learned, embodied, and acted upon. Within its walls, people are reminded of their higher purpose, encouraged to refine their character, and inspired to live in a way that secures peace of mind in both worlds—through achieving balance in their mental and physical state, and through correctly placing everything and everyone within their life. The mosque also plays a vital role in preparing Muslims to fulfil their duty of correctly representing Islam to the outside world. It nurtures the qualities of sincerity, humility,

justice, and compassion, which are essential for presenting the true image of Islam. When believers maintain a strong connection with the mosque, they cultivate these characteristics and become living examples of divine guidance. Their conduct then becomes a form of spreading the correct teachings of Islam, silently inviting others—Muslims and non-Muslims alike—to appreciate and embrace the beauty of Islam. However, when one neglects the mosque, they deprive themselves of the light of divine guidance. Without this connection, they fail to develop the qualities required to represent Islam faithfully. Their shortcomings in behaviour, when observed by others, can discourage both non-Muslims from considering Islam and Muslims from acting upon its teachings. This neglect is not a trivial matter, for every Muslim carries the responsibility of representing Islam correctly. Failing in this duty is a cause for accountability before Allah, the Exalted, in both this world and the Hereafter. Thus, the mosque is not merely a building of worship; it is the beating heart of the Muslim community, a source of light that strengthens individuals, unites families, and reforms societies. To maintain a living connection with it is to ensure that one's life remains illuminated by divine guidance. Chapter 24 An Nur, verse 36:

“In homes which Allah has ordered to be raised and that His name be mentioned therein; glorifying Him within them in the morning and the evenings.”

As indicated by this verse, the mosques are not only places of worship but also serve as a safe refuge for the believer, especially in times of hardship and trial. Part of truly glorifying Allah, the Exalted, is to avoid attributing negative qualities to Him or blaming Him for the difficulties one faces, for every trial is decreed by His perfect wisdom. Instead, one is reminded within the mosque that hardships are opportunities for growth, purification, and

elevation in rank. The mosque provides a sanctuary where the distressed can find both spiritual and practical support. It is a place where knowledge is imparted, where the remembrance of Allah, the Exalted, strengthens the heart, and where the companionship of fellow believers offers encouragement and solidarity. In this environment, the one facing difficulty is reminded to remain steadfast in obedience to Allah, the Exalted, and to use the blessings they have been granted in the correct manner, as outlined in Islamic teachings. By anchoring themselves to the mosque, one learns to endure trials without falling into impatience or ingratitude. Instead of viewing difficulties as misfortunes, they learn to see them as decrees from Allah, the Exalted, which must be met with patience, trust, and reliance upon Him. In this way, the mosque becomes not only a place of prayer but also a centre of resilience, nurturing the strength of faith that enables the believer to navigate life's challenges with dignity and peace of mind.

When one obtains right guidance from the authentic sources of knowledge, particularly through the mosques, it enables them to fulfil their responsibilities—whether religious or worldly—without allowing worldly concerns to distract them from obedience to Allah, the Exalted. Chapter 24 An Nur, verse 37:

“Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

This verse highlights that true believers do not allow the demands of trade, wealth, or worldly pursuits to divert them from their higher purpose. Their hearts remain anchored in the obedience of Allah, the Exalted, even while

they engage in the necessities of life. The obedience of Allah, the Exalted, is not limited to uttering words of praise, though such utterances are noble and meritorious. Rather, it encompasses every moment and every breath of a person's existence. The first level of remembrance is internal and silent: to remember Allah, the Exalted, within the heart by constantly correcting one's intention, ensuring that every action is performed solely for His pleasure. The second level is remembrance through the tongue: speaking words that are pleasing to Allah, the Exalted, and refraining from speech that is harmful or vain. As mentioned in a Hadith found in Sahih Muslim, number 176, remaining silent when one has nothing good to say is itself a virtuous deed and therefore a form of remembrance. The highest and most effective level of remembrance, however, is through one's limbs—that is, through action. This is achieved by 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. At this level, remembrance becomes embodied in every aspect of life. The believer uses the blessings they have been granted in ways that please Allah, the Exalted, thereby transforming ordinary actions into acts of worship. Yet, this requires the acquisition of sound Islamic knowledge and the resolve to act upon it, for knowledge is the root of all good and the foundation of success in both worlds. Those who confine themselves to the first two levels of remembrance will indeed be rewarded according to their intention, but their faith and piety are unlikely to deepen unless they progress to the third and highest level. It is only when remembrance permeates the heart, the tongue, and the limbs together that a believer's bond with Allah, the Exalted, is truly strengthened.

The one who fulfils all three levels has been promised peace of mind and body in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Their life becomes harmonised, their priorities correctly ordered, and their soul content, for they live in constant awareness of their Lord. Such a person

embodies the reality of divine remembrance, and through it, they attain the tranquillity and success that every human being seeks. Chapter 13 Ar Ra'd, verse 28:

"...Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The central pillars on which all good actions are then mentioned, as they are the strongest representations of the remembrance and obedience of Allah, the Exalted. Chapter 24 An Nur, verse 37:

"Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah..."

Establishing the obligatory prayers means more than simply performing them outwardly; it requires fulfilling them with all their conditions, etiquettes, and spiritual presence, foremost among them being to offer each prayer within its appointed time. The Holy Quran repeatedly emphasises the establishment of prayer, for it is the most important practical testimony of one's faith in Allah, the Exalted. The daily prayers, spread throughout the day and night, serve as constant reminders of the Day of Judgement, practically preparing the believer for that tremendous event. Each stage of the prayer mirrors a scene from the Hereafter. When the worshipper stands upright, it recalls the moment when all of mankind will stand before Allah, the Exalted, awaiting their judgement. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When one bows, it reminds them of those who will be reproached on the Day of Judgement for refusing to bow to Allah, the Exalted, during their earthly lives. This refusal was not only the neglect of the physical act of bowing but also the rejection of submitting to His commands in all aspects of life. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

When the worshipper prostrates, it recalls the scene of the Hereafter when people will be invited to prostrate before Allah, the Exalted. Those who failed to prostrate sincerely in this world—both physically and through obedience to His commands—will find themselves unable to do so on that Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

When the worshipper sits upon their knees in prayer, it is a reminder of the posture in which every nation will be gathered before Allah, the Exalted, on the Day of Judgement, awaiting their record in fear and anticipation. 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.'"

Thus, when one prays with these realities in mind, their prayer is established correctly, both outwardly and inwardly. Such a prayer transforms the believer, ensuring that they remain obedient to Allah, the Exalted, even between the times of prayer. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

In addition, verse 37 also draws attention to the importance of the congregational prayers that are held in the mosques as do other verses and Hadiths. Chapter 2 Al Baqarah, verse 43:

“...and bow with those who bow [in worship and obedience].”

On the basis of such verses, together with numerous Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, many reliable scholars have declared that attending the congregational prayer is obligatory upon men who are able to do so. For instance, a Hadith found in Sunan Abu Dawud, number 550, records that the Companions, may Allah be pleased with them, considered those who neglected the congregational prayer at the mosque to be hypocrites. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, even warned that he contemplated burning the houses of those men who failed to attend the mosque for the obligatory prayers without a valid excuse. This stern warning is confirmed in a Hadith found in Sahih Muslim, number 1482. Therefore, those who are in a position to perform this important deed should not neglect it. They should not deceive themselves into thinking that other righteous acts—such as assisting their families with household chores—can replace the obligation of attending the mosque for prayer. While helping one’s family is indeed a noble tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as

confirmed in a Hadith found in Sahih Bukhari, number 676, it is essential not to rearrange the priorities of his traditions according to personal desires. Whoever does so is not truly following his example but is instead following their own inclinations, even if the act itself is outwardly good. The same Hadith makes clear that when the time for the obligatory prayer arrived, the Holy Prophet Muhammad, peace and blessings be upon him, would leave his household duties and proceed to the mosque. This demonstrates the proper balance: while serving one's family is virtuous, it must never be used as an excuse to neglect the greater obligation of congregational prayer. In this way, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are harmonised rather than selectively rearranged, ensuring that a person fulfils their duties in the correct order and spirit. Chapter 24 An Nur, verse 37:

“Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

Obedience, which is fostered by the obligatory prayers, is demonstrated through the proper utilization of the blessings granted by Allah, the Exalted. This proper utilization means employing them in ways that are pleasing to Him, as clearly outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Thus, prayer transcends a mere ritual; it acts as a comprehensive training for the soul, preparing an individual for their ultimate meeting with their Lord.

The command to establish prayer is immediately followed by the command to give obligatory charity, for both acts are inseparably linked. Prayer purifies

the soul, while obligatory charity purifies one's wealth. The obligatory charity constitutes only a small portion of a person's overall wealth, and it is only required when they possess a fixed minimum amount. Yet its purpose is profound: it reminds a person that the wealth in their possession does not truly belong to them. If it were entirely theirs, they would be free to spend it however they wished. Rather, wealth is created, apportioned, and granted by none other than Allah, the Exalted, and therefore must be used in accordance with His pleasure. In reality, every blessing a person enjoys—whether wealth, health, knowledge, or status—is but a loan entrusted to them, which must ultimately be repaid to its rightful Owner, Allah, the Exalted. This repayment is not through returning the blessing itself, but by utilising it in ways that please Him. When a person fulfils this trust, their wealth becomes a means of purification, protection, and reward. But the one who fails to grasp this truth, and instead behaves as though the blessings they have been granted belong solely to them, will inevitably misuse them. In particular, the one who withholds the obligatory charity, treating their wealth as if it were theirs alone, will face a severe penalty—just as one who fails to repay a worldly loan is held accountable. The gravity of this accountability is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the person who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and continuously bite them as a form of punishment. This stark imagery is not merely symbolic but a vivid reminder that wealth is both a blessing and a test. When used correctly, wealth elevates a person spiritually, strengthens the bonds of community, and secures reward in the Hereafter. But when hoarded or misused, it becomes a source of regret, torment, and loss in both worlds. 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...”

Thus, a person must always remember that every worldly blessing spent in the way of Allah, the Exalted, is not a loss but an investment—an investment that yields returns far greater than anything this world can offer.

Even in this world, the wealth upon which obligatory charity is withheld becomes a source of stress and misery. Instead of bringing comfort and security, it drives a person towards greed, anxiety, and misuse of blessings. Such a person falls into an unbalanced state—mentally and physically—misplacing priorities, misjudging relationships, and failing to prepare adequately for their accountability on the Day of Judgement. Outwardly, they may appear to enjoy worldly luxuries, but inwardly they remain restless, burdened by anxiety, and deprived of true contentment. Their wealth, which could have been a means of purification and reward, instead becomes a cause of hardship, stress, and regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for fleeting comfort, and lasting success for temporary illusion. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The wise person, therefore, views wealth not as an end in itself but as a trust and a means of drawing nearer to Allah, the Exalted, by using it in ways that secure peace of mind in both worlds. Chapter 24 An Nur, verse 37:

“Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

It is important to recognise that this verse does not suggest that righteous individuals abandon the pursuit of lawful provision. Rather, it affirms that they strive according to their means to earn what is lawful, so that they may fulfil their own needs and the needs of their dependents. At the same time, they do not allow this struggle to distract them from obedience to Allah, the Exalted, at any moment. They remain conscious that every blessing they possess must be used in accordance with His guidance as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Indeed, in a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, declared that no one has eaten anything better than from the earnings of their own hands. It is therefore essential that a person does not confuse laziness with trust in Allah, the Exalted. Sadly, some individuals abandon lawful occupations, rely on social benefits, and spend their days idling in mosques while claiming that they are placing their trust in Allah, the Exalted, to provide for them. This is not trust at all; it is mere idleness, which contradicts the teachings of Islam. True trust in Allah, the Exalted, with respect to provision, is to make use of the means He has created—such as one’s physical strength, skills, and opportunities—in order to obtain lawful wealth, and then to trust that Allah, the Exalted, will provide through those means. The aim of trusting in Allah, the Exalted, is not to abandon the means He has created, for that would render them useless, and Allah, the Exalted,

does not create anything in vain. Rather, the purpose of trust is to prevent a person from seeking wealth through doubtful or unlawful avenues. A person should firmly believe that their provision—including wealth—was decreed for them over fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot be altered under any circumstances. A person's duty is to strive to obtain their share through lawful means, which is the way of the Holy Prophets, peace be upon them, as indicated in the Hadith found in Sahih Bukhari, number 2072. Thus, using the means provided by Allah, the Exalted, is itself an aspect of trust in Him, for He created those means for this very purpose. A person should not therefore fall into laziness while claiming reliance upon Allah, the Exalted, by depending on social benefits when they have the ability to earn lawful provision through their own efforts and the means He has granted them.

Finally, understanding and acting upon this principle encourages a person to become independent of relying on others—whether the government, relatives, or society at large—for their sustenance. Instead, they should employ the means provided to them by Allah, the Exalted, in accordance with His teachings, while fully believing that their allocated provision will reach them. In this way, they demonstrate true trust in Allah, the Exalted, combining effort with reliance, and action with faith. Such a balance ensures dignity, self-sufficiency, 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 24 An Nur, verses 36-37:

“In homes which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

Men are mentioned specifically in this context because the strong encouragement to offer the obligatory prayers in congregation, as emphasised in Islamic teachings, is directed at them and not at women. In fact, Allah, the Exalted, has shown special care towards women by granting them greater reward for offering their prayers in the privacy of their homes. This is advised in a Hadith found in Sunan Abu Dawud, number 567. At the same time, this Hadith also makes clear that men must not prevent women from attending the mosques if they choose to do so. However, if a woman desires to attain greater reward and draw closer to Allah, the Exalted, then she is encouraged to offer her prayers at home, where her worship is valued even more highly.

Generally speaking, it is important to remember that in the sight of Allah, the Exalted, true honour and superiority are not determined by gender, wealth, or social standing, but by piety. Chapter 49 Al Hujurat, verse 13:

“...Indeed, the most noble of you in the sight of Allāh is the most righteous of you...”

This nobility is achieved when a person strives to fulfil the commands of Allah, the Exalted, refrains from His prohibitions, and faces destiny with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Sadly, the Devil has deceived many into endless debates about the status of women compared to men, distracting them from the true measure of superiority, which is piety. Islam has, in reality, granted women honour and dignity unmatched by any other system or institution. For example, Paradise—the ultimate reward—is described as lying beneath the feet of one's mother, as confirmed in a Hadith found in Sunan An Nasai, number 3106. In another Hadith found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the best man is the one who treats his wife in the best manner. These and countless other examples demonstrate the elevated status of women in Islam, not through comparison with men, but through the unique roles and responsibilities entrusted to them. The essential point, therefore, is that women should not concern themselves with competing against men or measuring their worth in comparison to them, for this is not what Allah, the Exalted, desires. Instead, they should strive to adopt piety, for if they achieve it, they will be superior to every man or woman who possesses less piety than them. This is the true benchmark of superiority, and it applies equally to both men and women. History itself bears witness to this truth. When one examines the lives of great women of the past, one finds that they did not waste their energy in arguments about rights or comparisons with men. Rather, they focused on cultivating piety, knowledge, and service to Allah, the Exalted. As a result, they surpassed the vast majority of men and women of their time. Even if women today were granted every worldly right they desire, this alone would not make them superior to others. Superiority is only achieved through piety, as is evident when one observes the lives of those who pursue worldly freedoms yet remain restless, discontent, and far from true honour. This reality will be made crystal clear in the Hereafter, when all illusions are stripped away and only piety remains as the measure of worth. Therefore, if a person desires to be superior to others,

they should seek it not in arguments or debates, but in striving for piety, for this alone determines true nobility in the sight of Allah, the Exalted.

Chapter 24 An Nur, verse 37:

“Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

As indicated by the next part of this verse, those who adopt the right behaviour are distinguished by their seriousness regarding accountability in the Hereafter. They do not fall into the trap of wishful thinking, for they recognize the gravity of the Day of Judgement. Chapter 24 An Nur, verse 37:

“...They fear a Day in which the hearts and visions will be overturned [by fear].”

This verse highlights that true righteousness is inseparable from a deep awareness of the Day of Judgement, when fear will overwhelm every heart and sight will be humbled. Such awareness prevents a person from deceiving themselves with false hopes and compels them to live with sincerity and discipline. Wishful thinking is when a person persists in disobedience to Allah, the Exalted, while still expecting His mercy and

forgiveness in both worlds. This attitude is nothing more than self-deception and has no value in Islam. Real hope, by contrast, is when a person strives in obedience to Allah, the Exalted—using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—and then hopes for His mercy and forgiveness in both worlds. The difference between these two attitudes has been clarified in a Hadith found in Jami At Tirmidhi, number 2459, which explains that genuine hope is always tied to effort and obedience, whereas false hope is divorced from action and therefore worthless. Real hope inspires a person to act, to repent, and to reform, while wishful thinking lulls them into complacency and neglect. It is therefore essential for every person to recognise this distinction and ensure that they adopt real hope in the mercy and forgiveness of Allah, the Exalted, while avoiding the delusion of wishful thinking. Only real hope, grounded in obedience and sincere striving, will benefit a person in this world and in the next. Wishful thinking, on the other hand, will neither protect them from sin in this life nor save them from accountability in the Hereafter. In short, the righteous are those who combine fear of accountability with hope in divine mercy, balancing their inner state between awe and trust. This balance drives them to act with sincerity, to use their blessings correctly, and to prepare for the Day when hearts and visions will be overturned. By doing so, a person secures balance in both their mental and physical state, ensuring that everything and everyone in their life is placed in its proper position according to the guidance of Allah, the Exalted. This conscious ordering of priorities enables them to prepare adequately for their accountability on the Day of Judgement, when every action will be weighed with precision. Such behaviour does not merely bring outward discipline but also cultivates inner tranquility, leading to true peace of mind in this world and everlasting peace in the next. Chapter 24 An Nur, verse 38:

“That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.”

Allah, the Exalted, further warns against the destructive habit of wishful thinking, whereby a person persists in disobedience while falsely believing that they will still obtain salvation in the Hereafter through excuses, last-minute repentance, or the intercession of another. Chapter 24 An Nur, verse 39:

“But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him...”

This striking imagery illustrates the emptiness of false hopes. Just as a thirsty traveller is deceived by a mirage, imagining it to be water, so too is the one who clings to excuses while persisting in sin. When the reality of the Hereafter arrives, they will find nothing of benefit in their deeds—only the presence of Allah, the Exalted, who will hold them fully to account. For this reason, all forms of wishful thinking must be abandoned, for they only encourage a person to misuse the blessings they have been granted and to persist in disobedience. In this world, such an attitude prevents them from achieving a balanced mental and physical state, causing them to misplace priorities and misuse relationships. As a result, the very things that should bring comfort—family, friends, career, and wealth—become sources of stress and turmoil. If they continue in this way, they will inevitably begin to blame the wrong people and circumstances for their unhappiness, even

directing their frustration towards those who are innocent, such as their spouse or loved ones. Cutting such good people out of their lives only deepens their misery, leading to further imbalance and, in many cases, destructive behaviours such as despair, substance abuse, and other harmful tendencies. This outcome is tragically visible in the lives of many who persist in misusing the blessings they have been granted—such as the rich and famous—who, despite enjoying worldly luxuries, often remain restless, discontent, and far from true peace of mind. And just as their attitude deprived them of peace in this world, it will also prevent them from preparing for their accountability on the Day of Judgement. Their punishment in the Hereafter will therefore be far worse. Chapter 24 An Nur, verse 39:

“...he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.”

This is a strong reminder that excuses, misplaced hopes, and false reliance will not avail a person on that Day. Only sincere obedience, grounded in correct use of the blessings Allah, the Exalted, has granted, will lead to salvation and lasting peace in both worlds.

Furthermore, as this verse refers directly to disbelief, it stands as a clear and strong warning that wishful thinking, if left unchecked, can gradually draw a person towards disbelief itself. This danger arises when one fails to support their verbal declaration of faith with consistent, sincere, and righteous actions. Faith, in reality, may be compared to a delicate flame that requires constant care and nourishment. Just as a fire will inevitably die out when deprived of fuel, so too does faith weaken and may eventually be

extinguished if it is not sustained through regular acts of obedience, remembrance, and sincerity towards Allah, the Exalted. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them through life, and such a loss is the most devastating of all. For without this light, a person is left in darkness, vulnerable to confusion, misguidance, and despair. In fact, failing to support one's faith with righteous deeds is not merely negligence but a sign of hypocrisy, which many commentators suggest is alluded to in this verse. The hypocrite outwardly professes faith, yet their actions betray their insincerity, leaving them spiritually barren. Thus, this verse serves as a reminder that faith is not preserved by words alone. It must be nurtured through obedience, protected through sincerity, and strengthened through consistent good deeds. Without this, faith risks fading into hypocrisy, and hypocrisy risks ending in disbelief. Chapter 24 An Nur, verse 39:

“But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.”

The hypocrite outwardly declares belief in Allah, the Exalted, yet their intention, speech, and actions remain corrupt. As a result, even when they perform outwardly good deeds, such as the prayer, they receive no reward from them, for their aim was never to please Allah, the Exalted. Any deed that is not performed with sincerity for His sake will not lead to reward in this world or the next. This has been explicitly warned in a Hadith found in Jami At Tirmidhi, number 3154. Such an insincere person deceives themselves into believing they will gain reward from Allah, the Exalted, despite their hypocrisy—just as a thirsty traveller is deceived by a mirage in the desert,

imagining it to be water, only to find nothing when they arrive. This self-delusion is spiritually fatal, for it blinds a person to their true state until it is too late. One must therefore avoid this deception at all costs. Not only does it deprive them of reward in the Hereafter, but it also robs them of peace in this world. Inevitably, they will misuse the blessings they have been granted, leading to an unbalanced mental and physical state. They will misplace priorities, misuse relationships, and wrongly assign blame to others for their inner turmoil. This will bring stress, conflict, and difficulty into their lives, even if they outwardly enjoy certain worldly luxuries. And as they failed to prepare for their accountability in the Hereafter, they will ultimately be left empty-handed before Allah, the Exalted. Their deeds, which they assumed would benefit them, will vanish like a mirage, leaving them with nothing but regret. On that Day, they will find only Allah, the Exalted, before them, swift in account, and they will be repaid in full for what they earned. This passage therefore serves as a powerful reminder that faith is not preserved by words alone but must be nourished by sincerity, obedience, and righteous action. Without this, faith risks fading into hypocrisy, and hypocrisy risks ending in disbelief. Chapter 24 An Nur, verse 39:

“...their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.”

After describing the hypocrite, Allah, the Exalted, turns to the one who openly rejects the light of divine guidance—not because of any deficiency in the evidence for its truth, but because it conflicts with their worldly desires. Chapter 24 An Nur, verse 40:

“Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others...”

This powerful imagery portrays the state of those who reject guidance. The “layers of darkness” represent the overwhelming influence of worldly desires, which cloud their judgement and dominate their actions. When a person becomes consumed by such desires, they lose mastery over themselves and are driven instead by the compulsion to satisfy their cravings, regardless of the consequences. This condition can be compared to that of an addict. Just as a drug addict is enslaved by their addiction—blind to the harm it causes, willing even to commit wrongful acts such as theft in pursuit of their next dose—so too does the one enslaved by worldly desires lose clarity of thought and moral restraint. Their pursuit of wealth, status, or pleasure becomes an addiction that governs their behaviour, leaving them unable to distinguish between what benefits them and what destroys them. For this reason, it is essential that a person learns to manage their desires, pursuing only what is lawful and doing so in moderation. When desires are left unchecked, they inevitably lead to immorality, injustice, and harm—both mental and physical. The one who rejects divine guidance is therefore left wandering in darkness, unable to see the path that leads to peace of mind, and instead stumbling along paths that lead only to distress. Such a person misuses the blessings they have been granted, falling into imbalance in every aspect of life. Their mental and physical state becomes unsettled, their priorities are misplaced, and their relationships are mismanaged. Family, friends, career, and wealth—blessings that should bring comfort—become sources of stress and conflict. Even if they outwardly enjoy worldly luxuries, inwardly they remain restless and discontent. And because they fail to prepare for their accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. Yet, even in this darkness, Allah, the Exalted, does not

abandon people. He allows the inner light of the soul to remain—the same soul that once stood before Him and testified to His Oneness. Chapter 24 An Nur, verse 40:

“Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others...”

And chapter 7 Al A'raf, verse 172:

“And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."...”

And chapter 24 An Nur, verse 40:

“...When one puts out his hand [therein], he can hardly see it...”

This inward light symbolises the potential to repent, to accept, and to act upon divine guidance. It is a sign of the mercy of Allah, the Exalted, for He never abandons His creation so long as they are alive and capable of turning back to Him. However, if a person persists in pursuing worldly desires and continues to misuse the blessings they have been granted, then this inner light will not benefit them. Though it has the potential to guide them to peace of mind in both worlds—through balance of mind and body, and through correctly placing everything and everyone within their life—it will remain unused, leaving them lost in layers of darkness. Thus, the verse teaches that rejecting divine guidance is not merely an intellectual error but a moral and spiritual failure. It is the surrender of the soul to desire, which blinds the heart, corrupts the mind, and ultimately leads to ruin in both worlds.

Allah, the Exalted, concludes the parable of light by reminding humanity that the true illumination—the light that guides a person to peace of mind in both worlds, that enables them to achieve balance in their mental and physical state, and that allows them to correctly place everything and everyone in their life—can only be obtained from Him alone. Chapter 24 An Nur, verse 40:

“...And he to whom Allah has not granted light - for him there is no light.”

This verse establishes a timeless principle: no matter how advanced a society may become, and regardless of the knowledge it acquires in various fields—including the sciences of the mind, body, and behaviour—it remains utterly incapable of formulating a code of conduct that is perfectly aligned with human nature and universally applicable to every circumstance,

condition, and scenario that individuals or societies may encounter throughout their existence on Earth. Such an endeavour is beyond human capacity, for humanity is still uncovering new insights into even the most basic aspects of its own existence, such as the functions of the human brain and the complexities of human relationships. If people cannot fully comprehend themselves, how could they ever devise a flawless system that ensures justice, balance, and tranquillity for all? Only Allah, the Exalted, possesses the knowledge and wisdom required for this task, for He is the Creator of all things. His knowledge is boundless, encompassing the entirety of the past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct that distinguishes truth from falsehood, good from evil, and benefit from harm. History itself bears witness to this reality. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and societies, it produced tranquillity, justice, and peace. Families were strengthened, communities flourished, and individuals found contentment—not because of human ingenuity, but because they aligned themselves with the guidance of the One who created them. Therefore, every individual must embrace the divine code of conduct bestowed upon them, recognising it as the most beneficial for their well-being, even if certain elements conflict with their personal desires. The wise person understands that divine guidance is like the prescription of a skilled physician. Just as a patient accepts bitter medicine or a strict diet because they know it will ultimately restore their health, so too should a believer accept and adhere to the commands of Allah, the Exalted, even when they challenge personal inclinations. In doing so, they demonstrate trust in the One whose knowledge is perfect and whose wisdom is flawless. By submitting to His guidance, they secure for themselves peace of mind in this world and eternal success in the next.

After outlining some of the consequences of both obedience and disobedience, Allah, the Exalted, directs attention to the signs within His

creation that demonstrate the necessity of obeying Him in every circumstance. Chapter 24 An Nur, verse 41:

“Do you not see that Allah is glorify by whomever is within the heavens and the earth...”

This universal glorification is the foundation of creation’s complete obedience to Him. Every element of the cosmos, from the vast galaxies to the smallest particles, functions in perfect harmony because it submits to the command of Allah, the Exalted. This harmony is evident in the rising and setting of the Sun, the precise phases of the Moon, the countless stars and planets that remain fixed in their orbits, the balance of natural systems that sustain life on Earth, such as gravity. Chapter 24 An Nur, verse 41:

“...and [by] the birds with wings spread [in flight]...”

Each of these phenomena reflects submission to divine order, and together they form a symphony of obedience that maintains the stability of the universe. Chapter 24 An Nur, verse 41:

“...Each [of them] has known his prayer and glorifying [Him]...”

In contrast, such harmony is not consistently observed among mankind. Unlike the rest of creation, many human beings resist submission to Allah, the Exalted, and instead follow their own desires. This rebellion disrupts the balance of their lives, leading to confusion, conflict, and unrest. While the heavens and the earth glorify their Creator through perfect obedience, mankind often fails to recognise that their own peace and stability depend on doing the same. Therefore, if one desires to achieve the harmony and balance they observe in the universe within their own life, they must emulate the rest of creation by sincerely obeying Allah, the Exalted, at all times. This obedience requires using the blessings they have been granted in the manner prescribed by Islamic teachings. By doing so, they align themselves with the natural order established by their Creator. The result of this alignment is profound. A person who submits to Allah, the Exalted, achieves harmony within themselves—mentally, physically, and spiritually. They are able to place everything and everyone in their life in its proper position, avoiding the chaos of misplaced priorities. Most importantly, they prepare themselves adequately for their accountability on the Day of Judgement, when every deed will be weighed with precision. Such conduct inevitably leads to tranquillity in both worlds. In this life, it brings peace of mind, stability, and contentment, while in the Hereafter it secures eternal success. Just as the Heavens and the Earth find their order in submission to Allah, the Exalted, so too does the human being find true order, balance, and peace only through sincere obedience to Him.

As indicated by verse 41, an important aspect of glorifying Allah, the Exalted, is to avoid attributing anything negative to Him, such as the difficulties and trials one faces, which are in reality decreed by His perfect wisdom. True glorification requires adopting a positive mindset, recognising that every decree carries hidden wisdom and benefit, even if it is not immediately

apparent to human understanding. Cultivating such a mindset is essential, for it enables a person to navigate the challenges of life while remaining steadfast in obedience to Allah, the Exalted. This obedience is expressed by utilising the blessings He has bestowed in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever hardships arise, the believer should remind themselves that the situation could have been far worse. If the trial concerns worldly matters, they should be grateful that their faith remains intact, for faith is the most precious of all possessions. Rather than dwelling on the immediate sorrow that accompanies a challenge, they should focus on the eternal reward promised to those who endure with patience for the sake of Allah, the Exalted. When a person loses certain blessings, they should reflect on the countless blessings that still remain. In every trial, they should recall the verse of the Holy Quran that reminds them of the hidden wisdoms within difficulties and tests, wisdoms that may not be visible at the time. Thus, the situation they face is, in truth, more favourable than the one they may have wished for. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

In conclusion, reflecting on these realities helps cultivate a positive mindset, which is essential for correctly glorifying Allah, the Exalted, by avoiding the error of attributing negative outcomes to Him. One should remember that the cup is not half empty; it is, in fact, half full.

Since Allah, the Exalted, possesses complete and perfect knowledge of all things, nothing is hidden from Him. He knows precisely who among mankind joins the rest of creation in their obedience to Him, thereby attaining harmony within themselves and peace of mind in both this world and the next. Likewise, He knows those who turn away from obedience, disrupting the balance of their lives and misusing the blessings they have been granted. For such individuals, there will be no escape from accountability, for Allah, the Exalted, will hold each person fully responsible for their choices and actions. Chapter 24 An Nur, verse 41:

“...and Allah is Knowing of what they do.”

Ultimately, since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His commandments. Chapter 24 An Nur, verse 42:

“And to Allah belongs the dominion of the heavens and the earth...”

This verse reminds humanity that just as one may face penalties for breaking the laws of a country, ignoring the divine regulations set by the Creator will inevitably lead to consequences in both this life and the Hereafter. A person may choose to leave a country whose laws they dislike, but they cannot escape the dominion of Allah, the Exalted, for His sovereignty extends over the entire universe. Similarly, while individuals may attempt to alter societal standards to suit their desires, they cannot modify the divine laws established

by Allah, the Exalted. The analogy of a homeowner illustrates this truth: just as the owner of a house dictates the rules within their property, the universe is governed by Allah, the Exalted, who alone defines its laws without requiring human approval. Therefore, following these divine regulations is not only a matter of duty but also of personal benefit. Those who grasp this reality will strive to obey the commands of Allah, the Exalted, and will seek to use the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals are presented with a choice. They may reflect upon and understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognising that these divine instructions are designed to enhance both personal and societal well-being. Or, they may succumb to their desires and ignore Islamic teachings, deceiving themselves into thinking they can escape the consequences. Yet those who disregard divine principles must be prepared to face the outcomes of their actions, both in this world—through imbalance, unrest, and hardship—and in the Hereafter, where no objection or complaint will shield them from accountability. Chapter 24 An Nur, verse 42:

“...and to Allah is the destination.”

This final reminder makes clear that every journey, regardless of how it is lived, ends with a return to Allah, the Exalted. Those who lived in obedience will find peace and reward, while those who lived in defiance will face justice. Thus, the wise person is the one who recognizes the dominion of Allah, the Exalted, and prepares for their inevitable return by living in accordance with His guidance.

Allah, the Exalted, continues to direct human attention to the signs within His creation, each of which bears witness to His Oneness and absolute authority over all things, thereby urging people to obey Him in every circumstance. Chapter 24 An Nur, verse 43:

“Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it...”

When one reflects upon the perfectly balanced water cycle, it becomes a clear testimony to the wisdom of the Creator. Water from the seas and oceans evaporates, rises into the atmosphere, and condenses into clouds, which then release rain. This rain, though naturally acidic, is purified when it descends upon the mountains, ensuring that it becomes suitable for human and animal use. If this delicate balance were altered even slightly, it would result in devastation for life on Earth. The oceans themselves further demonstrate divine wisdom. The salt within them prevents the decay of dead creatures from contaminating the waters. Without this safeguard, marine life would not survive, and the corruption of the seas would eventually overwhelm life on land as well. Moreover, the unique composition of water has been designed so that it sustains marine life while simultaneously allowing heavy ships to float upon its surface. If its properties were even slightly different, either sea life could thrive or ships could sail, but not both together. Yet Allah, the Exalted, has fashioned water in perfect balance, enabling both to coexist. Even today, sea transport remains the most widely used method of moving goods across the globe, showing the continuing necessity of this divine balance. Rain itself is also measured with precision. Too little rain results in drought and famine, while too much rain causes

floods and destruction. The balance of rainfall is therefore essential to the survival of life on Earth. Chapter 24 An Nur, verse 43:

“...And He sends down from the sky [and] from mountains within which is hail, and He strikes with it whom He wills and averts it from whom He wills...”

Mountains, too, play a vital role in this system. They act as reservoirs, retaining and purifying the rainwater so that it can be used for farming, drinking, and sustaining life. From them flow rivers and streams, strategically placed across the Earth to provide a constant supply of fresh water to people, animals, and crops.

As mentioned earlier, although aspects of nature can at times cause harm to people, Allah, the Exalted, generally protects them from such harm and instead grants them the countless benefits that flow from His creation. This is clearly seen in the example of the rain clouds, which bring life-giving water to the Earth but are often accompanied by lightning, a force that could easily overwhelm human beings if not restrained by divine mercy. Chapter 24 An Nur, verse 43:

“...The flash of its lightening almost takes away the eyesight.”

This verse highlights both the majesty and the potential danger of natural phenomena, reminding every person that even the forces they depend upon for survival are ultimately under the control of Allah, the Exalted. Were He to withdraw His protection, the very elements that sustain life could become a source of destruction. Yet, in His mercy, He allows people to benefit from the rain, the clouds, and the balance of the natural order, while shielding them from the full force of its dangers. Thus, a person is reminded to view every aspect of creation with humility and gratitude. The rain that nourishes crops, the clouds that shade the earth, and even the lightning that illuminates the sky are all signs of divine power and wisdom. They demonstrate that Allah, the Exalted, governs every detail of existence, and that true safety and benefit can only be found in obedience to Him.

The precise alternation of days and nights, together with their varied lengths throughout the year, has been perfectly designed so that people may derive the greatest possible benefit from them. Chapter 24 An Nur, verse 44:

“Allah alternates the night and the day...”

If the days were excessively long, people would become weary and exhausted from extended hours of labour and activity. If the nights were excessively long, people would be deprived of sufficient time to earn their livelihood, to pursue knowledge, and to engage in other beneficial endeavours. Conversely, if the nights were too short, people would be unable to obtain the rest necessary for maintaining health, strength, and clarity of mind. This balance is not only essential for human well-being but also for the natural world. Any alteration in the length of days and nights would disrupt

the growth of crops, which in turn would have a detrimental effect on the provision of food for both people and animals. The precise regulation of time, therefore, is a mercy from Allah, the Exalted, and a sign of His perfect wisdom. The fact that the days, nights, and other balanced systems within the universe operate in flawless harmony is itself a clear indication of the Oneness of Allah, the Exalted. Were there multiple gods, each desiring different outcomes, the heavens and the earth would inevitably fall into disorder and chaos. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

Thus, the harmony of the cosmos is not accidental but deliberate, a reflection of divine unity and authority. Just as the Heavens and the Earth remain in balance through their submission to the command of Allah, the Exalted, so too should people seek balance in their own lives by obeying Him. In doing so, they align themselves with the natural order of creation, securing peace of mind in this world and preparing for eternal success in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 24 An Nur, verse 44:

“...Indeed in that is a lesson for those who have insight.”

Chapter 24 An Nur, verse 45:

“Allah has created every [living] creature from water...”

This truth, revealed in the Holy Quran, was only confirmed by scientific discovery many centuries later, at a time when such knowledge was far beyond the reach of human understanding. The verse therefore stands not only as a statement of fact but also as a profound sign pointing to the existence, wisdom, and power of Allah, the Exalted. It reminds mankind that the very foundation of life is water, and that every living being—whether human, animal, or plant—depends upon it for survival. This universal dependence demonstrates that creation is not self-sufficient but relies entirely on the continuous provision of Allah, the Exalted. As discussed earlier, the harmony of the water cycle—evaporation, condensation, rainfall, and absorption—is so precise that even the slightest alteration would bring devastation to life on Earth. This delicate balance is a clear indication of deliberate design, not accident or coincidence. The verse therefore serves as a refutation of atheism and polytheism alike. If life itself originates from water, and water is beyond human control, then belief in a Creator is the only rational conclusion. Furthermore, the perfection of this system rules out the possibility of multiple deities, for such unity and order could not exist amidst conflicting wills. Modern science has confirmed what revelation declared long ago: the human body is composed predominantly of water, and water is indispensable for cellular function and the continuation of life. This alignment between revelation and observable reality demonstrates the timeless truth of the Holy Quran. Just as water sustains physical life, divine revelation sustains spiritual life; without it, the soul withers just as the body perishes without water. Thus, the verse is not merely a description of life's origin but a sign that points directly to the existence, wisdom, and authority

of Allah, the Exalted. It calls every person to reflect, to abandon disbelief, and to recognise that the One who created life from water is the only One worthy of worship and obedience. The One who sustains the body through water is the same who sustains the soul through revelation, and to turn away from either is to invite ruin.

The theory of evolution is a process of mutation, yet mutation by its very nature is imperfect, unstable, and prone to error. When one observes the countless species that inhabit the earth, however, they find not imperfection but remarkable precision and balance. Each species has been fashioned in such a way that it thrives in the environment in which it lives, demonstrating purpose and design rather than accident and chance. Chapter 24 An Nur, verse 45:

“...And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills...”

Consider the camel, a creature uniquely designed to withstand the scorching heat of the desert and to endure long periods without water. Its body is perfectly adapted for desert life, enabling it to serve as a vital means of transport and provision in some of the harshest climates on earth. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

Similarly, the goat has been created with extraordinary precision. Within its body, impurities are separated from the milk it produces, ensuring that the milk remains pure, nourishing, and palatable. Were this separation not maintained, 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.”

The balance of creation is also evident in the life spans and reproductive capacities of different species. Each has been granted a specific span of life and a particular rate of reproduction that prevents one species from overwhelming the rest. Flies, for instance, live only three to four weeks but lay hundreds of eggs. If their life span were longer, their population would quickly become disproportionate, overwhelming other creatures and disrupting the balance of life on earth. By contrast, animals with long life spans are given the ability to produce only a few offspring, ensuring that their numbers remain moderated. This delicate balance, observed across all forms of life, cannot be explained as a mere accident, nor can the process of random mutation account for such precision. It is instead a clear sign of the will, wisdom, and power of the Creator. Chapter 24 An Nur, verse 45:

“...Allah creates what He wills. Indeed, Allah is over all things competent.”

Thus, the diversity of life, its perfect adaptation to environment, and the balance that sustains it all serve as undeniable signs of divine wisdom. They remind mankind that creation is purposeful, not random, and that the One who fashioned it with such perfection is the only One worthy of obedience and worship. To reflect upon these signs is to recognize that life is not the product of blind chance but of deliberate design, and that the harmony of creation points directly to the Oneness of Allah, the Exalted.

Therefore, one must sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 24 An Nur, verse 46:

“We have certainly sent down verses as clear proofs...”

This verse underscores that the Holy Quran is not a collection of vague or uncertain expressions, but a revelation filled with clarity, evidence, and comprehensive guidance. Its message transcends time and circumstance, addressing the moral, social, and spiritual needs of every generation. Regardless of how far human civilisation advances—whether in technology, medicine, psychology, or the study of the human mind and body—it remains incapable of formulating a flawless moral system that fully harmonizes with human nature. Human knowledge, despite its progress, continues to uncover

new aspects of existence and yet cannot grasp the complete essence of human nature. If people cannot fully comprehend themselves, how could they possibly devise a perfect code of life that ensures inner peace, social harmony, and justice for all? Only Allah, the Exalted, who created humanity and all that exists, possesses the infinite knowledge and wisdom necessary to guide mankind toward true fulfillment. His knowledge encompasses the past, present, and future without limitation, and His laws are perfectly suited to human needs in every era. Therefore, the divine code He revealed clearly differentiates truth from falsehood, good from evil, and benefit from harm. It directs people toward serenity and stability in a world often filled with turmoil, confusion, and moral uncertainty. History provides undeniable testimony to this reality. Whenever divine guidance was sincerely implemented—whether in personal conduct, family life, or social order—it brought about tranquillity, justice, and prosperity. Families were strengthened, societies flourished, and individuals lived with purpose and dignity. Yet, when people turned away from divine revelation, corruption and oppression spread, resulting in anxiety, conflict, and societal decay. Thus, it is incumbent upon every person to accept the guidance of Allah, the Exalted, with humility and trust, recognizing that it is prescribed for their ultimate well-being—even when certain teachings challenge personal desires or social trends. One should approach divine commandments as a wise patient approaches the advice of an experienced physician: accepting the bitter medicine and disciplined regimen, understanding that both are essential for lasting health. Likewise, although the commands of Allah, the Exalted, may seem difficult to the ego, they are in truth the means to attain genuine freedom, dignity, balance, and success—both in this world and in the Hereafter—by bringing the heart, mind, and body into perfect harmony under the guidance of the Creator. Chapter 24 An Nur, verse 46:

“...And Allah guides whom He wills to a straight path.”

Chapter 24 An Nur, verse 46:

“We have certainly sent down verses as clear proofs...”

The expressions of the Holy Quran are utterly unique, unmatched by any human composition. Its meanings are conveyed with perfect clarity and precision, while its words and verses possess a depth of eloquence and beauty beyond imitation. It is entirely free from contradiction—an attribute absent from all other scriptures and systems produced by human intellect. The Holy Quran recounts the detailed histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history or literature. This alone stands as a manifest and irrefutable sign of its divine origin. The Holy Quran commands every form of virtue and forbids every form of vice, whether these concern individuals or extend to the wider society. Its purpose is to establish justice, security, and peace within every home, community, and nation. Unlike poetry, myths, or fables, the Holy Quran is free from exaggeration, falsehood, and fabrication. Every verse is purposeful, beneficial, and applicable to daily life. Even when a story is repeated, it is never redundant—each retelling reveals new wisdom and deeper insight. Unlike any other book, the Holy Quran never wearies its reader, no matter how many times it is studied, for its wisdom is inexhaustible and ever-refreshing. The Holy Quran presents promises and warnings supported by clear and undeniable proofs. When it discusses virtues that may seem abstract—such as patience, gratitude, or humility—it offers practical means to cultivate them within one’s character. It calls humanity to fulfil the very purpose of creation: to sincerely obey Allah, the Exalted, by using His blessings in ways pleasing to Him. Through this obedience, a person attains peace of mind, success in both worlds, and harmony within

their mental and physical state—placing everything and everyone in their rightful place and preparing for their accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to all who sincerely seek truth and tranquillity. Because it addresses the very essence of human nature, its guidance remains timeless, relevant to every person, every place, and every generation. It is a cure for emotional, social, economic, and even physical difficulties—when it is properly understood and applied. It offers comprehensive solutions to every problem that an individual or society may face. Chapter 24 An Nur, verse 46:

“We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.”

History itself bears witness that whenever the teachings of the Holy Quran were sincerely implemented, societies flourished in justice, prosperity, and harmony. Centuries have passed, yet not a single letter of the Holy Quran has been altered—for Allah, the Exalted, has promised to preserve it. No other book in human history possesses this divine protection. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Moreover, the Holy Quran addresses the root causes of corruption within individuals and communities, providing practical remedies that restore balance and righteousness. By healing the roots, it automatically resolves the countless branches of problems that stem from them. Chapter 16 An Nahl, verse 89:

“...And We have sent down to you the Book as clarification for all things...”

This is the greatest and most enduring miracle granted to the final Holy Prophet, Muhammad, peace and blessings be upon him. Yet, as warned in the next verse, only those who sincerely seek the truth and act upon it will benefit from its divine light. Those who follow their desires, or who adopt its guidance selectively while neglecting its entirety, will ultimately face loss—in this world and in the Hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 24 An Nur, verse 47:

“But they say, “We have believed in Allah and in the Messenger, and we obeyed”; then a party of them turns away after that...”

A person must therefore be vigilant in avoiding a hypocritical attitude, whereby their verbal declaration of faith is not supported by corresponding actions. Faith is not a mere utterance of the tongue; it is a reality that must be demonstrated through the correct use of the blessings granted by Allah, the Exalted, in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. To neglect this responsibility is to invite imbalance into one's life, leading to a state in which priorities are misplaced, blessings are squandered, and relationships are mishandled. Such neglect inevitably results in inner unrest, stress, and difficulty in both this world and the next. Those who persist in such a hypocritical mindset may well share the same fate as the original hypocrites, who professed faith outwardly but failed to embody it inwardly, and who ultimately departed this world without true belief. Chapter 24 An Nur, verse 47:

“...And those are not believers.”

It is vital to understand that faith is not a static possession but a living reality that requires constant care and nourishment. Faith may be likened to a plant: it must be watered with acts of obedience, strengthened with remembrance, and protected from the weeds of sin and hypocrisy. Just as a plant deprived of sunlight and nourishment withers and dies, so too may the faith of a person fade away if it is not sustained through righteous deeds. This analogy underscores the profound truth that faith cannot survive on words alone. It must be cultivated through gratitude, obedience, and sincerity, and it must be safeguarded from corruption and neglect. To abandon this cultivation is

to risk the greatest of all losses—the loss of faith itself, which no wealth, power, or worldly possession can replace. Therefore, the wise person is the one who continually tends to their faith, ensuring that it is nourished with good deeds, strengthened through reflection and remembrance, and shielded from the poisons of hypocrisy and heedlessness. In doing so, they allow their faith to flourish like a healthy plant, bringing shade, fruit, and beauty to their life in this world, and eternal reward in the Hereafter.

As discussed earlier, a clear and dangerous sign of hypocrisy is when a person responds to the teachings of Islam only when those teachings align with their personal desires, yet turns away when divine guidance challenges their inclinations. Such individuals treat the commands of Allah, the Exalted, as conditional, obeying only when it benefits them. Chapter 24 An Nur, verses 48-49:

“And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside. But if the right is theirs, they come to him in prompt obedience.”

This attitude reveals that their loyalty is not to Allah, the Exalted, but to themselves. They treat Islam like a garment, putting it on when convenient and discarding it when it conflicts with their desires. In reality, such a person is not worshipping Allah, the Exalted, but their own passions. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

When worldly cravings dominate the heart, they corrupt and poison it, leading a person to manipulate faith to suit their desires rather than disciplining their desires to conform to divine guidance. Chapter 24 An Nur, verse 50:

“Is there disease in their hearts?...”

Once a person becomes enslaved to their desires, they lose control over their actions. Their behaviour is no longer guided by reason or revelation but by the relentless pursuit of gratification. This condition mirrors that of an addict, who is driven by compulsion regardless of the harm it causes. Just as a drug addict may resort to theft or destructive behaviour while blinded to the ruin they bring upon themselves, so too does the one enslaved by wealth, status, or pleasure become heedless of the destruction of their soul. Unchecked desire easily transforms into addiction. For this reason, it is essential to regulate one's desires, pursuing only what is lawful and doing so in moderation. Balance protects a person from falling into immorality, corruption, and even physical and mental harm. Allah, the Exalted, identifies the root cause of this corruption: weakness of faith. Chapter 24 An Nur, verse 50:

“...Or have they doubted?...”

The foundation of weak faith is ignorance of divine teachings. Such a person disobeys Allah, the Exalted, whenever His commands conflict with their desires, failing to realize that true peace of mind lies in obedience, not indulgence. Their weak faith may even convince them that the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are unjust, and so they ignore them despite professing belief. Chapter 24 An Nur, verse 50:

“...Or do they fear that Allah will be unjust to them, or His Messenger?...”

In reality, it is not divine justice that is flawed but their own hearts. By persisting in disobedience, they misuse the blessings they have been granted. Chapter 24 An Nur, verse 50:

“...Rather, it is they who are the wrongdoers.”

The consequences of this hypocrisy are severe in both worlds. In this life, it prevents them from achieving balance in mind and body, causing them to misplace their priorities and relationships. Family, friends, career, and wealth—all of which could have been sources of comfort—become instead sources of stress and conflict. They blame the wrong people and circumstances, even cutting off those who wish them well, such as their spouse, thereby deepening their misery. This spiral often leads to mental

instability, destructive habits, and despair. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their worldly luxuries, many are plagued by severe mental health issues. Their neglect of divine guidance prevents them from preparing for their ultimate accountability, and thus their punishment in the Hereafter will be far worse than the turmoil they experienced in this world.

After describing the state of the hypocrites, Allah, the Exalted, contrasts their condition by presenting the state of the true believer. Chapter 24 An Nur, verse 51:

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” ...”

This verse highlights the defining quality of a believer: immediate and unconditional obedience to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. It is significant that this attitude is attributed specifically to the believer and not merely to the Muslim. This distinction is crucial. A Muslim may accept Islam by virtue of family, culture, or social identity, without deep knowledge or conviction. Such individuals may outwardly submit but inwardly lack the strength of faith that compels steadfast obedience. 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...”

Thus, while Muslims may fulfil the basic obligations, their lack of knowledge and conviction often leaves them with weak faith. Weak faith makes them vulnerable to disobedience, especially when their desires conflict with divine guidance. They may misuse the blessings they have been granted, failing to see that true peace of mind lies in aligning their lives with the commands of Allah, the Exalted. By contrast, the believer accepts Islam upon knowledge and understanding, 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.”

Because of their strong faith, believers remain constant in their devotion to Allah, the Exalted, in all circumstances. In times of ease, they show gratitude, and in times of hardship, they show patience. Gratitude is expressed in intention by acting solely to please Allah, the Exalted, without seeking worldly recognition. It is expressed in speech by remembering Allah, speaking positively, or choosing silence over harmful words. It is expressed in action by using blessings in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace

and blessings be upon him. This practice of gratitude leads to further blessings, tranquility, and success in both this life and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

Patience, on the other hand, requires refraining from complaints in both words and actions, while remaining steadfast in obedience to Allah, the Exalted. It is rooted in the conviction that Allah, the Exalted, always chooses what is best, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

And chapter 24 An Nur, verse 51:

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.”...”

Thus, the true believer is one who responds to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, with practical obedience without hesitation in every situation. Such individuals gain the steadfast support and mercy of Allah, the Exalted, which cultivates tranquillity in both worlds by granting them harmony of mind and body and by rightly ordering their lives. This principle is reinforced in a Hadith found in Sahih Muslim, number 7500. Chapter 24 An Nur, verse 51:

“...And those are the successful.”

In this way, the Holy Quran draws a clear line between hypocrisy, which is rooted in weak faith and self-interest, and true belief, which is grounded in knowledge, obedience, gratitude, and patience. Hypocrisy leads to imbalance, stress, and ultimate loss, while true belief leads to harmony, tranquility, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 24 An Nur, verse 52:

“And whoever obeys Allah and His Messenger and fears Allah and is pious - it is those who are the attainers.”

In addition, an essential aspect of piety is not only to avoid what Allah, the Exalted, has declared unlawful, but also to exercise restraint in certain lawful matters when there is a risk that indulging in them may gradually lead one towards the unlawful. Chapter 2 Al Baqarah, verse 187:

“...These are the limits [set by] Allah, so do not approach them...”

It is significant that Allah, the Exalted, does not merely forbid crossing His limits; rather, He warns against even approaching them. This distinction teaches that true safety lies not only in abstaining from sin itself but also in avoiding the pathways that lead to it. The wisdom of this principle is echoed throughout the Holy Quran. For example, when Allah, the Exalted, addressed the Holy Prophet Adam, peace be upon him, in Paradise, He did not only forbid him from eating the fruit of the tree but commanded him not even to approach it. Chapter 7 Al A'raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.””

This example demonstrates that approaching the limits of Allah, the Exalted, even in matters that are technically lawful, can eventually lead to transgression. Thus, wisdom dictates that one should avoid certain lawful things when they are likely to become a gateway to the unlawful. There are many instances where lawful but vain actions can gradually lead to sin. Vain

speech, for instance, is not in itself unlawful, yet it often becomes a stepping stone to backbiting, lying, or slander. Similarly, vain spending of wealth, though not sinful in its initial form, often leads to extravagance and wastefulness, which is sinful. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The path to misguidance is rarely sudden; rather, it is a gradual process. Many who have fallen into sin did so step by step, first by approaching what was doubtful or vain, then by becoming accustomed to it, and finally by indulging in what was clearly unlawful. For example, a person who regularly accompanies those who drink alcohol, even if they themselves abstain at first, is far more likely to eventually partake than one who avoids such company altogether. This principle of cautious restraint was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Jami At Tirmidhi, number 2451, he advised that a person cannot attain true piety until they abandon some lawful things out of fear that they may lead to the unlawful. In other words, steadfastness in using the blessings of Allah, the Exalted, correctly requires not only avoiding what is prohibited but also exercising restraint in what is permissible when it poses a danger to one's faith. Therefore, the truly pious are those who pay close attention not only to avoiding the unlawful but also to distancing themselves from certain lawful but vain matters. By doing so, they remain firm in their obedience to Allah, the Exalted, and ensure that their blessings are used in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness, which brings peace of mind in both worlds, fosters a balanced mental and

physical state, and ensures that everything and everyone in one's life is placed in its rightful 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."

By contrast, the one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain pursuits. This overindulgence increases the likelihood of falling into the unlawful and leads to the misuse of blessings. Such misuse inevitably results in stress, imbalance, and hardship in both worlds. It disrupts mental and physical well-being, causes disorder in personal relationships, and prevents proper preparation for accountability on the Day of Judgement. Even if such individuals experience fleeting moments of entertainment or luxury, their lives remain hollow and unsettled. This reality is evident when one observes the lives of those who indulge excessively in lawful pleasures without restraint, such as the wealthy and famous, who despite their abundance of worldly comforts often suffer from inner turmoil, instability, and despair. 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.""

Allah, the Exalted, then turns once again to expose another trait of hypocrisy which must be avoided at all costs. If a person who outwardly declares faith in Allah, the Exalted, adopts such behaviour, they risk being gathered with the hypocrites in the Hereafter. This is because, as the Holy Prophet Muhammad, peace and blessings be upon him, warned in a narration found in Sunan Abu Dawud, number 4031, every individual will ultimately be counted among those whom they imitate. Thus, imitating the hypocrites in word or deed is not a trivial matter but a path that leads to their company in the next life. Chapter 24 An Nur, verse 53:

“And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in obedience]...”

The hypocrites are quick to swear oaths and to speak eloquently about their willingness to obey Allah, the Exalted. They claim that they are ready to sacrifice their time, wealth, and energy in His cause. Yet these claims are hollow, for they are not supported by action. They are skilled in speech, but their deeds betray their insincerity. They remind others of how much they love Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, but they do not dedicate themselves to learning or acting upon the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead, they squander their time and energy on vain and unnecessary pursuits. They find endless opportunities to indulge in entertainment, idle talk, and worldly distractions, yet they claim to have no time to study the Holy Quran, to reflect on its meanings, or to implement its guidance in their lives. They boast of their devotion to the way

of the Holy Prophet Muhammad, peace and blessings be upon him, yet due to ignorance of his life and teachings, they confuse cultural customs and inherited practices with his traditions. Their claims of love and obedience are therefore empty, for as Allah, the Exalted, makes clear in the continuation of verse 53, true obedience is not proven by oaths or words but by consistent action. Chapter 24 An Nur, verse 53:

“...Say, "Do not swear. [Such] obedience is recognized [i.e. in actions]...”

This verse establishes a timeless principle: love and obedience to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, are not measured by verbal declarations but by the sincerity of one's deeds. The hypocrite may deceive others with their speech, but they cannot deceive Allah, the Exalted, who knows the reality of every heart. The one who fails to learn and act upon Islamic teachings possesses neither true obedience nor genuine love. Their insincerity drives them to persist in misusing the blessings they have been granted, and this inevitably leads to imbalance in both mind and body. They misplace their priorities, misuse their relationships, and disorder their lives. Even if they enjoy moments of worldly luxury, their hypocrisy ensures that their existence is filled with stress, trouble, and difficulty. Their wealth becomes a source of anxiety, their relationships a source of conflict, and their comforts a source of emptiness. More seriously, their hypocrisy prevents them from preparing adequately for their accountability on the Day of Judgement. On that Day, no excuses will be accepted, nor will repentance be of benefit, for Allah, the Exalted, has always been fully aware of their intentions and the emptiness of their verbal declarations of love and respect. Chapter 24 An Nur, verse 53:

“...Indeed, Allah is Acquainted with that which you do.”

This passage is therefore a powerful reminder that faith is not a matter of words but of deeds. The hypocrite deceives others with speech, but they cannot deceive Allah, the Exalted. True believers distinguish themselves not by what they claim, but by how they live. Their sincerity is proven through consistent obedience, through the correct use of the blessings that Allah, the Exalted, has entrusted to them, and through their willingness to sacrifice their desires for His sake. The lesson is clear: empty words of love and devotion are of no value without action. The hypocrite swears oaths and makes claims, but the believer demonstrates sincerity through obedience. The hypocrite wastes their blessings on vain pursuits, but the believer uses them in ways that please Allah, the Exalted. The hypocrite lives in imbalance and turmoil, but the believer finds tranquillity and harmony in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And while the hypocrite will face humiliation on the Day of Judgement, the believer will be honoured with the mercy and support of Allah, the Exalted.

It is therefore necessary that a person accepts and acts upon the teachings of Islam for their own benefit, even when those teachings appear to contradict their personal inclinations and desires. Chapter 24 An Nur, verse 54:

“Say, “Obey Allah and obey the Messenger...””

A wise person approaches divine guidance in the same way a patient approaches the advice of a skilled physician. A patient who trusts their doctor accepts bitter medicines and adheres to a strict diet, not because these are pleasant, but because they know such discipline is essential for their recovery and long-term health. In the same way, a person who accepts and acts upon the teachings of Islam, even when they appear difficult or contrary to their desires, will ultimately achieve true well-being. Just as the patient attains physical health through obedience to medical advice, so too does the person attain balance of mind and body through obedience to Allah, the Exalted. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves harmony within themselves and correctly orders everything and everyone in their life. Human knowledge, no matter how advanced, remains limited. Despite centuries of research into the human condition, society cannot provide solutions for every challenge a person may face. Human advice cannot shield one from every form of mental and physical stress, nor can it guarantee that one will place their priorities, relationships, and blessings in their rightful place. Human understanding is restricted by limited foresight, personal bias, and incomplete experience. Allah, the Exalted, alone possesses perfect knowledge, and He has granted mankind access to it through the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The mission of the Holy Prophet Muhammad, peace and blessings be upon him, was never to compel people into obedience. His duty was to convey the message of Allah, the Exalted, with clarity, to explain the teachings of Islam, and to present himself as the perfect role model for mankind to emulate. If people chose to reject this guidance because it conflicted with their worldly

desires, he will not be held accountable for their misguidance. Chapter 24 An Nur, verse 54:

“...but if you turn away - then upon him is only that [duty] with which he has been charged...”

This principle extends to every person who calls others to righteousness. Each individual has a duty to distinguish between good and misguided advice, to remind others of the truth, and to encourage them towards virtue. However, this responsibility does not extend to compelling others to follow the right path. To assume that one can dictate the choices of others is to invite constant frustration and disappointment when people persist in their errors. Such sorrow may even lead to despair if one fails to recognize that their role is to guide, not to control. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

And chapter 24 An Nur, verse 54:

“...And there is not upon the Messenger except the [responsibility for] clear notification.”

Those who truly seek guidance are the ones who will accept it. They are the ones who recognize that Allah, the Exalted, never burdens a soul with a duty it cannot fulfil, nor does He place a person in a situation they cannot overcome. Such people understand that peace in this world and the next requires a price: the restraint of worldly cravings. They realize that indulging every desire does not bring lasting contentment. This truth is evident when one observes the lives of the wealthy and famous, who despite their abundance of luxuries often remain restless, anxious, and unfulfilled. Chapter 24 An Nur, verse 54:

“...and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided...”

Therefore, the wise person is the one who remains firm in their obedience to Allah, the Exalted, by using the blessings they have been granted in the manner outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this obedience, they attain balance in both mind and body, they place their relationships and possessions in their rightful order, and they prepare adequately for their accountability on the Day of Judgement. Such behaviour leads to true peace of mind in this world and eternal success in the Hereafter.

Since Allah, the Exalted, alone governs the entire universe and controls all affairs within it, it is He who grants strength, stability, and authority to those

who remain steadfast in obedience to Him. When a community collectively upholds His commands, He aids them so that they may be free to establish the Islamic code of conduct in their lives and societies. In this way, Islamic guidance not only leads a person on an individual level to peace of mind in both worlds, but when implemented correctly, it also ensures that justice, harmony, and peace spread throughout society. This is not a theoretical claim but a reality proven by history, for whenever the teachings of Islam were sincerely upheld, societies flourished in justice, knowledge, and prosperity. Chapter 24 An Nur, verse 55:

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them...”

Yet, because Islam calls people to discipline their worldly desires, those whose only aim in life is to indulge their passions will inevitably criticize it. The teachings of Islam expose the animalistic nature of unchecked desire, and this exposure provokes resentment. Moreover, entire industries and businesses profit from encouraging people to unleash their desires without restraint. Such forces will therefore strive against Islam, seeking to dissuade people from acting upon its teachings, for Islam threatens their profits and undermines their influence. In the face of such criticism and opposition, Muslims are commanded to remain steadfast in their obedience to Allah, the Exalted. He assures them that He will provide peace of mind and protection from the harm of others, even if this protection is not immediately apparent. Chapter 24 An Nur, verse 55:

“...and that He will surely substitute for them, after their fear, security...”

However, this divine establishment and security are not granted to those who merely profess faith with their tongues. They are reserved for those who support their verbal declarations with consistent action. Chapter 3 Ale Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

And chapter 24 An Nur, verse 55:

“...[for] they worship Me, not associating anything with Me...”

It is crucial to understand that worshipping Allah, the Exalted, encompasses far more than ritual acts of devotion such as the obligatory prayers. True worship requires obedience to Him in every circumstance and in the use of every blessing He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not an abstract claim of faith lodged in the heart; it is a tangible

reality proven through deeds performed sincerely for the sake of Allah, the Exalted. Those who act with ulterior motives, seeking worldly recognition or gain, will not be rewarded by Him. This principle is emphasized in a narration found in Jami At-Tirmidhi, number 3154. Obedience to Allah, the Exalted, also requires a comprehensive engagement with the Holy Quran. This engagement has several dimensions. The first is to recite it accurately and consistently, giving it its due respect. The second is to strive to understand its teachings through reliable sources and qualified instructors. The third and most crucial dimension is to apply its teachings in daily life with the intention of pleasing Allah, the Exalted. A devoted person places the guidance of the Holy Quran above their own desires, even when those desires conflict with it. To cultivate one's character in accordance with the Holy Quran is to demonstrate true commitment to the Holy Quran. This was the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character was described as being a living embodiment of the Holy Quran, as referenced in a narration found in Sunan Abu Dawud, number 1342. An essential aspect of honouring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all of its teachings, regardless of whether they align with personal inclinations. Those who selectively adhere to only certain commands or prohibitions, while disregarding others, reveal a lack of sincerity towards it. Such an approach prevents them from fully benefiting from its profound wisdom. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Ultimately, it must be acknowledged that while the Holy Quran provides solutions for the difficulties of this world, its purpose is not confined to this role. A person should not treat it merely as a tool to be recited in times of

distress and then set aside once their worldly troubles are eased. The foremost purpose of the Holy Quran is to guide mankind towards salvation and a secure passage to the Hereafter. To disregard this fundamental objective and to employ it solely for temporary relief is to misuse it, and such conduct contradicts the principles of sincerity. This behaviour resembles that of someone who purchases a car equipped with many features but without an engine: outwardly impressive, yet ultimately useless. In the same way, those who fail to engage with the Holy Quran as a comprehensive guide to life demonstrate a lack of true commitment to it, and they deprive themselves of its transformative power.

Chapter 24 An Nur, verse 55:

“...[for] they worship Me, not associating anything with Me...”

It is essential to remember that false deities, such as carved idols, are not the only things that a person may end up worshipping besides Allah, the Exalted. In reality, anything that is obeyed in defiance of His commands becomes, in effect, an object of worship. This includes modern influences such as social media, fashion, cultural trends, wealth, and even other people. When a person allows these influences to dictate their choices in opposition to the will of Allah, the Exalted, they are in truth submitting to them as lords. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

The scholars and religious leaders of the people of the book were not literally worshipped as gods. Rather, they were obeyed in matters that contradicted the commands of Allah, the Exalted, and this misplaced obedience was judged as a form of worship. The same principle is applied in the Holy Quran to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The overwhelming majority of people have never worshipped the Devil, yet they are accused of worshipping him because they obeyed him in disobedience to Allah, the Exalted. This demonstrates that worship is not confined to physical prostration or ritual acts; it is also found in obedience. Whoever obeys another in defiance of Allah, the Exalted, has in effect taken that being as a master. For this reason, it is vital to refrain from obeying any influence that leads one away from the commands of Allah, the Exalted. If a person persists in disobedience, they will inevitably become subservient to other masters—whether individuals, social media, fashion, cultural pressures, or employers. Attempting to satisfy these multiple and unjust masters only results in stress and exhaustion, for it is impossible to please them all. Their demands are inconsistent, their standards ever-changing, and their expectations impossible to meet. Just as an employee with several supervisors struggles to satisfy each one and ends up overwhelmed, so too does the person who abandons servitude to Allah, the Exalted, become weighed down by the conflicting demands of worldly masters, ultimately

sacrificing their peace of mind. Over time, this burden corrodes the heart. Such individuals may fall into sadness, isolation, and despair. Their constant striving to please worldly influences leaves them empty, and when their efforts fail to yield the satisfaction they seek, they may even descend into depression or destructive thoughts. This reality is evident when one observes the lives of celebrities and public figures who, despite wealth and fame, often suffer from inner turmoil, instability, and despair. Their servitude to the expectations of others has left them restless and unfulfilled, for no worldly master can ever provide the peace that comes from serving Allah, the Exalted. Furthermore, obedience to other entities in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. Those whom they served—whether people, trends, or desires—will not come to their aid when they stand before Allah, the Exalted, on the Day of Judgement. Their misplaced loyalty will only increase their regret, as those they obeyed will disown them and abandon them in their moment of greatest need. Chapter 24 An Nur, verse 55:

“...But whoever disbelieves after that - then those are the corrupt.”

The only path to true freedom and peace is to abandon obedience to all influences that lead to the disobedience of Allah, the Exalted, and to devote oneself to His commands. This means using the blessings He has granted in the manner outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person liberates themselves from the tyranny of countless worldly masters and finds tranquillity in serving the One who alone deserves obedience. This is the essence of worship, and it is the only way to 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 24 An Nur, verse 55:

“...[for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the corrupt.”

It is important to recognise that this warning is directed at Muslims themselves, for it begins with the mention of faith yet concludes with disbelief. This progression serves as a stark reminder that if Muslims fail to support their verbal declaration of faith in Allah, the Exalted, with consistent action, they may ultimately depart from this world stripped of their faith. The danger lies not in the absence of a declaration, but in the absence of deeds that give life and substance to that declaration. Faith may be likened to a delicate flame, fragile yet luminous, which requires constant tending. Just as a fire cannot continue to burn without fuel, so too does faith weaken and eventually extinguish if it is not sustained through obedience, remembrance, and righteous deeds. A flame left unattended will flicker, diminish, and finally vanish into darkness. In the same way, a heart that neglects the nourishment of faith through action risks losing the very light that guides it. This loss is not a small matter, for it is the most devastating of all losses. To lose wealth, health, or companionship is painful, but to lose faith is to lose the key to eternal salvation. Without faith, a person is left wandering in spiritual darkness, vulnerable to every temptation and unable to find true peace in this world or the next.

Therefore, as further indicated by the next verse, it is vital to support one's verbal declaration of faith in Allah, the Exalted, with consistent and sincere action. Chapter 24 An Nur, verse 56:

“And establish prayer and give zakah and obey the Messenger - that you may receive mercy.”

The obligatory prayers and the obligatory charity are central pillars upon which all other good deeds revolve. They are the strongest outward representations of remembrance and obedience to Allah, the Exalted. Yet establishing the prayer means far more than simply performing its outward motions. It requires fulfilling the prayer with all its conditions, etiquettes, and spiritual presence, foremost among them being to offer each prayer within its appointed time. The Holy Quran repeatedly emphasises the establishment of prayer, for it is the most important practical testimony of one's faith in Allah, the Exalted. The daily prayers, spread throughout the day and night, serve as constant reminders of the Day of Judgement, practically preparing a person for that tremendous event. Each stage of the prayer mirrors a scene from the Hereafter. When the worshipper stands upright, it recalls the moment when all of mankind will stand before Allah, the Exalted, awaiting their judgement. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When the worshipper bows, it reminds them of those who will be reproached on the Day of Judgement for refusing to bow to Allah, the Exalted, during their earthly lives. This refusal was not only the neglect of the physical act of bowing but also the rejection of submitting to His commands in all aspects of life. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, “Bow [in prayer],” they do not bow.”

The one who prostrates should remember the future invitation of all people to prostrate before Allah, the Exalted, on the Day of Resurrection. Critically, those who failed to perform this act with sincerity in the world—in both its physical form and through heartfelt obedience to His commands—will discover themselves physically prevented from doing so when that inevitable Day arrives. Chapter 68 Al Qalam, verses 42-43:

“On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When the worshipper sits upon their knees in prayer, it is a reminder of the posture in which every nation will be gathered before Allah, the Exalted, on the Day of Judgement, awaiting their record in fear and anticipation. 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.””

Thus, when a person prays with these realities in mind, their prayer is established correctly, both outwardly and inwardly. Such a prayer is not a hollow ritual but a transformative act that shapes the heart and disciplines the soul. It ensures that the worshipper remains obedient to Allah, the Exalted, even between the times of prayer, for the prayer itself becomes a shield against sin. Chapter 29 Al Ankabut, verse 45:

“...Indeed, prayer prohibits immorality and wrongdoing...”

Chapter 24 An Nur, verse 56:

“And establish prayer and give zakah and obey the Messenger - that you may receive mercy.”

In Islamic practice, the dual commands of establishing prayer and giving obligatory charity are fundamentally interconnected. These two acts are viewed as the essential pillars upholding a person's faith and their role in society. While prayer refines and purifies the individual's soul, charity purifies their material wealth. Through prayer, one cultivates qualities like humility, sincerity, and continuous remembrance of Allah, the Exalted. In parallel, through charity, one develops generosity, compassion, and a sense of responsibility toward others. Though obligatory charity is a small fraction of a person's total wealth and is only due under specific conditions, its lesson is profound. It serves as a constant reminder that ownership of wealth is ultimately not the individual's. If they were the true owners, they could spend it without restriction. Instead, all wealth—along with every other blessing like health, knowledge, or status—is a creation and a grant from Allah, the Exalted, and is therefore a trust. It must be utilized in ways that earn His pleasure. The required charitable donation is essentially part of the repayment of this loan, used not by physically returning the blessing, but by deploying it according to the Owner's will. When a person honours this trust, their wealth transforms into a source of spiritual cleansing, divine protection, and future reward. However, someone who fails to grasp this truth and acts as if their blessings are solely their own is prone to misusing them. Specifically, the individual who withholds the obligatory charity treats the wealth of Allah, the Exalted, as if it were personal property, and they face severe accountability—akin to being punished for defaulting on a substantial loan. The gravity of this is starkly shown in a Hadith from Sahih Bukhari, number 1403, which warns that a person neglecting their charity will be met on the Day of Judgement by a venomous snake, which will coil around them and continuously bite them as a punishment. This potent imagery underscores that wealth is simultaneously a blessing and a critical test. Using wealth correctly leads to spiritual elevation, strengthens community bonds, and secures eternal reward. Conversely, hoarding or misusing it guarantees regret, torment, and loss in both this life and the Hereafter. Therefore, a person should always understand that every expenditure made for the sake

of Allah, the Exalted, is not an expense but a guaranteed investment that yields returns far exceeding anything the material world can offer. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

Even in this world, the wealth upon which obligatory charity is withheld becomes an unexpected source of stress and misery. Instead of bringing comfort and security, the wealth itself begins to drive a person toward greed, pervasive anxiety, and the ultimate misuse of the very blessings they have received. Such an individual falls into a state of profound imbalance—mentally and physically—misplacing their priorities, misjudging their relationships, and failing to prepare adequately for their accountability on the Day of Judgement. Outwardly, they may appear to enjoy worldly luxuries, but inwardly they remain restless, constantly burdened by anxiety, and deprived of true contentment. Their wealth, which possessed the potential to be a means of purification and reward, instead becomes a cause of hardship, distress, and deep regret. Ultimately, by neglecting their duty to Allah, the Exalted, they exchange eternal peace for a fleeting comfort, and lasting success for a temporary illusion. The wise person, therefore, views wealth not as an end in itself but as a sacred trust and a means of drawing nearer to Allah, the Exalted, by ensuring it is used in ways that secure genuine peace of mind in both worlds. When approached in this manner, wealth ceases to be a burden and is transformed into a bridge—connecting the temporary life of this world with the eternal life of 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.""

When the two central pillars of all good actions—the obligatory prayers and the obligatory charity—are upheld, a person is naturally encouraged to use the blessings they have been granted in the correct manner, as outlined in Islamic teachings and in imitation of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 24 An Nur, verse 56:

"And establish prayer and give zakah and obey the Messenger..."

This verse makes clear that obedience to the Holy Prophet Muhammad, peace and blessings be upon him, is inseparably linked to the fulfilment of prayer and charity. Such obedience is not passive; it requires striving to acquire knowledge in order to act upon his traditions. These traditions encompass both his devotion to Allah, the Exalted, in the form of worship, and his noble character towards creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

Obedience also requires accepting his commands and prohibitions at all times, without hesitation or compromise. This has been made a duty by Allah, the Exalted Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Furthermore, obedience means giving priority to his traditions over the actions or opinions of anyone else, for all paths to Allah, the Exalted, are closed except through the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

True obedience also includes loving all those who supported him during his life and after his passing, whether they are from his blessed Family or his noble Companions, may Allah be pleased with them all. Supporting those who walk upon his path and teach his traditions is a duty upon those who desire to be sincere to him. Obedience also requires loving those who love

him and disliking those who criticise him, regardless of one's personal relationship with such people. This principle is summarised in a narration found in Sahih Bukhari, number 16, which advises that a person cannot attain true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love, however, must not remain confined to words; it must be demonstrated through actions. To be sincere to him is to respect him, to love him, and to practically follow him. Yet this is not possible without learning about his blessed life and teachings. How can one truly respect, love, and follow someone they do not even know? Thus, the one who claims to love and respect the Holy Prophet Muhammad, peace and blessings be upon him, but fails to practically follow him is insincere in their claim. True love is proven by obedience, and true respect is shown by imitation. To study his life, to internalise his teachings, and to embody his noble character is the only way to demonstrate sincerity towards him. In this way, prayer and charity are not isolated duties but gateways that lead a person to the greater reality of following the Holy Prophet Muhammad, peace and blessings be upon him, in every aspect of life. This will ensure that they use the blessings granted to them in the correct manner, as outlined in Islamic teachings. By doing so, they will attain a balanced mental and physical state and correctly place everything and everyone within their life, while adequately preparing for their accountability on the Day of Judgement. Such conduct will ultimately lead to peace of mind and true contentment in both worlds. Chapter 24 An Nur, verse 56:

“And establish prayer and give zakah and obey the Messenger - that you may receive mercy.”

As cautioned in the following verse, when a person chooses to walk a path distinct from that of their peers, it often stirs feelings of unease or inadequacy in others—particularly among those whose lives revolve around personal desire rather than obedience to Allah, the Exalted. This internal discomfort frequently manifests as criticism or mockery directed at those who remain steadfast in their faith. At times, such opposition even arises from one's own family, revealing how truth and falsehood can divide hearts, even within the closest of circles.

In today's world, the forces of social conformity are relentless. Platforms of social media, shifting fashions, and cultural trends continuously pressure individuals to abandon their moral compass in pursuit of acceptance and admiration. Within this climate, those who strive to uphold Islamic values often find themselves portrayed as obstacles to progress or freedom. Public expressions of faith are sometimes met with suspicion or hostility, particularly when they challenge the interests of industries built upon greed, indulgence, and exploitation. The principles of Islam—calling for moderation, justice, and responsibility—threaten such systems, which in turn promote anti-Islamic sentiments across various media and social spaces.

Those who sincerely follow Islamic teachings, tempering their desires and using worldly blessings in moderation, often face resistance from those who prefer indulgence without restraint. Such individuals act upon every impulse, reducing life to the satisfaction of appetite and whim—a state the Holy Quran likens to animalistic existence. They attempt to dissuade others from practicing Islam, tempting them instead toward lifestyles defined by excess and heedlessness. One of their recurrent tactics is to ridicule visible symbols of faith—most notably the modest dress prescribed for women—in an effort to undermine Islam's credibility and appeal. However, those who reflect

carefully will perceive the shallowness of these criticisms. They are not grounded in reasoned objection but rather in a deep aversion to self-discipline and moral restraint. The inconsistency becomes clear when one observes that many of these critics accept and even admire strict dress codes in professions such as law enforcement, the military, healthcare, education, and corporate institutions—yet they object only when modest attire is worn out of religious conviction. Such double standards reveal the fragility of their arguments and the prejudice underlying them. Ultimately, what provokes opposition is not the outward expression of faith itself, but the very essence of Islam—its unwavering call to moral discipline, accountability, and balance. The composure and sincerity of those who live by these principles stand as a silent but powerful testimony to the truth of Islam. Their conduct exposes the emptiness of a life driven by unchecked desire and reminds others of their neglected duty before Allah, the Exalted. It is this reminder that fuels hostility, for those unwilling to confront their own conscience find discomfort in the presence of genuine faith. Thus, the persistent criticism of Islam does not arise from any weakness in its teachings, but rather from the unyielding strength, purity, and clarity of its moral vision.

Those who oppose divine guidance often appear outwardly powerful, possessing wealth, influence, and social dominance. To the casual observer, they may seem superior, as though their resources grant them control over the direction of society. Yet, no matter how vast their resources or how determined their efforts, they will never succeed in erasing the light of divine guidance. They cannot overpower Allah, the Exalted, nor can they nullify the guidance He has granted to mankind. Their man-made codes of conduct, however sophisticated or appealing they may appear, will ultimately be overpowered by the truth of revelation. This ensures that anyone who sincerely desires right guidance will always find it available, preserved, and accessible. Chapter 24 An Nur, verse 57:

“Never think that the disbelievers are causing failure [to Allah] upon the earth...”

Their struggle is not against human beings alone—it is against Allah, the Exalted, and therefore it is destined to fail. History itself testifies to this reality. Across centuries, countless individuals, empires, organizations, and industries have risen and fallen, each attempting in their own way to silence or eradicate Islam. They have employed politics, warfare, propaganda, and, in modern times, the tools of mass media and cultural influence. Yet despite their efforts, Islam has endured, and it will continue to endure until the Day of Judgement. Their attempts are as futile as trying to extinguish the blazing light of the Sun by blowing at it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

And chapter 24 An Nur, verse 57:

“...Their refuge will be the Fire - and how wretched the destination.”

The teachings of Islam have been completed, perfected, and presented to humanity in their entirety. Nothing remains hidden, incomplete, or inaccessible. It is now the responsibility of each individual to choose whether they will embrace this guidance. Those who engage with its teachings and implement them in their lives will find tranquillity in both this world and the Hereafter. By doing so, they will achieve a harmonious balance of mind and body, correctly prioritising their relationships, responsibilities, and blessings, while preparing themselves adequately for their accountability on the Day of Judgement. By contrast, those who reject divine guidance in favour of worldly ideologies may enjoy temporary influence, but their efforts will ultimately collapse, leaving them with regret in this life and punishment in the next. Their wealth, power, and influence will not shield them from the justice of Allah, the Exalted. The wise person, therefore, does not measure truth by the apparent dominance of people, but by the eternal word of Allah, the Exalted, which remains unshaken by the rise and fall of nations.

After emphasising the importance of obeying Allah, the Exalted—such as through the establishment of the obligatory prayers and the giving of obligatory charity—Allah, the Exalted, once again directs attention to matters concerning social interaction and etiquette. Chapter 24 An Nur, verse 58:

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times...”

This transition highlights the all-encompassing nature of the divine code of conduct, which governs every sphere of human life, whether religious or worldly. The fact that the verse begins by calling upon believers is a clear indication of this. This therefore serves as a powerful reminder that Islam is not limited to acts of worship performed within the mosque, but rather a comprehensive system that regulates behaviour, relationships, and moral responsibilities in every context. One must therefore avoid the mistaken belief that Allah, the Exalted, is only concerned with acts of devotion such as prayer, fasting, and charity, while overlooking one's dealings, manners, and social conduct. In reality, every word spoken, every action taken, and every interaction with others will be accounted for. Allah, the Exalted, will question each person about how they conducted themselves in every circumstance—at home, in public, and even in private—because His guidance extends to all aspects of existence. For this reason, it is essential for individuals to learn, internalize, and act upon Islamic teachings so that their behaviour in every situation reflects the principles laid down in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one lives in this manner, they develop a harmonious balance between their inner and outer self, achieving mental, emotional, and physical stability. They also learn to correctly prioritize everything and everyone in their life, fulfilling their responsibilities to the Creator and to creation, while preparing adequately for their ultimate accountability on the Day of Judgement. This holistic application of Islam leads to tranquillity and contentment in both worlds. In contrast, those who treat Islam like a garment—wearing it only when convenient and setting it aside when it conflicts with personal desires—demonstrate a dangerous inconsistency. Such behaviour reflects not true devotion, but a form of self-worship. Their outward claim of faith is betrayed by their inward submission to desire. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Those who fail to apply the teachings of Islam universally in their lives will inevitably misuse the blessings granted to them. Their speech, actions, and choices will become misaligned with divine wisdom, leading to confusion and disorder in both their inner and outer worlds. Over time, this imbalance manifests as mental and emotional instability, misplaced priorities, and spiritual emptiness. They will struggle to find peace and clarity, despite outward appearances of comfort or success. Their unbalanced approach to life deprives them of true contentment and readiness for their ultimate meeting with Allah, the Exalted. Ultimately, only through consistent obedience—expressed in both acts of worship and social conduct—can one attain real harmony, peace of mind, and fulfilment in this world and the next. The divine code of conduct is therefore not a burden, but a mercy that safeguards one from chaos and guides them toward an enduring, purposeful existence rooted in balance and truth. Chapter 24 An Nur, verse 58:

“O you who have believed, let those whom your right hands possess...”

Generally speaking, the phrase what your right hands possess refers to slaves or captives of war. During the early centuries, the practice of taking captives after battles was a universal norm, deeply rooted across civilizations—whether Roman, Persian, or tribal. Islam, therefore, did not abolish this practice immediately, as doing so would have placed believers at a severe strategic disadvantage. If captives were forbidden for them while permitted for their enemies, this would have resulted in an ever-increasing number of prisoners within the Muslim community, while the opposing forces would have continued to enslave without restraint. Instead, Islam took a gradual and profoundly wise approach to reform. It began by transforming the condition of captives—humanizing them, protecting their dignity, and

granting them rights that were unprecedented in any other society at the time. Through both divine revelation and the example of the Holy Prophet Muhammad, peace and blessings be upon him, Islam introduced principles that would ultimately lead to the complete moral and social dismantling of slavery as it had been known. Allah, the Exalted, commanded believers to treat captives with utmost compassion and fairness, to the extent that they were to be regarded as members of the household rather than as property. The Holy Prophet Muhammad, peace and blessings be upon him, instructed that they be fed the same food their masters ate, clothed in the same garments, and never overburdened with tasks. Instead, masters were commanded to help them in their duties. This instruction is recorded in a Hadith found in Sahih Muslim, number 4313. At the same time, Islam strongly encouraged the freeing of slaves as one of the most virtuous deeds, linking it directly with spiritual reward and purification. The one who freed a slave purely for the sake of Allah, the Exalted, was promised freedom from the Hellfire, as mentioned in a Hadith found in Jami At Tirmidhi, number 1541. Moreover, the Holy Quran made the emancipation of slaves a means of expiation for various sins, thereby integrating moral accountability with social reform. For instance, in Chapter 58 Al-Mujādila, 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, the condition of captives improved dramatically. They were treated with dignity and often became trusted members of the household, sometimes even rising to positions of honour and influence. Over generations, the consistent encouragement to free

slaves—combined with the prohibition of re-enslavement and the moral elevation of emancipation—led to the gradual disappearance of slavery from societies that truly embodied Islamic principles.

However, while the outward form of slavery has largely vanished, its underlying spirit sadly persists in modern times in various forms—such as financial exploitation, forced labour, and systemic oppression. These contemporary manifestations of bondage continue to deny people their basic rights and dignity. Therefore, those who strive to live by the teachings of Islam must continue the prophetic mission of liberation—fighting against all forms of exploitation and injustice according to their capacity. Whether through financial support, social advocacy, education, or reform, they uphold the noble principles of Islam, which seek to establish justice, compassion, and freedom for all of humanity.

Chapter 24 An Nur, verse 58:

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you...”

One of the central aspects of modesty—an essential quality emphasised throughout Islamic teachings—is the respect of privacy. Modesty is not merely a matter of outward dress or speech; it is a comprehensive principle that governs how individuals interact with one another in all aspects of life. At its heart lies the recognition that every person has a right to dignity, personal space, and protection from unnecessary exposure. When this respect for privacy is neglected or removed from society, it inevitably opens the door to shameless behaviour, such as fornication, indecency, and other forms of immorality. A society that disregards boundaries between individuals, especially within the home, gradually erodes the safeguards that preserve chastity and moral conduct. Islam, being a practical, balanced, and realistic way of life, takes proactive steps to safeguard the privacy of individuals, thereby protecting and strengthening the modesty of all people. It does not leave modesty as a vague ideal but translates it into clear, actionable guidance that can be applied in daily life. This verse provides a striking example of such protection. Those who are most accustomed to moving freely within the home—such as children who have not yet reached puberty and, in the historical context, slaves—are instructed to seek permission before entering at three specific times of the day: before the dawn prayer, at midday rest, and after the night prayer. These are moments when people are most likely to require privacy, such as when changing clothes, resting, or engaging in personal acts of worship. By specifying these times, Islam acknowledges the natural rhythms of daily life and the moments when privacy is most needed. At the same time, it avoids imposing unnecessary restrictions that would make family life difficult. In its wisdom, Islam recognises that constant permission-seeking would create hardship and disrupt the natural flow of household interaction. Therefore, outside of these three times, household members are permitted to move about freely without seeking permission. Chapter 24 An Nur, verse 58:

“...There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.”

This balance demonstrates the depth and practicality of Islamic teachings. On the one hand, privacy is preserved, protecting society from the erosion of modesty and the sins that arise from uncontrolled social interaction. On the other hand, the natural flow of family life and necessary socializing is not disrupted. Such wisdom is a hallmark of divine legislation, which always harmonizes between human needs and spiritual safeguards. This teaching also highlights the forward-looking nature of Islam. It does not wait for problems such as shamelessness or immorality to arise before addressing them; rather, it establishes preventative measures that close the doors to such behaviour before it can take root. By instilling respect for privacy even in children, Islam nurtures modesty from an early age, ensuring that it becomes a natural part of their character as they grow. Chapter 24 An Nur, verse 59:

“And when the children among you reach puberty, let them ask permission [at all times] as those before them have done...”

In this way, the home itself becomes a training ground for moral discipline, where boundaries are respected, and dignity is preserved. Chapter 24 An Nur, verse 59:

“...Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.”

Reflecting upon this, one recognises that no matter how advanced a society may become, and regardless of the knowledge it acquires in various fields—including psychology, sociology, or even the intricate workings of the human brain—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and universally applicable to all circumstances. Human knowledge is partial, ever-changing, and limited by time and perspective. Even the most advanced research cannot anticipate every scenario or provide a flawless framework that guarantees justice, balance, and peace for both individuals and societies. Only Allah, the Exalted, possesses the boundless knowledge required to provide such a code. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He alone is rightly positioned to establish a standard that clearly distinguishes good from evil, benefit from harm, and that leads to peace of mind in a world otherwise filled with stress and uncertainty. History itself bears witness to this truth. Whenever the divine code of conduct was sincerely implemented, societies flourished in tranquillity, justice, and harmony. Families were strengthened, communities were united, and individuals found balance in both their inner and outer lives. Conversely, when divine guidance was neglected, corruption, injustice, and unrest inevitably spread. Thus, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements conflict with their personal desires. They should conduct themselves as a wise patient who trusts the counsel of a skilled physician. Though the medicine prescribed may be bitter and the diet strict, the patient accepts it, knowing it is ultimately for their health and survival. In the same way, a person who accepts and acts upon divine guidance—even when it challenges their inclinations—secures for themselves true well-being in this world and eternal success in the Hereafter.

Allah, the Exalted, continues to provide logical, compassionate, and realistic guidance by addressing the unique circumstances of elderly women who no longer have a desire or expectation for marriage. For such women, He grants a concession: they are permitted to remove their outer garments, as the constant changing of clothes can become burdensome, particularly in old age. This allowance reflects the divine consideration of human needs and limitations. Chapter 24 An Nur, verse 60:

“And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment...”

This verse highlights a recurring principle in Islamic teachings: Allah, the Exalted, grants concessions in specific situations, taking into account extenuating circumstances. Yet, alongside these allowances, He often calls a person to aim for the higher standard of obedience, for striving towards excellence ensures greater reward and deeper peace of mind in both worlds. By choosing restraint even when concessions are permitted, a person strengthens their spiritual discipline, achieves balance in both mind and body, and learns to place everything and everyone in their life in its rightful order. Chapter 24 An Nur, verse 60:

“...But to modestly refrain [from that] is better for them...”

This distinction between what is permissible and what is better is a hallmark of divine wisdom. Islam does not impose unnecessary hardship, but it encourages a person to rise above the minimum requirements and pursue the path of excellence. Such striving is not for the benefit of Allah, the Exalted—for He is free of need—but for the benefit of the individual, as it cultivates inner strength, dignity, and closeness to Him. Moreover, Allah, the Exalted, reminds that He is fully aware of the intentions, speech, and actions of all people. He knows who acts upon His concessions with sincerity and who exploits them for convenience or worldly motives. Nothing is hidden from Him, and therefore every person will be held accountable in both this life and the Hereafter. Chapter 24 An Nur, verse 60:

“...And Allah is Hearing and Knowing.”

This closing serves as both comfort and warning. Comfort, because Allah, the Exalted, hears the sincere intentions of those who act within His allowances out of genuine need. Warning, because He also knows when concessions are misused or when modesty is abandoned under the guise of necessity. Thus, a person is called to sincerity, balance, and mindfulness in every action, recognizing that Allah, the Exalted, is the ultimate Witness over all matters.

As Islam is a way of life that caters for the needs of all people, it consistently encourages special consideration and compassionate treatment towards

those who are perceived as disadvantaged in society, such as the disabled, the sick, and the socially vulnerable. Chapter 24 An Nur, verse 61:

“There is not upon the blind [any] constraint nor upon the disabled constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend...”

This verse is a striking demonstration of the divine sensitivity to the varied needs of human beings. Unlike man-made systems, which often fail to account for the vulnerable, Allah, the Exalted, provides guidance that ensures no individual is left neglected or forgotten. In many societies, those who are disadvantaged—whether due to illness, disability, poverty, or social weakness—are frequently overlooked. At times this neglect is deliberate, born of selfishness or prejudice, while at other times it is the result of heedlessness and indifference. Yet the outcome is the same: their needs, both physical and emotional, are disregarded, leaving them exposed to isolation and the many harms that accompany it. Such neglect can lead to loneliness, despair, and even the erosion of dignity, as those most in need of compassion are left without support. Islam, however, actively closes the door to such neglect. It does not allow the disadvantaged to be pushed to the margins of society. Instead, it establishes their rights clearly and commands others to honour them. It encourages people to include them in social life, to treat them with dignity, and to assist them according to their means. This assistance is not limited to financial support but extends to companionship, emotional care, and ensuring they are not excluded from the

warmth of community. In this way, Islam safeguards not only their material well-being but also their sense of belonging and self-worth. By doing so, Islam transforms the act of helping the weak into an act of worship. Extending kindness and support to those in need is not portrayed as a burden but as an opportunity—an opportunity to draw nearer to Allah, the Exalted, and to earn His pleasure. In return for such compassion, Allah promises abundant reward, both in this world and the Hereafter. Thus, the one who uplifts the disadvantaged is in reality uplifting themselves, for they secure divine mercy, protection, and eternal success.

Therefore, a person must ensure that they aid those who are considered socially weak in society, such as orphans and widows, according to their capacity. In the modern age, this has become remarkably easy. Sponsorship of orphans and widows can be arranged online within minutes, and the cost is often less than what many spend on a monthly phone bill. Neglecting this vital part of Islam is therefore inexcusable, for it is a means of securing the continuous support of Allah, the Exalted, in both worlds. This principle is confirmed in a Hadith found in Sahih Muslim, number 6853. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasised this duty. He advised that the one who takes care of an orphan will be granted his closeness in Paradise. This has been recorded in a Hadith found in Sahih Bukhari, number 6005. He also declared that the one who supports the needy, such as a widow, will be rewarded as though they spent every night in prayer and every day in fasting, as confirmed in a Hadith found in Sahih Bukhari, number 6006. Thus, for the person who finds it difficult to maintain voluntary acts of devotion, such as the night prayer or additional fasting, this path offers an opportunity to attain the same reward with relative ease, while simultaneously uplifting others.

It is also important to remember that whatever means a person possesses—whether wealth, health, knowledge, or influence—has been granted to them by Allah, the Exalted, as a trust and a loan, not as an absolute gift. A loan must be repaid to its rightful owner. The repayment of this divine loan is not through returning the blessing itself, but by using it in ways that please Allah, the Exalted. Therefore, when a person aids the needy, they are not doing a favour to Allah, the Exalted, or even to the recipient of their help. Rather, they are repaying a debt owed to their Creator. In reality, Allah, the Exalted, has favoured them twice: first, by granting them worldly blessings, and second, by granting them the opportunity to earn immense reward through sharing those blessings. Likewise, the needy person has also done the donor a favour by accepting their help, for if every needy person were to reject assistance, how would others attain the reward promised in divine teachings? Remembering these truths prevents a person from destroying their reward by adopting an arrogant or condescending attitude.

Finally, aiding the needy is not limited to financial support. It includes fulfilling any lawful need a person may have—whether emotional, physical, or social. A kind word, a listening ear, or a helping hand can be as valuable as material aid. Therefore, no person, regardless of how little wealth they possess, can excuse themselves from this principle. Every individual has something to offer, and Islam calls upon each person to contribute according to their means, ensuring that no one is left abandoned or forgotten.

And as Islam is a highly realistic and practical way of life, it recognizes the natural circumstances of people and the varying demands they face. It takes into consideration that there are times when socializing is not possible or even appropriate, such as when a person is preoccupied with their occupation, engaged in study, or burdened with responsibilities. In such

cases, Islam does not impose unnecessary hardship or guilt. Instead, it provides ease and flexibility. Chapter 24 An Nur, verse 61:

“...There is no blame upon you whether you eat together or separately...”

This verse highlights the balance of divine law. While Islam encourages social interaction, hospitality, and the strengthening of bonds through shared meals, it also acknowledges that circumstances differ. There are times when a person may need to eat alone due to work, travel, or personal needs, and there is no sin or blame in doing so. In this way, Islam removes undue pressure and prevents people from feeling that they have fallen short of religious duty simply because they could not join others. At the same time, the verse subtly reminds people of the importance of intention. Whether eating together or separately, what matters most is gratitude to Allah, the Exalted, and the avoidance of arrogance, waste, or neglect of others' rights. Thus, Islam provides a framework that is both practical and spiritually elevating: it allows for flexibility in daily life while ensuring that modesty, gratitude, and consideration for others remain central.

Allah, the Exalted, reminds people that their social interactions should be guided by the noble intention of spreading peace and goodness throughout society. Chapter 24 An Nur, verse 61:

“...But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good...”

This command shows that the greeting of peace is not a mere cultural custom or polite phrase, but a divinely ordained act of worship. It is a greeting that carries profound meaning, for it invokes safety, mercy, and tranquillity upon the one who receives it. Described as a greeting from Allah, the Exalted, it is a gift from the Creator to His servants, designed to foster harmony and brotherhood within society. To fulfil this greeting correctly, a person must go beyond the utterance of words. They must embody the peace they invoke by ensuring that others are safe from their verbal and physical harm, and that people and their possessions are treated with dignity and respect. This is, in fact, the definition of a true Muslim and believer, as confirmed in a narration found in Sunan An Nasai, number 4998. It is therefore hypocritical for someone to extend the greeting of peace outwardly, while inwardly harbouring malice or following it with harmful words and deeds. Such behaviour empties the greeting of its meaning and contradicts its very purpose. The greeting is meant to establish trust and goodwill, not to mask hostility or insincerity. When the Islamic greeting of peace is fulfilled sincerely, it becomes a foundation for fulfilling the rights of others. It encourages people to aid one another according to their needs, to show kindness in their dealings, and to uphold justice in their interactions. In this way, the greeting of peace is not only a personal act of courtesy but a social principle that strengthens bonds, removes hostility, and spreads tranquillity across the community. It transforms ordinary encounters into opportunities for building unity and compassion. Chapter 24 An Nur, verse 61:

“...Thus does Allah make clear to you the verses that you may understand.”

Islam, as a complete and comprehensive code of conduct, provides guidance that addresses both the individual and the collective dimensions of human life. It recognises that true well-being cannot be achieved by focusing on one level while neglecting the other. On the individual level, Islam cultivates peace of mind by nurturing a balanced mental and physical state, teaching a person to correctly place everything and everyone in their life in its rightful order. This balance allows a person to live with clarity, discipline, and purpose, avoiding the chaos that arises when desires, relationships, or responsibilities are mismanaged. On the societal level, Islam establishes principles that ensure justice, security, and harmony, so that the rights of all people are fulfilled and peace spreads throughout the community. A society that neglects justice inevitably falls into corruption and unrest, but a society that upholds divine guidance becomes a place of stability, compassion, and prosperity. For this reason, people are encouraged to unite when dealing with matters that affect the wider society. By coming together, they are able to deliberate, consult, and make decisions that align with divine teachings. Such decisions safeguard the well-being of all, prevent injustice, and ensure that no group is neglected. This collective responsibility is not merely a social recommendation but a religious duty, directly tied to faith itself. Chapter 24 An Nur, verse 62:

“The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission [i.e. the Prophet] - those are the ones who believe in Allah and His Messenger...”

This verse demonstrates that belief in Allah, the Exalted, and in the Holy Prophet Muhammad, peace and blessings be upon him, is not confined to private worship or personal devotion. It extends to active participation in societal matters, showing commitment to the collective good and respect for leadership and order. To absent oneself from such responsibilities without a valid excuse is to neglect a vital aspect of faith and to weaken the bonds of community. Islam therefore links the strength of one's faith to their willingness to engage in the affairs of society, for faith is not only a matter of the heart but also of action and responsibility. It is therefore a matter of regret that Muslims may sometimes unite to discuss issues that affect only their own community, while neglecting to engage with other communities on matters that affect society as a whole. This tendency towards isolation contradicts the spirit of Islam, which calls for engagement, dialogue, and cooperation with people of other cultures and religions in the pursuit of justice and peace. Islam does not encourage a narrow, insular mentality that restricts concern to one's own group; rather, it commands Muslims to be a source of benefit for all humanity. The Holy Prophet Muhammad, peace and blessings be upon him, was described as a mercy to the worlds, and his followers are expected to reflect that mercy by working for the betterment of all people, not only their own. By working with others on shared concerns—whether poverty, injustice, education, healthcare, or the environment—Muslims embody the universal mercy that Islam was sent to establish. In doing so, they not only fulfil their duty to Allah, the Exalted, but also demonstrate the timeless relevance of Islamic teachings in addressing the challenges of every age. This engagement also prevents Muslims from being perceived as detached or self-interested, and instead shows them as active contributors to the common good. In this way, Islam ensures that faith is not reduced to ritual alone, but is lived out in service, responsibility, and the pursuit of justice for all. The individual who prays and fasts but neglects the needs of their society has only fulfilled part of their duty, while the one who combines devotion with social responsibility embodies the holistic vision of Islam. Thus, Islam calls upon every person to strive for balance: to purify their inner life through worship and discipline, and to improve their outer world through justice, compassion, and cooperation.

Even though excusing oneself from involvement in matters that affect the wider society is acceptable when a person has a valid and reasonable excuse, Islam nevertheless encourages people to make time for such responsibilities whenever possible. This is because collective issues are not merely administrative concerns; they are matters that safeguard the rights, security, and harmony of the entire community. To neglect them without necessity is to weaken the bonds of unity and to diminish the strength of society as a whole. At the same time, Islam demonstrates its balance and compassion by recognising that there are occasions when individuals may be genuinely unable to participate due to personal obligations, health, or other pressing circumstances. In such cases, Allah, the Exalted, has granted permission for them to excuse themselves. Yet even here, the mercy of Allah, the Exalted, is evident, for the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to pray for the forgiveness of those who sought permission to be absent. This shows that while their absence may be excused, their participation is still considered valuable, and their lack of involvement requires divine pardon. Chapter 24 An Nur, verse 62:

“...So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah . Indeed, Allah is Forgiving and Merciful.”

This verse highlights two important lessons. First, it emphasises the seriousness of communal responsibilities: they are not to be abandoned lightly, but only with proper justification. Second, it illustrates the boundless mercy of Allah, the Exalted, who forgives those who are unable to participate,

provided they approach the matter with sincerity and humility. Thus, while it is permissible to excuse oneself when necessary, it is better and more rewarding to strive to be present and engaged in the affairs of society. By doing so, a person not only fulfils their duty to their community but also strengthens their own faith, for active participation in collective matters is a sign of sincerity and commitment to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him.

The hypocrites in Medina employed numerous schemes in their attempt to weaken the Muslim community and sow discord. Their methods were varied and malicious. One infamous example, already mentioned earlier in this chapter, was their vile slander against the noble wife of the Holy Prophet Muhammad, peace and blessings be upon him, Aisha, may Allah be pleased with her. This shameful act was designed not only to harm the honour of the household of the Holy Prophet, peace and blessings be upon him, but also to shake the confidence of the believers in their leader. Another tactic employed by the hypocrites was to challenge the unique status of the Holy Prophet Muhammad, peace and blessings be upon him, as the chosen representative of Allah, the Exalted, on Earth. His position was not that of an ordinary leader whose authority could be debated or disregarded; rather, his obedience was divinely mandated in every circumstance. Chapter 24 An Nur, verse 51:

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.”

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah...”

This verse establishes that obedience to the Holy Prophet Muhammad, peace and blessings be upon him, is in reality obedience to Allah, the Exalted, for the Holy Prophet Muhammad, peace and blessings be upon him, does not speak from his own desire but conveys only what has been revealed to him. To question his authority, therefore, is to question the authority of Allah, the Exalted, Himself. For this reason, Allah, the Exalted, repeatedly reminded the Muslims throughout the Holy Quran of the exalted and unique status of the Holy Prophet Muhammad, peace and blessings be upon him. They were commanded to treat him with the utmost respect, for respect is the foundation of obedience and emulation. Without respect, one cannot truly follow another, nor can one sincerely adopt their example. The hypocrites and enemies of Islam, both in Medina and throughout history, understood this reality. Their ultimate aim was to erode the reverence due to the Holy Prophet Muhammad, peace and blessings be upon him, for once respect is diminished, obedience falters, and when obedience falters, the divine order is undermined. Chapter 24 An Nur, verse 63:

“Do not make [your] calling of the Messenger among yourselves as the call of one of you to another...”

This verse emphasises that the Holy Prophet Muhammad, peace and blessings be upon him, was not to be addressed in the casual manner one might use with a peer or companion. His station was unique, and his role as the Messenger of Allah, the Exalted, demanded reverence in speech, conduct, and attitude. By elevating the manner in which he was addressed, Allah, the Exalted, ensured that the community maintained the respect necessary to follow him wholeheartedly. Thus, the hypocrites' attempts to belittle the Holy Prophet Muhammad, peace and blessings be upon him, were not merely personal attacks but calculated efforts to weaken the very foundation of faith. For once respect is lost, obedience becomes hollow, and without obedience, the guidance of Allah, the Exalted, cannot be implemented. Islam therefore insists that the Holy Prophet Muhammad, peace and blessings be upon him, be honoured in every way, for in honouring him lies the key to obedience, and in obedience lies the path to Allah, the Exalted.

Generally speaking, it is vital to recognize and appreciate the virtuous conduct of those who sincerely strive to follow the commands of Allah, the Exalted, by using the blessings granted to them in the manner prescribed by Islamic teachings. Reflecting upon and imitating their commendable character allows one to cultivate spiritual maturity, moral discipline, and balance in life. However, in doing so, it is necessary to avoid two opposing extremes that often lead to misunderstanding and misguidance.

The first extreme involves diminishing the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance or misguided zeal. Some mistakenly assume that by lowering the esteem of the righteous, they are magnifying the greatness of Allah, the Exalted. In truth, this attitude achieves the opposite effect. It strips the righteous of the reverence that

inspires imitation and disconnects people from the moral and spiritual models that Allah, the Exalted, Himself presented as guides for humanity. It is impossible to emulate the character of those whom one does not respect or value.

The second extreme lies at the opposite end—exalting the righteous beyond the limits defined by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This exaggeration transforms them into figures so lofty and otherworldly that their example becomes inaccessible. When one perceives the righteous as angelic beings rather than as human models, imitation becomes impossible. This misguided elevation often results in mere verbal praise and emotional reverence, rather than sincere practical emulation. People may speak endlessly about the greatness of the righteous while neglecting to adopt their patience, humility, compassion, and devotion—traits that are meant to be lived, not only admired. While it is true that no person can attain the unique and exalted rank of the Holy Prophet Muhammad, peace and blessings be upon him, every individual can—and must—strive to embody the noble qualities that he exemplified. The purpose of recognizing the virtues of the righteous is not merely to celebrate them, but to learn from them, so that one may refine their own conduct and strengthen their connection with Allah, the Exalted.

Therefore, it is essential to maintain balance—to revere the righteous as they deserve, according to the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, without falling into exaggeration or neglect. This balanced perspective nurtures respect and love for the righteous while preserving the practical relevance of their example. Through this, one is inspired to follow their path sincerely,

cultivating within themselves the same light of faith, humility, and steadfastness that illuminated their lives.

Allah, the Exalted, issues a stern and uncompromising warning to those who deliberately avoid listening to and obeying the Holy Prophet Muhammad, peace and blessings be upon him. He makes it clear that He is fully aware of their inner motives, their outward speech, and their hidden actions. No excuse, however cleverly disguised, will shield them from His knowledge or His justice. Chapter 24 An Nur, verse 63:

“...Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from his orders [i.e. the Prophet], lest a calamity strike them or a painful punishment.”

This verse unmasks the behaviour of the hypocrites who would quietly withdraw from their responsibilities, hiding behind others or inventing excuses, thinking they could escape notice. Yet Allah, the Exalted, reminds them that nothing is hidden from Him. Their excuses may deceive people, but they cannot deceive their Creator. Those Muslims who fail to support their verbal declaration of belief and love for the Holy Prophet Muhammad, peace and blessings be upon him, must repent and reform before they face the consequences of hypocrisy. In this world, their attitude deprives them of inner peace, preventing them from achieving a balanced mental and physical state. They misplace priorities, treating blessings as burdens and turning relationships into sources of conflict. The very things meant to bring them comfort—family, friends, career, and wealth—become causes of stress and anxiety. If they persist in disobedience, they will misdirect their blame,

holding others responsible for their unrest. They may accuse their spouse, their children, or their circumstances, cutting good people out of their lives in the process. Yet this only deepens their turmoil, leading to greater instability. Such people often spiral into destructive patterns—mental disorders, depression, substance abuse, and even suicidal tendencies. This outcome is tragically visible in those who misuse the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries, are plagued by emptiness and despair. Far worse, however, is the punishment that awaits in the Hereafter. Their heedlessness in this world prevents them from preparing for their accountability on the Day of Judgement, and the calamity they face in the next life will be far more severe. Chapter 24 An Nur, verse 63:

“...So let those beware who dissent from his orders [i.e. the Prophet], lest a calamity strike them or a painful punishment.”

The danger is not only worldly loss but also the loss of faith itself. A person who fails to support their verbal declaration of Islam with sincere obedience may well leave this world without faith, just as the hypocrites of Medina did. Faith may be likened to a delicate flame: it requires constant tending, protection, and nourishment. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. And such a loss is the most devastating of all, for without faith, a person is left in darkness in this world and abandoned in the Hereafter. Thus, Allah, the Exalted, calls people to vigilance, sincerity, and obedience, reminding them that their salvation lies in honouring the commands of the Holy Prophet Muhammad, peace and

blessings be upon him, and in nurturing the flame of faith until it shines brightly at the moment they return to their Lord.

Ultimately, as the entire creation belongs to Allah, the Exalted, and remains under His complete control and jurisdiction, every person must recognise that they are bound by His laws. Whether they acknowledge it or not, they live within His dominion, and their existence is subject to His decree. Chapter 24 An Nur, verse 64:

“Unquestionably, to Allah belongs whatever is in the heavens and earth...”

Just as a citizen cannot live in a country while disregarding its laws without facing consequences, so too can no one live in the universe of Allah, the Exalted, while ignoring His commands without facing repercussions in both this world and the Hereafter. A person may attempt to escape the laws of a government by leaving its borders, but there is no place in existence where the authority of Allah, the Exalted, does not apply. His sovereignty extends over the heavens and the earth, over the seen and the unseen, over life and death. Similarly, while human beings may alter or abolish the laws of their societies, they will never be able to change the eternal laws of Allah, the Exalted. His decrees are absolute, unchanging, and perfectly just, unaffected by the shifting opinions of people. To illustrate this further: just as the owner of a house has the right to set its rules, even if the guests object, so too does Allah, the Exalted, as the Creator and Owner of the universe, have the sole right to determine its laws. Whether people like these rules or not is irrelevant, for ownership grants authority. The universe is His property, and therefore His rules are binding. To reject them is not an act of freedom but

an act of rebellion against the very One who sustains life itself. For this reason, compliance with the rules of Allah, the Exalted, is not only a matter of obligation but also of wisdom and self-interest. The one who understands this reality will submit to His commands and strive to obey Him by using the blessings they have been granted in ways that are pleasing to Him. These rules are not arbitrary; they are outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and they are designed to protect human dignity, preserve justice, and guide people to peace in both worlds. A person has two paths before them. They can strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, reflecting on how they benefit both the individual and society, and how they lead to peace of mind, balance of body, and harmony in life. Or they can choose to worship their own desires, rejecting the teachings of Islam and following the fleeting impulses of the self. The first path leads to clarity, stability, and eternal success; the second path leads to confusion, unrest, and eventual ruin. The one who fails to comply with the rules of Allah, the Exalted, should prepare themselves to face the consequences of their choice in both worlds. In this life, they will find that disobedience brings disorder, anxiety, and dissatisfaction, no matter how much wealth or power they accumulate. In the Hereafter, they will face the justice of Allah, the Exalted, where no objections, protests, or complaints will save them. Just as a person cannot plead ignorance or rebellion to escape the laws of their land, so too will no excuse avail them before the Lord of all creation. Chapter 24 An Nur, verse 64:

“...Already He knows that upon which you [stand] and [knows] the Day when they will be returned to Him and He will inform them of what they have done. And Allah is Knowing of all things.”

Thus, the wise person is the one who recognises their position as a servant of Allah, the Exalted, and who lives in accordance with His commands. Such a person will find that obedience brings clarity, stability, and peace, while disobedience brings only confusion, unrest, and eventual destruction. To live in harmony with the divine order is to live in harmony with one's own nature, for the soul was created to find rest only in submission to its Creator, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when those teachings appear to contradict their personal inclinations or desires. The wise recognise that desires are often short-sighted, driven by impulse and emotion, whereas divine guidance is rooted in perfect knowledge and foresight. One must therefore behave like a wise patient who, despite disliking the bitterness of medicine or the restrictions of a strict diet, nevertheless accepts and follows the medical advice of their doctor, knowing that it is ultimately for their well-being. Just as this patient eventually achieves good mental and physical health through discipline and trust in the doctor's expertise, so too will the one who accepts and acts upon the teachings of Islam attain balance, peace, and true well-being. This is because the only One who possesses complete knowledge of human nature—its physical needs, its mental struggles, and its spiritual longings—is Allah, the Exalted. He alone knows how to ensure that a person achieves a balanced state of mind and body, and how to correctly place everything and everyone within their life in its rightful order. Human knowledge, no matter how advanced, remains partial and limited. Despite centuries of research, society cannot solve every issue a person may face in life. Human advice cannot shield one from every form of stress, nor can it guarantee that one will always prioritise correctly in relationships, responsibilities, and desires. Human beings are restricted by limited foresight, by biases, and by the inability to see the unseen. Allah, the Exalted, however, is free from all such limitations. His knowledge is perfect, His

wisdom is flawless, and He has granted guidance 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 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. Those who live by divine guidance find stability, clarity, and peace, even in times of trial, while those who misuse the blessings they have been granted find themselves restless, dissatisfied, and burdened, even if they appear outwardly successful. Wealth, fame, and power cannot compensate for the absence of inner peace, and history is filled with examples of those who possessed worldly luxuries yet were consumed by despair. It is worth noting that, in most cases, patients do not understand the science behind the medicines they are prescribed. They trust their doctor blindly, confident that the doctor's knowledge is greater than their own. Allah, the Exalted, however, does not demand blind trust from His servants. Instead, He invites people to reflect upon the teachings of Islam, to observe their wisdom, and to recognise their truthfulness through clear proofs. He wants people to see for themselves how His guidance benefits their lives, both individually and collectively. But this requires approaching the teachings of Islam with an open and unbiased mind, free from arrogance and prejudice. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

This verse highlights that the call to Allah, the Exalted, is not based on blind imitation but on insight, reflection, and understanding. Islam is a religion of reason and evidence, and its teachings invite people to recognise the harmony between divine guidance and human well-being. Furthermore, as

Allah, the Exalted, alone controls the spiritual hearts of people—the abode of peace of mind—He alone decides who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Thus, the path to true peace—of mind, body, and soul—lies only in submission to Allah, the Exalted, and in living by the guidance He has revealed. Just as the patient who follows the doctor’s advice is healed, the one who follows divine guidance is healed of the ailments of the heart and mind and finds peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 25 – Al Furqan, Verses 1-77 of 77

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ
شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا
يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا
نُشُورًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

وَقَالُوا اسْطِيرُ الْأَوَّلِينَ أَكُتِبَ لَهُمْ فِي تَمَلُّي عَلَيْهِ
بُكْرَةٌ وَأَصِيلًا ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ
غَفُورًا رَحِيمًا ﴿٦﴾

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ، نَذِيرًا ﴿٧﴾

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ، جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَل فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴿١٢﴾

وَإِذَا أَلْقَاوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَا ندْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ
جَزَاءٌ وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا
مَسْئُولًا ﴿١٦﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ۖ أَنْتُمْ
أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

قَالُوا سُبْحَنَكَ مَا كَانَ يُنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
وَلَكِنْ مَتَّعْتَهُمْ وَعَآبَاءَ هُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا
بُورًا ﴿١٨﴾

فَقَدْ كَذَّبَكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۚ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

❖ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُةُ أَوْ نَرَىٰ
رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا
مَّحْجُورًا ﴿٢٢﴾

وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمِّمْ وَنُزِّلُ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ
سَبِيلًا ﴿٢٧﴾

يَنُوبُ لَنِي لَّيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ
لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا
وَنَصِيرًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِعَايَتِنَا فَدَمْزَلْنَهُمْ تَدْمِيرًا ﴿٣٦﴾

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا ضَرَبْنَاهُ الْأَمْثَلُ وَكُلًّا تَبَرْنَا تَنْبِيرًا ﴿٣٩﴾

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا يَكُونُوا يَكُونُونَ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

وَإِذَا رَأَوْكَ إِن يَتَّخِذُوكَ إِلَّا هُزُوءًا ۖ أَهَذَا الَّذِي بَعَثَ اللَّهُ
رَسُولًا ﴿٤١﴾

إِن كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا
وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۚ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِن هُمْ إِلَّا كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِئًا ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ
نُشُورًا ﴿٤٧﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ
السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَاسِي

كَثِيرًا ﴿٤٩﴾

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

﴿٥٣﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ

قَدِيرًا ﴿٥٤﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى

رَبِّهِ ظَهِيرًا ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ

سَبِيلًا ﴿٥٧﴾

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ
بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا
مُنِيرًا ﴿٦١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ
شُكُورًا ﴿٦٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخَلْدُ فِيهِ مَهْكَانًا ﴿٦٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْ لَنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً
وَسَلَامًا ﴿٧٥﴾

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
لِزَامًا ﴿٧٧﴾

*“Blessed is He who sent down the Criterion upon His Servant that he may
be to the worlds a warner -*

*He to whom belongs the dominion of the heavens and the earth and who
has not taken a son and has not had a partner in dominion and has created
each thing and determined it with [precise] determination.*

*But they have taken besides Him gods which create nothing, while they are
created, and possess not for themselves any harm or benefit and possess
not [power to cause] death or life or resurrection.*

And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

Say, "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"

Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.

But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

When the Hellfire sees them from a distant place, they will hear its fury and roaring.

And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

[They will be told], "Do not cry this Day for one destruction but cry for much destruction."

Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.

And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment.

And We did not send before you, any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.

And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."

And We will regard what they have done of deeds and make them as dust dispersed.

The companions of Paradise, that Day, are [in] a better settlement and better resting place.

And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

*And the Day the wrongdoer will bite on his hands [in regret] he will say,
"Oh, I wish I had taken with the Messenger a way.*

Oh, woe to me! I wish I had not taken that one as a friend.

*He led me away from the remembrance after it had come to me. And ever
is Satan, to man, a deserter."*

*And the Messenger has said, "O my Lord, indeed my people have taken
this Qur'an as [a thing] abandoned."*

*And thus have We made for every prophet an enemy from among the
criminals. But sufficient is your Lord as a guide and a helper.*

*And those who disbelieve say, "Why was the Qur'an not revealed to him all
at once?" Thus [it is] that We may strengthen thereby your heart. And We
have spaced it distinctly.*

*And they do not come to you with an argument except that We bring you
the truth and the best explanation.*

*The ones who are gathered on their faces to Hell - those are the worst in
position and farthest astray in [their] way.*

*And We had certainly given Moses the Scripture and appointed with him
his brother Aaron as an assistant.*

*And We said, "Go both of you to the people who have denied Our signs."
Then We destroyed them with [complete] destruction.*

*And the people of Noah - when they denied the messengers, We drowned
them, and We made them for mankind a sign. And We have prepared for
the wrongdoers a painful punishment.*

*And [We destroyed] 'Aad and Thamud and the companions of the well and
many generations between them.*

*And for each We presented examples [as warnings], and each We
destroyed with [total] destruction.*

And they have already come upon the town which was showered with a rain of evil. So have they not seen it? But they are not expecting resurrection.

And when they see you, they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?"

He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.

Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.

Then We hold it in hand for a brief grasp.

And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water

That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.

And if We had willed, We could have sent into every city a warner.

So do not obey the disbelievers, and strive against them with the Qur'an a great striving.

And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].

But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

And We have not sent you except as a bringer of good tidings and a warner.

Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."

And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted

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He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.

And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,

And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

Indeed, it is evil as a settlement and residence."

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

Abiding eternally therein. Good is the settlement and residence.

Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent."

Discussion on Verses 1-77 of 77

This chapter opens by reminding all people that Allah, the Exalted, is innately blessed, and therefore everything He does, decrees, and chooses for His creation is blessed, even if the wisdoms behind His choices are hidden from human perception. Chapter 25 Al Furqan, verse 1:

“Blessed is He...”

This short yet profound statement establishes that all perfection, goodness, and everlasting benefit originate from Allah, the Exalted, alone. His actions are never arbitrary, nor are His decrees without purpose. What may appear bitter or burdensome to human beings is, in reality, infused with divine wisdom and mercy. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This verse reminds mankind of their limited perspective. Human beings often judge matters by their immediate appearance, while Allah, the Exalted, sees the full reality—past, present, and future. What a person dislikes may in fact

be the very means of their growth, purification, and salvation, while what they desire may conceal harm, corruption, or destruction. The blessedness of the choices of Allah, the Exalted, is also reflected in the very fabric of creation. The universe has been perfectly designed to provide countless benefits for mankind. The alternation of day and night, the succession of seasons, the rainfall that revives the earth, the water cycle that sustains life, the balance of ecosystems, and the harmony of celestial bodies all testify to divine wisdom and mercy. Each element of creation is not only functional but purposeful, serving as a sign of perfection of Allah, the Exalted, and as a reminder that His decrees are always for the ultimate good of His servants.

The one who recognises the innate blessedness of Allah, the Exalted, and His actions will also recognise that true blessings in both this world and the Hereafter can only be attained through obedience to Him. This obedience requires that a person use the blessings they have been granted—such as health, wealth, family, intellect, and time—in the manner outlined in Islamic teachings. By doing so, they will achieve balance in their mental and physical state, correctly prioritise everything and everyone within their life, and adequately prepare for their accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. In this life, it grants clarity, stability, and contentment, even amidst trials. In the Hereafter, it secures eternal peace and joy in the presence of Allah, the Exalted. Conversely, those who fail to recognise the blessedness of the decrees of Allah, the Exalted, and instead misuse the blessings He has granted them will find themselves restless, unbalanced, and unprepared for the ultimate accountability. Thus, the wise are those who submit to the will of Allah, the Exalted, trusting that His choices are always blessed, even when their wisdom is hidden. They live with the conviction that obedience is the path to peace, and that every blessing, when used correctly, becomes a means of drawing nearer to the One who is the source of all blessings. To recognise this truth is to live with gratitude, humility, and trust, and to prepare oneself

for the eternal peace that awaits those who align their lives with divine guidance.

In order for a person to live in true obedience to Allah, the Exalted, the Source of all blessings, He did not leave humanity unguided or dependent upon their own limited reasoning. Rather, He revealed the Criterion—the Holy Quran—which serves as the ultimate standard by which truth is distinguished from falsehood, and benefit is separated from harm. Chapter 25 Al Furqan, verse 1:

“Blessed is He who sent down the Criterion...”

This divine revelation is the greatest mercy, for without it, people would remain lost in speculation, trial, and error. No matter how advanced a civilisation may become, and regardless of the discoveries it makes in science, medicine, psychology, or philosophy, it will never be able to produce a code of conduct that is flawless, comprehensive, and perfectly suited to human nature. Human knowledge is always partial and evolving. Even today, with all the progress of modern research, people are still uncovering basic truths about themselves—such as the functions of the human brain, the complexities of emotions, or the subtleties of social behaviour. If humanity struggles to fully understand its own inner workings, how could it ever hope to legislate a system that guarantees justice, peace, and balance for all times and circumstances? Only Allah, the Exalted, possesses such knowledge, for He is the Creator of all things. His knowledge encompasses the past, present, and future, the seen and the unseen, the individual and the collective. He alone knows what will bring true benefit and what will cause

lasting harm. For this reason, He alone is qualified to provide people with a code of conduct that is universal, timeless, and perfectly aligned with human nature. This code—the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—offers guidance that leads to tranquility of the heart, balance of the body, and justice within society. History itself testifies to this reality. Whenever the divine code was sincerely implemented, it transformed individuals and societies. Communities once steeped in ignorance, oppression, and division became models of justice, compassion, and unity. This transformation was not the result of human philosophy or worldly governance, but the direct fruit of living by the guidance of Allah, the Exalted. For this reason, every person is called to embrace the divine code of conduct, recognising it as the most beneficial for their well-being, even when certain commands may conflict with their personal desires. A person must understand that divine instructions are not restrictions meant to burden, but prescriptions meant to heal. They should act like a wise patient who accepts the advice of a physician, even when the treatment involves bitter medicine or a strict regimen. The patient endures temporary discomfort for the sake of long-term health; likewise, the person who submits to divine guidance attains lasting peace in this world and eternal success in the Hereafter.

Allah, the Exalted, then indicates the greatest level a creation can reach. Chapter 25 Al Furqan, verse 1:

“Blessed is He who sent down the Criterion upon His servant...”

This verse highlights that the highest rank attainable by any creation is to be recognised as a true servant of Allah, the Exalted. If there had been a greater title or station, Allah, the Exalted, would have referred to the Holy Prophet Muhammad, peace and blessings be upon him, with it. Instead, He chose the title of servant, thereby elevating servanthood above all other honours. This reality is further reinforced in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Sahih Muslim, number 851, the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before declaring his Messengership. This deliberate order demonstrates that servanthood is the foundation upon which every other honour rests. From this, a clear lesson emerges for every person: if they desire ultimate success and the highest ranks in both worlds, they must strive to become true servants of Allah, the Exalted. This lofty station is only achieved by following in the footsteps of the greatest servant of Allah, the Exalted—namely, the Holy Prophet Muhammad, peace and blessings be upon him. Servanthood cannot be attained through any other path. Chapter 3 Alea Imran, verse 31:

“Say, “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.””

The one who accepts their servanthood to Allah, the Exalted, does not live in pursuit of fleeting pleasures, nor do they chase the approval of other people or the trends of society, such as social media, fashion, or culture. Instead, their constant aim is to seek the pleasure of their Master, Allah, the Exalted. This servanthood is practically demonstrated when a person uses the blessings they have been granted in the manner outlined in Islamic teachings, rather than according to their own unchecked desires. The true servant of Allah, the Exalted, does not demand that others please them, but

instead desires that people strive to please Allah, the Exalted. Finally, the servant of Allah, the Exalted, recognises that everything they possess—including their wealth, their family, their talents, and even their very life—was created and granted to them by Allah, the Exalted. As a result, they understand that these blessings do not belong to them in reality, but are trusts placed in their care. Therefore, they must be used correctly, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, servanthood becomes not merely a title, but a lived reality: a life of humility, gratitude, and obedience, which leads to true honour in this world and eternal success in the Hereafter. It is the highest aspiration for any person, for no worldly title, achievement, or recognition can compare with being called a servant of Allah, the Exalted.

One of the principal roles of the Holy Prophets, peace be upon them, was to warn their people of the consequences of ignoring divine guidance and thereby misusing the blessings Allah, the Exalted, has granted them. Chapter 25 Al Furqan, verse 1:

“...He who sent down the Criterion upon His servant that he may be to the worlds a warner.”

The mission of the Holy Prophets, peace be upon them, was therefore not only to deliver glad tidings of reward but also to caution against the dangers of disobedience. Both aspects—encouragement and warning—are essential, for they awaken the human heart and direct it towards the path of truth.

The first point to recognise is that good news and warnings only benefit when a person responds to them in practice. Mere acknowledgment without action is insufficient. Therefore, the one who responds practically by correctly using the blessings Allah, the Exalted, has granted them—as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—will obtain peace of mind in both worlds. This peace arises from achieving a balanced mental and physical state and from correctly placing everything and everyone within their life in its rightful order. Such a person lives with clarity, discipline, and purpose, and prepares adequately for their accountability on the Day of Judgement.

In contrast, the one who fails to respond practically to the warnings and good news contained in divine guidance will persist in misusing the blessings they have been granted. As a result, they will fall into imbalance, both mentally and physically. They will misplace priorities, giving undue importance to what is fleeting while neglecting what is eternal. They will fail to rightly order their relationships, responsibilities, and desires, and they will neglect proper preparation for their ultimate accountability before Allah, the Exalted. Consequently, such a person will face stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries—wealth, status, or influence—these will not bring them true contentment. Instead, their blessings will become sources of anxiety and unrest, for they are misused and disconnected from their divine purpose. In the Hereafter, the consequences will be far more severe, as they will face the justice of Allah, the Exalted, for having ignored His guidance despite being warned.

Thus, the role of the Holy Prophets, peace be upon them, as warners is a mercy in itself, for it provides people with the opportunity to reflect, reform, and realign their lives before it is too late. The wise person is the one who heeds these warnings, acts upon the guidance, and uses their blessings in ways that lead to peace, balance, and eternal success, as they cannot escape the power and authority of Allah, the Exalted. Chapter 25 Al Furqan, verse 2:

“He to whom belongs the dominion of the heavens and the earth...”

Since the entire creation belongs to Allah, the Exalted, and remains under His absolute control and authority, every person is ultimately subject to His laws. There is no escape from this reality. Just as a citizen who disregards the laws of their government inevitably faces consequences, so too will a person face consequences in both this world and the Hereafter if they disregard the laws of the Owner of the universe. A person may leave a country if they dislike its laws, but there is no place in existence where the dominion of Allah, the Exalted, does not apply. His sovereignty extends over the heavens and the earth, over life and death, over the seen and the unseen. Likewise, while people may alter or abolish the laws of their societies, they will never be able to alter the eternal laws of Allah, the Exalted. His decrees are unchanging, perfectly just, and unaffected by human opinion or desire. Consider also the example of a household: the owner of the house has the right to set its rules, even if the guests object. In the same way, the universe belongs entirely to Allah, the Exalted, and therefore He alone determines its rules. Whether people accept them or not is irrelevant, for ownership grants authority. To reject His laws is not freedom but rebellion against the very One who sustains existence. For this reason, compliance with the commands of Allah, the Exalted, is not only a duty but

also an act of wisdom and self-interest. The one who understands this truth will strive to obey Him by using the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Every person is faced with two choices. They may seek to understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognising how they benefit both the individual and society, and how they lead to peace of mind and body in both worlds. Or they may choose to follow their own desires, rejecting divine guidance. The first path leads to clarity, balance, and eternal success; the second leads to confusion, unrest, and eventual ruin. Those who fail to comply with the rules of Allah, the Exalted, should prepare themselves for the consequences of their choice in both worlds. In this life, disobedience brings disorder, anxiety, and dissatisfaction, no matter how much wealth or status is attained. In the Hereafter, they will face the justice of Allah, the Exalted, where no protest, excuse, or complaint will save them. Thus, the wise person is the one who recognises their position as a servant of Allah, the Exalted, and who lives in accordance with His commands. Such a person finds that obedience brings clarity, stability, and peace, while disobedience brings only turmoil and destruction. To live in harmony with divine law is to live in harmony with one's own nature, for the soul was created to find rest only in submission to its Creator.

In general, many non-Muslims who professed belief in Allah, the Exalted, nevertheless ascribed to Him human shortcomings, such as fatigue, limitation, or the desire for offspring. By doing so, they reduced the majesty of the Creator to the likeness of a worldly monarch. A monarch, being limited in power and capacity, cannot oversee the affairs of his realm alone and therefore appoints aides, governors, or ministers to assist in managing his kingdom. Based on this flawed analogy, many of these individuals began to falsely worship other entities—such as angels—believing that by pleasing these supposed intermediaries, they could gain the favour of Allah, the

Exalted. Allah, the Exalted, refutes this notion throughout the Holy Quran. Chapter 25 Al Furqan, verse 2:

“...and who has not taken a son and has not had a partner in dominion...”

Tragically, this same misconception has also been adopted by some within the Muslim community. Such individuals devote time, energy, and resources to seeking out spiritual figures whom they believe to possess a unique and exclusive connection to Allah, the Exalted, much like a governor is uniquely connected to a king. Their aim is to please these figures so that they may intercede on their behalf, offering gifts, exaggerated displays of respect, or even acts of devotion. In this way, these figures are treated as gatekeepers between the people and Allah, the Exalted. This practice fundamentally contradicts the essence of Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Their role was to illuminate the path to Allah, the Exalted, and to demonstrate the means by which His pleasure could be attained. They never demanded compensation, gifts, or displays of servitude from people. Instead, they directed all devotion and worship exclusively to Allah, the Exalted. Therefore, while a person should indeed acquire Islamic knowledge from qualified instructors and show them the respect they deserve, they must never believe that such individuals are to be worshipped or treated as intermediaries to Allah, the Exalted. Complete control and authority over the universe belongs to Him alone, and He is fully aware of everything that transpires within it. He does not require intermediaries between Himself and humanity. This truth is explicitly stated in the Holy Quran. 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.”...”

It is true that intercession will occur on the Day of Judgement, but only by the permission of Allah, the Exalted. However, it is of utmost importance that this reality is not treated with mockery or complacency. To rely on intercession while neglecting one's own responsibilities is to misuse the blessings Allah, the Exalted, has granted. Such negligence often stems from a false sense of security, where a person disregards divine guidance yet still expects salvation through the intervention of others, whether relatives, saints, or spiritual figures. In fact, the one who mocks or abandons the true purpose of intercession may find that the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, “O my Lord, indeed my people have taken this Quran as [a thing] abandoned.””

This verse applies specifically to Muslims, for they are the community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted it, cannot be described as abandoning it. The outcome for any person against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on that Day is clear and dire.

Even in cases where intercession is granted, negligence in this life may not prevent entry into Hell; it may only reduce the severity of the punishment. And it must be clearly understood that even the briefest experience of Hell is profoundly unbearable. Therefore, genuine hope in intercession must always be accompanied by earnest effort—namely, the active and sincere use of the blessings one has been granted in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only then may a person hope for intercession on the Day of Judgement, with the understanding that Allah, the Exalted, alone authorises it.

Chapter 25 Al Furqan, verse 2:

“...and who has not taken a son and has not had a partner in dominion...”

Generally speaking, the reasons behind the spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, include his miraculous birth, the extraordinary miracles he performed, and his ascension

to the heavens while still alive. The Holy Quran affirms his miraculous birth and describes it as a sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, “My Lord, how will I have a child when no man has touched me?” [The angel] said, “Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just as He created the Holy Prophet Adam, peace be upon him, without a father or mother. This demonstrates the limitless creative power of Allah, the Exalted, and does not in any way imply 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.”

And chapter 25 Al Furqan, verse 2:

“...and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.”

It is remarkable that Christians consider the Holy Prophet Eesa, peace be upon him, divine merely because he was born without a father, yet they do not attribute divinity to the Holy Prophet Adam, peace be upon him, who had neither father nor mother. According to their own reasoning, the Holy Prophet Adam, peace be upon him, would have a greater claim to divinity—yet they do not assert this. It is strange that logic and common sense are applied in one case but abandoned in the other.

The Holy Quran also confirms the miracles of the Holy Prophet Eesa, peace be upon him, but clarifies that he performed them only by the will and permission of Allah, the Exalted. If he were divine, he would not require such permission. 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...”

Even Christians acknowledge that other Holy Prophets, peace be upon them, performed miracles—such as the Holy Prophet Musa, peace be upon

him—yet they do not ascribe divinity to them. Therefore, the performance of miracles cannot logically justify divinity.

Furthermore, the ascension of the Holy Prophet Eesa, peace be upon him, to the heavens while alive also demonstrates the absolute power of Allah, the Exalted. The Holy Prophet Eesa, peace be upon him, did not ascend through his own power; rather, Allah, the Exalted, raised him. 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...””

Contrary to the Christian belief, the Holy Quran clearly states that the Holy Prophet Eesa, peace be upon him, was not crucified. Instead, someone else was made to resemble him, while he was already raised to the heavens by Allah, the Exalted. 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.”

The Christian claim that the Holy Prophet Eesa, peace be upon him, was crucified—meaning killed—is itself contradictory, for a truly divine being cannot experience death. If death can overtake a being, that being cannot be divine. Thus, their belief in his death inherently refutes their claim to his divinity.

A divine being, by nature, is self-sustaining and independent. Any being that relies on another for sustenance cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were dependent on Allah, the Exalted, for their sustenance. 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.”

Even the Angels, who do not consume food, are not divine, for they too are created beings sustained by Allah, the Exalted, in their own way. The fact that they are created and will ultimately perish is sufficient to negate any notion of divinity.

A biological child naturally shares characteristics with their parent. Yet the Holy Prophet Eesa, peace be upon him, shares no divine qualities with Allah, the Exalted. His attributes—creation, dependence on sustenance, mortality, and resurrection—are entirely human. Moreover, the reasons why people desire offspring—such as seeking support, inheritance, or companionship—do not apply to Allah, the Exalted. 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 concept of the divinity of the Holy Prophet Eesa, peace be upon him, was introduced later by the Romans who adopted Christianity. They incorporated elements of their previous pagan beliefs, merging divine myths such as those of Zeus, Hercules, and Odin with the noble image of a blessed Holy Prophet, peace be upon him. Only a small measure of reflection reveals that a being who is created, dependent, and mortal cannot be divine, for these qualities contradict the essence of divinity.

Even though the evidence affirming that the Holy Prophet Eesa, peace be upon him, was a Messenger of Allah, the Exalted, is clear and overwhelming, many Christians continue to cling to their erroneous beliefs concerning him. One of the primary reasons for this persistent misconception is blind imitation of their predecessors. Blind imitation prevents individuals from examining knowledge and evidence critically, as it discourages them from questioning the beliefs and assumptions inherited from their ancestors. This unreflective approach contradicts both reason and the teachings of Islam, for human beings were created with intellect and the ability to distinguish truth from

falsehood, unlike cattle who simply follow instinct. Therefore, one must avoid falling into the trap of blindly following others, as it is among the main causes of misguidance. Instead, people should use their intellect, assess evidence, and make informed decisions in all matters—whether worldly or religious. Blind imitation even within the Islamic community is discouraged, for Allah, the Exalted, commands people to understand, accept, and act upon the truth based on insight and comprehension, not merely because others do so. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Another significant reason many Christians persist in holding false beliefs about the Holy Prophet Eesa, peace be upon him, despite clear evidence to the contrary, is the pursuit of worldly desires. Certain Christian doctrines promise salvation in both this world and the next merely on the basis of professing faith in Christianity, regardless of one’s actions. Such teachings provide a false sense of security, allowing individuals to indulge freely in worldly pleasures while believing they are guaranteed salvation. As a result, many maintain these beliefs not out of sincere conviction or reasoned understanding, but because such doctrines align conveniently with their desires. They choose comfort and indulgence over accountability and self-restraint. This attitude reflects a preference for temporary ease rather than a commitment to a higher moral and spiritual standard—one that requires gratitude, discipline, and the correct use of the blessings bestowed by Allah, the Exalted. True faith, however, is not about mere verbal declaration or inherited belief. It is about conscious recognition of truth, submission to divine guidance, and striving to live in accordance with it. Only through such

understanding can one escape the darkness of blind imitation and the deception of worldly desires, attaining true success in both worlds.

Chapter 25 Al Furqan, verse 2:

“...and has not had a partner in dominion...”

It is important to recognize that idols are not the only false deities a person may end up worshipping. In reality, anything that is obeyed in defiance of Allah, the Exalted—whether it be social media, fashion, cultural trends, or even other people—becomes, in practice, an object of worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

The scholars and monks of the People of the Book were not literally worshipped. 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 the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

Most people have never worshipped the Devil, yet they are accused of worshipping him because they obeyed him in opposition to Allah, the Exalted. Thus, worship is not limited to rituals; it extends to obedience. Whoever obeys another in disobedience to Allah, the Exalted, has effectively taken that entity as a master. For this reason, a person must avoid submitting to any influence that leads them away from Allah, the Exalted. Otherwise, they will inevitably become enslaved to other powers—whether individuals, social media, fashion, culture, or employers. Attempting to satisfy multiple and conflicting masters only results in stress and exhaustion, for it is impossible to meet their ever-changing demands. Just as an employee with several supervisors struggles to satisfy them all, so too does the person who abandons servitude to Allah, the Exalted, become weighed down by countless worldly masters, ultimately sacrificing their peace of mind. Over time, such individuals may experience sadness, isolation, and despair. Their efforts to please worldly influences will fail to bring the satisfaction they seek, and this can lead to destructive outcomes such as depression, substance abuse, or even suicidal thoughts. This reality is visible in the lives of many who chase fame and fortune, yet remain restless and unfulfilled. Furthermore, obedience to other entities in disobedience to Allah, the Exalted, will provide no benefit in the Hereafter. Those whom people followed will not come to their aid; instead, they will disown them. The Holy Quran repeatedly warns that false masters will abandon their followers when accountability arrives. Chapter 25 Al Furqan, verse 3:

“But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.”

To avoid this outcome, a person must abandon obedience to anything that leads to disobedience of Allah, the Exalted, and instead devote themselves to obeying Him alone. This is achieved by using the blessings they have been granted in the manner outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they will find true freedom, stability, and peace of mind in this world, and eternal success in the Hereafter.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should behave like a wise patient who follows the medical advice of a skilled doctor, recognizing that such guidance—though it may include bitter medicine and a strict diet—is ultimately for their well-being. Just as this patient attains good physical and mental health through disciplined adherence to medical advice, so too will the person who faithfully follows the teachings of Islam attain balance, harmony, and inner tranquillity. This is because the only One who fully possesses the knowledge necessary for a person to achieve a sound mental and physical state, and to correctly position everything and everyone within their life, is Allah, the Exalted. The collective knowledge of society—despite its vast research and apparent progress—remains limited and imperfect. Human beings, constrained by bias, limited experience, and finite understanding, cannot provide comprehensive solutions to all the challenges a person faces. They cannot prevent every form of distress or imbalance, nor can they guide a person to place every aspect of their life in its proper place. Only Allah, the Exalted,

possesses complete and perfect knowledge of human nature. Out of His boundless mercy, He has revealed this guidance to humankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 25 Al Furqan, verse 2:

“...and has created each thing and determined it with [precise] determination.”

The truth of this becomes evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The former experience genuine peace and clarity, while the latter, despite material comfort, often face internal confusion and dissatisfaction. Interestingly, even in worldly matters, people readily trust human experts such as doctors, despite not understanding the science behind the treatments they are prescribed. Yet Allah, the Exalted, does not ask for such blind trust. Instead, He invites people to reflect upon the teachings of Islam, to observe their wisdom, and to recognize their truth through clear evidence and tangible results. He encourages reflection so that faith may rest on understanding rather than mere imitation. However, to witness this truth, one must approach the teachings of Islam with an open and unbiased mind, free from preconceived notions and personal desires. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Furthermore, it must be remembered that peace of mind ultimately lies in the control of Allah, the Exalted, who alone governs the spiritual hearts of people. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

True peace of mind, therefore, is not attained through wealth, power, or worldly achievements, but through obedience to Allah, the Exalted, and the proper use of the blessings He has granted. Those who live according to the divine guidance of Islam are the ones whom Allah, the Exalted, blesses with serenity of heart, for they align their lives with the order and wisdom He has established.

Chapter 25 Al Furqan, verse 2:

“...and has created each thing and determined it with [precise] determination.”

When a person reflects upon the creation of the heavens and the earth, and upon the countless perfectly balanced systems within them, it becomes

evident that there is only One who created, sustains, and governs the universe. Every aspect of creation points to His Oneness and wisdom. For instance, the precise distance of the Sun from the Earth is a clear sign. If the Sun were even slightly closer, the Earth would be scorched and uninhabitable; if it were further away, the Earth would be frozen and lifeless. Likewise, the Earth has been fashioned with a balanced and pure atmosphere, perfectly suited for life to thrive. Chapter 2 Al Baqarah, verse 164:

“...and the alternation of the night and the day...”

The alternation of day and night, and the variation of their lengths throughout the year, is another sign of divine wisdom. The balance between them allows people to derive maximum benefit. If the days were excessively long, people would be exhausted by prolonged labour and exposure. If the nights were too long, people would lack sufficient time to earn their livelihood, pursue knowledge, and fulfil their responsibilities. If the nights were too short, people would be deprived of adequate rest, leading to poor health and weakness. Furthermore, any disruption in the balance of day and night would affect agriculture, which in turn would harm the provision of both people and animals. The fact that these systems operate in perfect harmony demonstrates the Oneness of Allah, the Exalted. Were there multiple gods, each with their own will and desire, the universe would fall into chaos. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

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 itself is a testimony to divine design. Water evaporates from the seas, rises, and condenses into rain. This rain, though naturally acidic, is purified as it passes over mountains, ensuring that it becomes suitable for human, animal, and plant life. If this system were altered, it would bring devastation to the earth. The oceans too are perfectly balanced. The salt within them prevents the decay of dead creatures from contaminating the waters. If the seas were allowed to become polluted, marine life would perish, and the corruption of the oceans would spread to the land. Moreover, the composition of water is such that it sustains marine life while simultaneously allowing heavy ships to float and transport goods across the globe. If its properties were altered even slightly, either marine life would thrive but ships could not sail, or ships could sail but marine life would perish. Both outcomes would disrupt the delicate balance essential for human survival. Even in the modern age, sea transport remains the most widely used method of moving goods across the world, underscoring the continuing importance of this balance. The harmony of the water cycle, the seas, and the atmosphere all testify to the wisdom of the Creator. Thus, when one observes the heavens, the earth, the alternation of day and night, the water cycle, and the seas, the conclusion is inescapable: these perfectly balanced systems could only have been created and sustained by Allah, the Exalted,

the One without partner. His Oneness is written into the very fabric of creation, and every element of the universe points back to Him.

Evolution is a process of mutation, yet mutation by its very nature is imperfect and random. When one reflects upon the countless species that inhabit the earth, however, it becomes clear that they have not arisen through imperfection, but rather have been created in a state of balance and precision, each perfectly suited to its environment. Take, for example, the camel. It has been fashioned with remarkable adaptations that allow it to endure extreme heat and survive for long periods without water. Its body is designed for desert life: broad feet to walk on sand, long eyelashes to protect against dust, and the ability to store energy in its hump. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

Similarly, the goat has been created in such a way that the impurities within its body are perfectly separated from the milk it produces. Were these substances to mix, the milk would be undrinkable. Yet Allah, the Exalted, has designed the process so that pure, nourishing milk emerges, suitable for human 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.”

Another sign of divine wisdom is the balance of lifespans and reproduction across species. Each creature has been granted a specific span of life and a particular rate of reproduction that prevents one species from overwhelming others. For instance, flies live only three to four weeks but lay hundreds of eggs. If their lifespan were longer, their population would multiply uncontrollably, overwhelming other species and disrupting the balance of life. By contrast, creatures with long lifespans, such as elephants or whales, produce only a few offspring, ensuring that their numbers remain moderated. This equilibrium preserves the diversity and stability of life on earth. Such harmony cannot be the product of accident or blind chance. Nor can the process of random mutation and natural selection fully explain the intricate balance that governs the natural world. The precision with which each species is designed, the way their lifespans and reproductive capacities complement one another, and the manner in which they are suited to their environments all point to deliberate creation by Allah, the Exalted. The natural world, when observed with reflection, becomes a vast book of signs, each page testifying to the wisdom, power, and Oneness of the Creator. Chapter 2 Al Baqarah, verse 164:

“...and [His] directing of the winds and the clouds controlled between the heaven and earth...”

The winds play an indispensable role in sustaining life on earth. They are essential for wind pollination, enabling crops, plants, and trees to reproduce and thereby ensuring the continuation of food supplies for both people and animals. In earlier times, winds were also vital for sea travel, carrying ships across vast oceans. Even today, maritime transport remains the primary means of moving goods across the globe, and it is the winds that historically made such journeys possible. Beyond this, winds are necessary for moving rain-bearing clouds to specific regions, delivering water to lands and creatures that cannot survive without it. The system of winds is perfectly balanced: if there were no winds, the natural order would collapse into chaos; yet if the winds were excessively strong, they too would bring destruction and disorder. Rain is likewise part of this delicate balance. Too little rain results in drought, famine, and hardship, while too much rain causes floods and devastation. Chapter 23 Al Mu'minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

Such finely tuned systems cannot be the product of chance. The harmony of the winds, the cycles of rain, and the balance of nature all testify to the existence of a Creator who governs with knowledge, wisdom, and power. The one who reflects sincerely upon these signs cannot logically deny the reality of a single Creator who sustains and controls all things. Chapter 25 Al Furqan, verse 2:

“...and has created each thing and determined it with [precise] determination.”

When a person provides for another in even a limited way—such as offering shelter or meeting part of their needs—it is considered natural and just to show them gratitude. How much greater, then, is the right of gratitude owed to Allah, the Exalted, who has granted every blessing within the universe to people. It is only fair and proper that they express thankfulness to Him in every aspect of their lives. Gratitude begins with intention. True gratitude with the heart means that a person acts solely to please Allah, the Exalted. If one's actions are motivated by worldly recognition, praise, or compensation, then they will not be rewarded by Allah, the Exalted. This has been clearly warned in a narration found in Jami At Tirmidhi, number 3154. A positive sign of a sincere intention is that a person does not expect appreciation or repayment from others, but is content knowing that Allah, the Exalted, is aware of their deeds. Gratitude also manifests through the tongue. This involves speaking words of goodness, remembrance, and praise, or choosing silence when speech would be harmful. In addition, gratitude is expressed through action—by 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 and ultimately 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 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

Furthermore, it is universally accepted that when a person owns an object, they have the right to use it as they wish, even if others object. In the same way, since Allah, the Exalted, created, owns, and sustains everything within the universe—including people—He alone has the right to decide what should occur within it. Therefore, it is only just and reasonable that people obey Him, for He is the true Owner of all things.

Similarly, when someone lends an item to another, it is only fair that the borrower use it according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses as a loan, not as a permanent gift. Like worldly loans, this trust must be repaid. The only way to repay it is to use these blessings in ways pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are gifts, not loans. In Paradise, people will be free to enjoy them as they desire, 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.”

Thus, a person must not confuse the blessings of this world, which are temporary loans entrusted to them, with the gifts of Paradise, which are eternal and unrestricted. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of the Hereafter will be enjoyed freely as a reward for righteous deeds.

Despite the abundance of clear proofs that affirm the Oneness of Allah, the Exalted, and the necessity of obeying Him, many people still choose to reject or ignore divine guidance. This occurs even among those who verbally profess belief in Allah, the Exalted, for when the teachings of Islam contradict their worldly desires, they turn away from them. Instead, they adopt man-made codes of conduct that permit them to pursue their passions without restriction, even though such systems lack evidence, certainty, or ultimate benefit. Chapter 25 Al Furqan, verse 3:

“But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.”

These man-made systems encourage people to persist in disobedience by misusing the blessings Allah, the Exalted, has granted them. In this world, such an attitude prevents them from achieving balance in both their mental and physical state. It causes them to misplace priorities, giving undue importance to fleeting desires while neglecting eternal responsibilities. As a result, every aspect of their life—family, friends, career, and wealth—becomes a source of stress rather than comfort. When they persist in disobedience, they begin to blame the wrong people and circumstances for their unrest. They may accuse their spouse, family, or colleagues of being the cause of their stress, and in doing so, they cut out those who are actually sources of goodness in their lives. This only deepens their imbalance, leading to greater instability and despair. Over time, such individuals may fall into destructive patterns, including depression, substance abuse, and even suicidal thoughts. This outcome is not theoretical; it is visible in the lives of those who misuse their blessings, such as the rich and famous. Despite their wealth, fame, and worldly luxuries, many live lives marked by turmoil,

dissatisfaction, and emptiness. Their outward success masks an inner void, for they have turned away from the guidance that alone brings peace. Worse still, their neglect of divine guidance prevents them from preparing for their ultimate accountability on the Day of Judgement. In the Hereafter, their punishment will be far greater than the stress and hardship they experienced in this world. For while worldly suffering eventually ends, the consequences of rejecting Allah, the Exalted, and misusing His blessings will endure eternally. Thus, the wise person is the one who recognises that man-made systems cannot provide true peace or justice. Only by submitting to the guidance of Allah, the Exalted, and using His blessings in the manner He has prescribed, can a person achieve balance in this life and salvation in the next.

In truth, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so in order to fulfil 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 founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires and limitations of those who create them. The wealthy and powerful are often the most deeply entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework—one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity, for the signs of Allah, the Exalted,

were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the refusal to restrain their desires. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth and falsehood. More often, it is a matter of the heart—a refusal to submit to the authority of the Creator and to live within the boundaries He has set.

As a result of this mindset, people throughout history have employed various tactics to oppose the spread of Islam, the religion of all the Holy Prophets, peace be upon them. For example, the leaders of the non-Muslims of Mecca falsely claimed that the Holy Quran was authored by the Holy Prophet Muhammad, peace and blessings be upon him, and was supported in doing so by others, in order to discredit the message and protect their own worldly interests. Chapter 25 Al Furqan, verse 4:

“And those who disbelieve say, “This [Qur'an] is not except a falsehood he invented and another people assisted him in it...””

This was a baseless and irrational claim to suggest that the Holy Prophet Muhammad, peace and blessings be upon him, authored the Holy Quran. The people of Mecca had lived alongside him for forty years prior to his announcement of Prophethood. They knew his character intimately and had never once accused him of dishonesty or deceit. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures. This was acknowledged both by the People of the Book and by the non-Muslims of Mecca. He was not known to read or write, nor had he studied the altered or original teachings of earlier revelations. This fact itself is a decisive proof of the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims of Mecca, renowned for their mastery of the Arabic language, also recognized that the Holy Quran could not be the words of a human being—whether of the Holy Prophet Muhammad, peace and blessings be upon him, or anyone else. They prided themselves on eloquence and considered themselves the finest of speakers. If the Holy Quran were authored by a human, they could have silenced its message by producing something similar. Yet despite their skill, they failed to meet this challenge. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

Even if someone were to compose a sentence that appeared graceful and rhythmic, they would inevitably fall short of the Holy Quran's depth. They could not match its profound insights into human nature, psychology, and disposition. They could not attain its clarity, which allows even those without formal education to understand and apply its teachings in daily life. Nor could they express abstract truths in a manner so simple, practical, and universally relevant. The Holy Quran speaks directly to the essence of human nature. Its guidance transcends time, culture, and circumstance, offering solutions and principles that remain as applicable today as they were at the time of revelation. No verse of the Holy Quran can be equalled in this regard, nor will any attempt ever succeed. This inimitability is itself a decisive sign of its divine origin.

Generally speaking, the Holy Quran stands unmatched in its expression, with meanings conveyed in a manner of extraordinary precision. Its verses embody an eloquence that surpasses all other forms of speech and writing. Unlike other scriptures and human teachings, which often contain contradictions and inconsistencies, the Holy Quran is entirely free from error. It recounts the histories of earlier nations in detail, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no formal education in historical knowledge. The Holy Quran commands everything that is beneficial and forbids all that is harmful. It addresses both the individual and the community, establishing justice, harmony, and peace within households and societies. It avoids exaggeration, falsehood, and myth, in contrast to poetry and fables. Every verse is purposeful, practical,

and relevant. Even when the same story is repeated, new lessons are drawn out, ensuring that its message never becomes monotonous but remains fresh and meaningful with every recitation. It presents promises and warnings, supported by clear and undeniable proofs. When it speaks of concepts that may appear abstract—such as patience, gratitude, or humility—it provides practical methods for their application in daily life. The Holy Quran calls people to recognise their true purpose: to sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways that please Him. Through this, they attain peace and success in both this life and the Hereafter, achieving balance in their mental and physical states and placing everything in its rightful order. The Holy Quran clarifies the straight path and makes it appealing to those who sincerely seek peace and success in both worlds. Its guidance, rooted in the very essence of human nature, is timeless and universally beneficial. When properly understood and implemented, it provides solutions to emotional, financial, and physical challenges, offering answers to every difficulty faced by individuals and societies. History itself testifies that communities which sincerely adhered to its teachings reaped the benefits of its comprehensive and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been altered over the course of centuries. This is because Allah, the Exalted, has promised to preserve it. No other text in human history possesses this unique and extraordinary quality. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Furthermore, Allah, the Exalted, addressed the primary challenges faced by each community and provided effective solutions for them. By resolving these fundamental issues, countless secondary problems were also

prevented or alleviated. This demonstrates how the Holy Quran offers comprehensive guidance on all essential matters required for the prosperity of both individuals and societies, ensuring success in this world and salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

“...And We have sent down to you the Book as clarification for all things...”

This is the greatest and everlasting miracle granted to the final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Yet its benefit is reserved for those who sincerely seek the truth and commit themselves to it. Those who allow their desires to dominate, selectively accepting parts of the Quran while neglecting others, will ultimately suffer loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

The Holy Quran is far more than a book to be recited; it is a complete and perfect code of life. Its eloquence is unmatched, its form preserved without alteration, its guidance comprehensive, and its benefits eternal. It stands as the ultimate source of healing, mercy, and success for those who approach it with sincerity, humility, and submission. Yet the one who rejects its teachings, or neglects to act upon them despite professing belief in it, has failed to honour the Holy Quran as it deserves. Such a person has, in reality,

committed an injustice against themselves, depriving their own soul of the light and guidance that would have elevated them. Chapter 25 Al Furqan, verse 4:

“...But they have committed an injustice and a lie.”

To disregard the Holy Quran while claiming faith is to contradict one's own testimony. It is to acknowledge the truth with the tongue but to deny it in practice. This is not merely a failure of knowledge but a failure of sincerity, for the true value of the Holy Quran lies not only in its recitation but in its implementation. The Holy Quran was revealed as a mercy, a reminder, and a guide to the straight path. To turn away from it is to turn away from the very purpose of creation: to live in obedience to Allah, the Exalted, using His blessings in ways that please Him. Those who neglect it will find that they have wronged none but themselves, for the Holy Quran remains preserved, exalted, and beyond harm. The loss belongs only to those who fail to embrace it fully.

Realizing that accusing the Holy Prophet Muhammad, peace and blessings be upon him, of being the Holy Quran's author was clearly false, the leaders of the non-Muslims in Mecca resorted to a different tactic. They sought to discourage people from paying attention to the Holy Quran by dismissing it as a mere collection of useless stories that had been dictated to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 25 Al Furqan, verse 5:

“And they say, “Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.””

This accusation, made by the leaders of the non-Muslims of Mecca, was both baseless and irrational. They knew the Holy Prophet Muhammad, peace and blessings be upon him, to be a man of truth and integrity, yet in their arrogance they dismissed the Holy Quran as mere tales. In reality, the Holy Quran is unlike any other scripture or book, whether religious or worldly. When Allah, the Exalted, narrates events of the past, He includes only those details that are essential for guidance. The purpose is not to satisfy curiosity or provide exhaustive historical records, but to highlight lessons that lead to righteousness, balance, and peace of mind in both worlds. For this reason, specific dates, names, or locations are often omitted if they do not contribute to the intended moral or spiritual teaching. This is one of the miraculous qualities of the Holy Quran: every word is purposeful, every phrase directed toward guidance, and no surplus information is included. The stories of the Holy Quran are therefore unique. They are told in a way that benefits all people, regardless of time, place, or circumstance. Even when a story is repeated, it is never mere repetition. Each retelling highlights new dimensions of meaning, drawing attention to different lessons of importance. This ensures that the Holy Quran’s message remains fresh, relevant, and inexhaustible, no matter how often it is recited. Thus, the accusation that the Holy Quran is a collection of “legends of the former peoples” is absurd. Unlike storybooks, myths, or fables, the Holy Quran is a practical code of conduct. It provides guidance that enables individuals to achieve peace of mind by attaining balance in their mental and physical states, and by correctly ordering everything and everyone within their lives. At the same time, it lays down principles that spread justice, compassion, and harmony within society. In this way, the Holy Quran is not only a reminder of the past but also a living guide for the present and the future. Its narratives are not for

entertainment, but for transformation—shaping individuals into servants of Allah, the Exalted, and building communities founded upon truth, justice, and peace.

Allah, the Exalted, then issues a stern warning to the leaders of the non-Muslims of Mecca—and by extension to all who adopt their attitude—that He is fully aware of all things. Nothing in the heavens or the earth is hidden from His knowledge. Thus, He knows the true motives behind their false accusations against the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. Their claims were not rooted in genuine doubt or confusion, but of arrogance, pride, and the desire to protect their worldly status. Chapter 25 Al Furqan, verse 6:

“Say, “It has been revealed by He who knows [every] secret within the heavens and the earth...””

This verse exposes the futility of their slander. They attempted to dismiss the Holy Quran as fabricated tales, yet Allah, the Exalted, reminds them that its revelation comes from the One who possesses complete knowledge of every hidden reality. Unlike human beings, whose knowledge is partial and limited, Allah, the Exalted, knows the innermost secrets of creation, the unseen realities of the heavens and the earth, and the concealed intentions of every heart. The implication is clear: if the Holy Quran originates from the One who knows all secrets, then it cannot be falsehood. Its truth is guaranteed by the very source of its revelation. At the same time, this verse serves as a warning to all people that Allah, the Exalted, is fully aware of their inner states. False claims, excuses, and pretences may deceive others, but they cannot deceive

the One who knows what lies within every soul. Thus, the rejection of the Holy Quran is not an intellectual shortcoming but a moral failure. Those who deny it despite recognising its truth only wrong themselves, for they cannot escape the knowledge of Allah, the Exalted, nor can they conceal their intentions from Him.

Rather than punishing the leaders of the non-Muslims of Mecca immediately for their arrogance and false accusations, Allah, the Exalted, in His infinite mercy, extended to them an invitation to repentance and reformation—for their own benefit. This is the consistent pattern of divine mercy: punishment is delayed, while the door of forgiveness remains open. Chapter 25 Al Furqan, verse 6:

“...Indeed, He is ever Forgiving and Merciful.”

Yet it must be understood that this respite is not permanent. The delay in punishment is not a sign of approval, nor does it mean that accountability will never come. Rather, it is a test, granting people the opportunity to reflect, repent, and reform before the inevitable reckoning. Those who misuse the blessings they have been granted should not be deceived into thinking that because they have not yet been punished—or because they fail to recognise the subtle forms of punishment already present in their lives—they will escape entirely. In this world, such an attitude prevents a person from achieving balance in both their mental and physical state. It causes them to misplace priorities, giving undue importance to fleeting desires while neglecting eternal responsibilities. As a result, every aspect of their life—family, friends, career, and wealth—becomes a source of stress rather than

comfort. If they persist in disobedience, they begin to blame the wrong people and circumstances for their unrest. They may accuse their spouse, family, or colleagues of being the cause of their stress, and in doing so, they cut out those who are actually sources of goodness in their lives. This only deepens their imbalance, leading to greater instability and despair. Over time, such individuals may fall into destructive patterns, including depression, substance abuse, and even suicidal thoughts. This outcome is not hidden; it is visible in the lives of those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their wealth, fame, and worldly luxuries, many live lives marked by severe mental health issues. Their outward success masks an inner void, for they have turned away from the guidance that alone brings peace. And as their attitude prevents them from preparing for their ultimate accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. For while worldly suffering eventually ends, the consequences of rejecting Allah, the Exalted, and misusing His blessings will endure eternally.

Despite being offered the opportunity for repentance and reformation, the leaders of the non-Muslims of Mecca persisted in their opposition to Islam. The message of truth contradicted their worldly ambitions and desires, and they feared that accepting it would remove their social influence and leadership. In their arrogance, they devised various schemes to discourage others from embracing Islam. One of their recurring tactics—employed not only in their time but by opponents of truth in every age—was to challenge the human nature of the Holy Prophet Muhammad, peace and blessings be upon him. They argued that a messenger should have been an Angel, not a human being. Chapter 25 Al Furqan, verse 7:

“And they say, “What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?””

This objection was both unreasonable and misguided. The role of a Holy Prophet, peace be upon them, is uniquely suited to humanity. The primary function of a Holy Prophet, peace be upon them, is to serve as a practical and relatable example for people, demonstrating how to live in obedience to Allah, the Exalted, in every aspect of life. Angels, by their very nature, do not experience human conditions such as hunger, fatigue, or temptation. If an Angel were appointed as a Prophet, people could claim that his example was unattainable, thereby excusing their own shortcomings. For this reason, even if Allah, the Exalted, were to send an Angel as a Prophet, He would necessarily manifest him in human form so that people could realistically emulate him. The wisdom in appointing human Prophets, peace be upon them, is therefore clear: they live among their people, share in their struggles, and demonstrate how divine guidance can be applied in real circumstances.

Why, then, were the non-Muslims astonished that a human was chosen to deliver the message? Is it not natural that a guide for humanity should be one of their own? What is truly remarkable is not that Allah, the Exalted, sent a human Prophet, but that people would expect to be left without guidance altogether. If people are lost in misguidance and oblivious to the truth, what is more astonishing: that their Creator and Lord would take measures to guide them, or that He would allow them to persist in error without correction? The response of those who disbelieved was therefore extraordinary in its irrationality. Their objection was not rooted in reason but in arrogance and pride, for the wisdom of sending human Holy Prophets, peace be upon them, is self-evident.

Another objection raised by the leaders of the non-Muslims of Mecca against the Holy Prophet Muhammad, peace and blessings be upon him, was their demand that if he were truly chosen by Allah, the Exalted, then he should be granted worldly treasures and luxuries as a sign of his exalted status. Chapter 25 Al Furqan, verse 8:

“Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?”...”

This objection revealed their shallow and materialistic understanding of Prophethood. They equated truth and honour with wealth and possessions, failing to grasp that the mission of the Holy Prophets, peace be upon them, has never been about worldly grandeur. The true purpose of Prophethood is to convey the teachings of Allah, the Exalted, to humanity, and to provide a perfect role model for people to emulate in their character, conduct, and worship. The vast majority of the Holy Prophets, peace be upon them, lived lives of simplicity, often experiencing poverty and hardship. This was by divine wisdom, for most people are not wealthy, and the Holy Prophets, peace be upon them, were sent to demonstrate how to live righteously under ordinary circumstances. Their example showed that true success lies not in possessions, but in obedience to Allah, the Exalted, and in cultivating noble character. Even those Holy Prophets, peace be upon them, who were granted kingdoms—such as the Holy Prophets Dawud and Suleiman, peace be upon them—were not chosen for their wealth or power. Their kingship was a necessity of their time, serving specific purposes in the divine plan, such as establishing justice and safeguarding their communities. Moreover,

they too experienced periods of hardship, reminding people that worldly power is temporary, and that the true measure of honour is faith, humility, and righteousness. Thus, the demand of the Meccan leaders was misguided. They judged Prophethood by the standards of worldly ambition, while Allah, the Exalted, measures greatness by sincerity, obedience, and service to His command. The Holy Prophets, peace be upon them, were chosen not to dazzle people with wealth, but to guide them with truth, patience, and example. This pattern is consistent throughout history. The Holy Prophets, peace be upon them, were often opposed by the elites of their societies, who feared losing their influence and privileges. Their rejection was not due to a lack of evidence, but because divine guidance contradicted their desires. Yet the Holy Prophets, peace be upon them, remained steadfast, demonstrating that the true mission of Prophethood is to elevate hearts, reform societies, and lead people to eternal success—not to accumulate treasures of this fleeting world.

When their criticism of the poverty of the Holy Prophet Muhammad, peace and blessings be upon him, failed to discourage people from embracing Islam, the leaders of the non-Muslims of Mecca, driven by desperation, resorted to even more baseless accusations. Out of fear of losing their influence and leadership, they began to slander him with claims that he was insane or under the effect of sorcery. Chapter 25 Al Furqan, verse 8:

“...And the wrongdoers say, "You follow not but a man affected by magic."”

This accusation was both irrational and self-contradictory. The Holy Prophet Muhammad, peace and blessings be upon him, was universally recognised

for his noble character long before he declared Prophethood. He was known as the most trustworthy and truthful among his people. His honesty in trade, his fairness in judgment, his compassion toward the weak, and his patience in hardship were qualities that no sane observer could mistake for madness. His life was marked by balance, wisdom, and dignity—qualities entirely inconsistent with the behaviour of one afflicted by insanity or sorcery. In reality, this accusation only exposed the desperation of his opponents. They could not deny the beauty of his character, nor could they refute the clarity, eloquence, and transformative power of the Holy Quran. Unable to provide a rational counterargument, they resorted to slander in an attempt to discredit him. Their words revealed not the weakness of the Holy Prophet Muhammad, peace and blessings be upon him, but the weakness of their own position. This pattern is not unique to the Meccans. Throughout history, when the Holy Prophets, peace be upon them, presented divine truth, the elites of their societies—fearing the loss of their privileges and authority—resorted to ridicule, mockery, and false accusations. The Holy Prophet Nuh, peace be upon him, was mocked as deluded; the Holy Prophet Musa, peace be upon him, was accused of sorcery; and the Holy Prophet Eesa, peace be upon him, was slandered by his opponents. Yet in every case, the truth of their mission prevailed, while the accusations of their enemies faded into history. Thus, the charge of madness against the Holy Prophet Muhammad, peace and blessings be upon him, was not only false but also a testimony to the power of his message. For when falsehood is unable to confront truth with reason, it resorts to insult. And when insult fails, the truth continues to spread, illuminating hearts and transforming societies. Chapter 25 Al Furqan, verse 9:

“Look how they strike for you comparisons; but they have strayed...”

The one who rejects or neglects divine guidance because it conflicts with their worldly desires and ambitions will inevitably persist in disobedience to Allah, the Exalted, by misusing the very blessings they have been granted. Instead of employing these gifts in ways that lead to gratitude and righteousness, they squander them in pursuit of fleeting pleasures. The consequence of such an attitude is inevitable: they will lose balance in both their mental and physical state. Their priorities will become disordered, and they will misplace everything and everyone within their life. Family, friends, wealth, and career—rather than being sources of comfort and stability—will become causes of stress and anxiety. By failing to recognise the true purpose of these blessings, they will also fail to prepare adequately for their accountability on the Day of Judgement. Even if such individuals appear to enjoy worldly luxuries, their inner state will remain unsettled. Their hearts will be restless, their minds troubled, and their lives filled with difficulties. This is because peace of mind cannot be purchased with wealth, nor can it be secured through status or possessions. True peace is only found in obedience to Allah, the Exalted, and in aligning one's life with His guidance. Chapter 25 Al Furqan, verse 9:

“...but they have strayed, so they cannot [find] a way.”

This verse captures the essence of their plight: once a person turns away from divine guidance, they lose the ability to find the straight path on their own. Their desires become their compass, leading them further into confusion and hardship. Without repentance and a return to Allah, the Exalted, they remain lost—deprived of true peace in this world and facing severe accountability in the Hereafter.

After the leaders of the non-Muslims of Mecca criticized the poverty of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, reminded them that He alone is the source of all blessings. If He willed, He could grant the Holy Prophet Muhammad, peace and blessings be upon him, and by extension all who follow in his footsteps, far greater than worldly wealth and status. Chapter 25 Al Furqan, verse 10:

“Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.”

This verse teaches that true aspiration should never be confined to the imperfect and temporary possessions of this world. Instead, one must aim for the eternal rewards of the Hereafter. The Companions of the Holy Prophet Muhammad, peace and blessings be upon him, stand as the greatest community after the Holy Prophets, peace be upon them, precisely because of their lofty aims and aspirations. In every word they spoke and in every action they performed, their focus was directed towards the Hereafter rather than the fleeting attractions of this world. Even if one were to set aside their abundant worship and examine only their daily activities, it would still be clear that they lived with the Hereafter as their ultimate goal. They consistently used the blessings they were granted in ways pleasing to Allah, the Exalted, and avoided wasting them in vain or sinful pursuits. By contrast, if one were to remove the obligatory prayers from the daily lives of many people today, their activities would appear indistinguishable from those who have no faith. This is because their aspirations are often low, directed primarily towards material gain. They may outwardly imitate the actions of the Companions, may Allah be pleased with them, but their intentions and aims are rooted in

worldly ambition rather than eternal success. The Companions, may Allah be pleased with them, engaged in business and raised families, yet their approach was entirely shaped by the teachings of Islam. They earned and spent only in ways that pleased Allah, the Exalted, and avoided anything that would not benefit them in the Hereafter. They married, but their choice of spouse was guided by faith, and they strove to fulfil the rights of their partners according to divine guidance, not personal desire. They raised children, but their focus was on instilling the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, teaching them to prioritise the Hereafter over worldly success.

In contrast, many parents today limit their children's religious education to recitation of the Holy Quran without understanding or practice, while placing their full effort into preparing them for worldly achievements such as wealth and property. This imbalance reflects a lowering of aspirations, where the Hereafter is sidelined in favour of temporary gain.

The greatness of the Companions, may Allah be pleased with them, lay in the fact that their belief in the Hereafter was visible in every aspect of their lives. Their daily actions, their dealings, their families, and their communities all bore witness to their conviction. They did not confine their faith to the five daily prayers, which occupy less than an hour of the day, but lived every moment as an expression of obedience to Allah, the Exalted.

This is the standard to which every person is called: to live in such a way that an observer of their daily life can clearly see that their aims and aspirations are directed towards the Hereafter. This is achieved only when every

blessing is used 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.

Obedience to Allah, the Exalted, and preparation for one's accountability in the Hereafter often contradict the worldly desires and ambitions of people. For this reason, many choose to reject or ignore His commands, even while outwardly professing belief. In practice, such behaviour amounts to disbelief, for true faith requires submission not only in word but also in deed, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 25 Al Furqan, verse 11:

“But they have denied the Hour...”

This denial, whether explicit or practical, has consequences in both worlds. In this life, such people deprive themselves of balance in their mental and physical state. Their priorities become disordered, and they misplace everything and everyone within their lives. Family, friends, career, and wealth—rather than being sources of comfort and stability—become causes of stress and anxiety. Persisting in disobedience, they begin to blame the wrong people and circumstances for their unrest. They may accuse their spouse, family, or colleagues of being the source of their difficulties, and in doing so, they cut out those who are in fact sources of goodness in their lives. This only deepens their instability, leading to greater disorder and despair. Over time, such individuals may fall into destructive patterns, including depression, substance abuse, and even suicidal tendencies. This outcome is not hidden; it is visible in the lives of those who persist in misusing

their blessings, such as the rich and famous. Despite their wealth, fame, and worldly luxuries, many live lives marked by turmoil, dissatisfaction, and emptiness. Their outward success conceals an inner void, for they have turned away from the guidance that alone brings peace. And as their attitude prevents them from preparing for their ultimate accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. Chapter 25 Al Furqan, verse 11:

“...and We have prepared for those who deny the Hour a Blaze.”

Thus, the rejection of divine guidance is not merely a theological error but a practical self-destruction. It deprives people of peace in this world and exposes them to severe punishment in the next. The wise, therefore, are those who recognize the fleeting nature of worldly desires, submit to Allah, the Exalted, and live every day in preparation for the eternal life to come.

Chapter 25 Al Furqan, verse 11:

“But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.”

Denying the possibility of human resurrection on the Day of Judgement is indeed a strange and irrational claim, for examples of resurrection are continuously displayed throughout the days, months, and years. Allah, the Exalted, provides countless signs in creation to remind humanity of His power to bring the dead back to life. Consider how rain revives barren land: a lifeless, dry soil is transformed into fertile ground, bursting forth with vegetation. A dead seed, buried in the earth, splits open and emerges alive, providing sustenance for creation. If Allah, the Exalted, can bring life to a dead seed, then surely He can resurrect the human being, who is likewise buried in the earth. The changing of the seasons also testifies to resurrection. In winter, trees appear lifeless as their leaves fall away, yet in spring and summer they return to full bloom, clothed once again in life. Similarly, within the human body, resurrection occurs continuously: cells die and are replaced, skin regenerates, and life is sustained through constant renewal. Even the daily cycle of sleep and wakefulness is a reminder of resurrection. Sleep is akin to death, for the senses are suspended and the soul is partially withdrawn. Yet Allah, the Exalted, returns the soul to the body each morning for those destined to live on. 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 not only possible but necessary. The universe itself is built upon balance. The Earth is set at a perfect distance from the Sun—any closer or further, and life would not exist. The water cycle is finely tuned to sustain creation. The soil is soft enough for fragile shoots to emerge, yet firm enough to support mighty structures.

Everywhere one looks, balance is evident. Yet there is one clear imbalance in this world: the actions of humankind. Oppressors and tyrants often escape justice, while the oppressed endure hardship without receiving their due reward. Those who sincerely obey Allah, the Exalted, frequently face trials and difficulties, while those who openly disobey Him may enjoy worldly luxuries. Just as balance governs the natural order, so too must balance govern human deeds. Since this balance is not achieved in this world, it must necessarily be established in another realm—the Day of Judgement.

Allah, the Exalted, could choose to fully reward or punish in this world, but His wisdom dictates otherwise. He grants respite to the wrongdoer, offering opportunity after opportunity for repentance and reform. He withholds the full reward of the righteous, for this world is not Paradise. Faith requires belief in the unseen, and the unseen reward of the Hereafter is what makes faith truly meaningful. If all reward and punishment were visible in this life, faith would lose its essence.

In addition, fear of ultimate punishment and hope in eternal reward are powerful motivators, encouraging people to abstain from sin and strive in righteous deeds.

For the Day of Recompense to occur, this material world must come to an end. Reward and punishment can only be distributed once the actions of all people have concluded. Therefore, the end of the world is inevitable, for it is the necessary prelude to the final judgment.

Reflecting on these truths strengthens one's conviction in the certainty of the Day of Judgement. It inspires a person to prepare for it by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, they attain peace of mind and success in both worlds—achieving balance in their mental and physical state, and correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

However, since preparing for one's accountability on the Day of Judgement requires self-restraint and discipline, it stands in direct opposition to the desires of those who seek only worldly pleasure. Consequently, many people choose to persist in disobedience to Allah, the Exalted, by misusing the blessings He has bestowed upon them. This misuse inevitably disrupts their balance—both mentally and physically—causing them to misplace priorities, misuse relationships, and fail to prepare for their ultimate reckoning before Allah, the Exalted. Such individuals may experience temporary worldly comforts, yet these fleeting enjoyments cannot shield them from the inevitable consequences of their choices: stress, hardship, and inner turmoil in both this world and the Hereafter. Chapter 25 Al Furqan, verses 11-14:

"But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze. When the Hellfire sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], "Do not cry this Day for one destruction but cry for much destruction.""

One of the primary reasons why the realities of the Hereafter—such as the Day of Judgement, Paradise, and Hell—are described with such vivid and powerful detail in Islamic teachings is to correct the false beliefs that had taken root among previous nations. Many of them belittled these realities, treating them as distant exaggerations or even as objects of mockery. This dismissive attitude was rooted in wishful thinking, which allowed people to persist in disobedience to Allah, the Exalted, while comforting themselves with the false assumption that they would still attain salvation in both worlds. These false assumptions manifested in various ways. Some relied on the intercession of a righteous person without undertaking personal reform. Others believed that a mere verbal claim of faith would suffice for salvation, regardless of their deeds. There were those who presumed that excuses and repentance would automatically be accepted on the Day of Judgement, even without sincerity or change in behaviour. Still others imagined that the punishments of the Hereafter would be no more severe than the temporary hardships of this world. 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 striking detail. These descriptions are not intended to instil despair, but rather to awaken hearts to the truth, to shatter complacency, and to encourage people to prepare for their eternal future with seriousness. 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 illustrates the overwhelming reality of that Day: even the strongest natural bonds and instincts will be forgotten in the face of its terror. Such imagery is meant to shake people from heedlessness and to remind them that the Hereafter is not a distant myth, but an inevitable reality. The purpose of these descriptions is to guide people towards practical obedience to Allah, the Exalted. True preparation for the Hereafter lies in correctly utilising the blessings He has granted—wealth, health, time, knowledge, and relationships—in ways that please Him. This is achieved by following the guidance of the Holy Quran and the example of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, a person is safeguarded from false hopes and empty assumptions. They are reminded that salvation is not attained through claims or wishful thinking, but through sincerity, accountability, and righteous action. In this way, they are protected from punishment and guided towards success in both worlds—peace of mind in this life, and eternal reward in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 25 Al Furqan, verses 15-16:

“Say, “Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.””

It is a fundamental truth within Islamic teachings that Paradise has been promised to those who not only profess belief in Allah, the Exalted, but also support that belief with righteous deeds. Faith, when left unaccompanied by action, carries little weight. A mere verbal declaration, if not substantiated by obedience and good conduct, risks fading away entirely. Indeed, the one who fails to nurture their faith through consistent deeds may depart from this world stripped of the very faith they once claimed to hold. Faith may be likened to a delicate flame. Just as a fire requires constant fuel to remain alight, faith requires continual nourishment through acts of worship, remembrance, and service. If the flame is neglected, it weakens, flickers, and may eventually be extinguished. In the same way, if faith is not sustained through obedience to Allah, the Exalted, it diminishes until it disappears altogether. This analogy highlights the fragility of faith when it is not actively maintained. Neglecting spiritual nourishment places a person at risk of losing the very light that guides them through life. And such a loss is the most devastating of all, for without faith, one is left in darkness—deprived of peace in this world and of salvation in the Hereafter. For this reason, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasise the inseparable link between belief and action. Faith is not a static claim but a living reality, constantly renewed and strengthened through righteous deeds. It is through this harmony of belief and action that a person safeguards their faith, secures the promise of Paradise, and ensures peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout history, many non-Muslims who professed belief in Allah, the Exalted, nevertheless ascribed to Him human shortcomings, such as fatigue or limitation. By doing so, they fashioned a conception of the Divine that suited their worldly desires. They imagined Allah, the Exalted, as a monarch

resembling earthly kings, who cannot govern their worlds without the assistance of aides and governors. From this flawed perception arose the practice of worshipping other entities—such as Angels—in the hope of gaining favour with Allah, the Exalted, through intermediaries. Chapter 25 Al Furqan, verse 17:

“And [mention] the Day He will gather them and that which they worship besides Allah and will say, “Did you mislead these, My servants, or did they [themselves] stray from the way?””

This misguided notion has, regrettably, also been adopted by some Muslims. They devote time, energy, and resources to seeking out spiritual figures whom they believe possess a unique connection to Allah, the Exalted. Their aim is to please these individuals so that they may intercede on their behalf, much like a governor intercedes with a king for those who have shown him loyalty through gifts or exaggerated displays of reverence. In this way, such figures are treated as gatekeepers between the people and Allah, the Exalted. This belief, however, fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never acted as gatekeepers. Their mission was to illuminate the straight path, to explain the means by which one may attain the pleasure of Allah, the Exalted, and to demonstrate this path through their own example. They never demanded gifts, nor did they solicit compensation for their guidance. Their role was to direct people to Allah, the Exalted, not to themselves. Therefore, while it is essential to acquire religious knowledge from qualified instructors and to show them the respect they deserve, one must never imagine that such individuals are to be worshipped or treated as intermediaries to Allah, the Exalted. He alone possesses complete authority over the universe, and He alone is fully aware

of all that transpires within it. He does not require intermediaries between Himself and His servants. 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?...”

Intercession will indeed occur on the Day of Judgement, but only by the permission of Allah, the Exalted. It is therefore vital that this concept is not treated with mockery or complacency. To do so risks being deprived of this divine mercy altogether. Often, those who disparage intercession do so because of a complacent disposition: they neglect to use the blessings

granted to them in accordance with Islamic principles, yet still expect salvation through the intervention of others. Such an attitude is perilous. The one who mocks or abandons the guidance of the Holy Quran may find the Holy Prophet Muhammad, peace and blessings be upon 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 applies specifically to Muslims, for they are the 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.

Even when intercession is granted, negligence in this world may not prevent entry into Hell—it may only lessen the severity of the punishment. It must be clearly recognised that even the briefest moment in Hell is unimaginably unbearable. Therefore, genuine hope in intercession must be accompanied by sincere and continuous effort: the conscious and faithful use of 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 through such devotion may one rightfully hope for intercession on the Day of Judgement, always remembering that Allah, the Exalted, alone grants permission for it.

In addition, it is crucial to understand that worship in Islam is not confined to bowing or prostrating before a physical idol. In reality, anything or anyone that a person obeys, prioritizes, or depends upon in opposition to Allah, the Exalted, becomes their object of worship. This includes not only traditional idols but also the modern “idols” of contemporary society—such as social media, celebrities, cultural trends, wealth, power, or even personal desires. When one allows these influences to dictate their choices, values, and behaviour, they are, in essence, giving them the obedience and reverence that belongs solely to Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

This verse refers to the people of the book who obeyed their religious leaders even when their rulings contradicted the divine commands of Allah, the Exalted. These leaders were not physically worshipped as idols, but they were obeyed in acts of disobedience to Allah, the Exalted—and such obedience was itself regarded as a form of worship. True servitude, therefore, is determined not merely by outward acts, but by one’s loyalty and submission. A similar warning is given 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.”

The vast majority of people do not consciously worship the Devil, yet by following his temptations and adopting lifestyles that contradict divine guidance, they are effectively obeying him. This demonstrates that obedience and allegiance are powerful forms of worship, and whoever is obeyed in opposition to Allah, the Exalted, becomes a false master. For this reason, a person must guard themselves from obeying anything or anyone that leads them away from the commands of Allah, the Exalted. When people reject His servitude, they inevitably fall into the servitude of others—whether individuals, ideologies, or institutions. They may become enslaved by the opinions of society, the pressures of social media, or the expectations of employers and peers. Attempting to satisfy all these conflicting “masters” inevitably leads to fatigue, stress, and confusion, for no human being can serve multiple lords with differing demands. This truth can be observed in many today who dedicate their lives to worldly approval. They sacrifice their peace of mind for likes, validation, and recognition, yet still feel unfulfilled and restless. Celebrities and influencers, despite their fame and luxury, often confess to loneliness, depression, and even self-destruction. Their inner turmoil is a direct result of seeking satisfaction from sources that cannot provide it. The creations they serve—whether fame, wealth, or people—cannot bring them the peace that only comes from serving the Creator. Moreover, these false masters will offer no help or comfort in the Hereafter. Those who once influenced, pressured, or commanded obedience in this world will disassociate themselves from their followers when faced with divine accountability. Their power and authority will vanish, leaving their followers in regret for having exchanged the servitude of Allah, the Exalted, for the servitude of His creation. Chapter 25 Al Furqan, verses 17-19:

“And [mention] the Day He will gather them and that which they worship besides Allah and will say, “Did you mislead these, My servants, or did they

[themselves] stray from the way?" They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the reminder and became a people ruined." So they will deny you in what you say, and you cannot avert [punishment] or [find] help..."

Therefore, true freedom and tranquillity lie only in obedience to Allah, the Exalted. Servitude to Him liberates a person from the countless burdens of worldly masters. It grants mental and spiritual balance, clarity of purpose, and lasting peace. To achieve this, one must consciously reject obedience to anything that leads to sin and instead align their actions with the teachings of Islam—using their time, wealth, and abilities in ways pleasing to Allah, the Exalted. In doing so, a person reclaims their dignity, achieves harmony in life, and secures 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 25 Al Furqan, verse 18:

"...But You provided comforts for them and their fathers until they forgot the reminder and became a people ruined."

This verse highlights a recurring danger in human history: when people are granted ease, prosperity, and worldly comforts, they often become heedless

of their true purpose. Instead of using blessings as a means to draw nearer to Allah, the Exalted, they allow them to become distractions that lead to negligence and eventual ruin. It is therefore essential to recognise that worldly possessions—such as wealth, fame, authority, family, friends, and career—only hold genuine value when accompanied by peace of mind. Without inner tranquillity, these very blessings become burdens that intensify stress and hardship in both this world and the next. The lives of the rich and famous provide a striking example of this truth. Despite their abundance of material possessions, many are afflicted with anxiety, dissatisfaction, and mental health struggles. Their condition demonstrates that worldly success alone cannot provide peace of mind. True peace is only attained when a person achieves balance in both mental and physical states, correctly places everything and everyone within their life, and prepares sincerely for accountability in the Hereafter. Since Allah, the Exalted, alone possesses complete knowledge of all things, He alone is qualified to provide a code of conduct that ensures this outcome. Human knowledge, despite centuries of research into the mind and body, remains limited. It cannot address every challenge a person faces, nor can it guarantee protection from all forms of stress. Human advice is shaped by limited experience, foresight, and bias, and therefore cannot provide the comprehensive guidance required to achieve lasting peace. For this reason, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict their immediate desires. The situation may be likened to that of a wise patient who accepts the advice of a skilled doctor. Though the medicine may be bitter and the diet strict, the patient endures it, knowing it is for their long-term health. In the same way, the one who accepts and acts upon Islamic teachings will achieve true well-being in both body and soul. Yet there is a key distinction. Patients often follow medical prescriptions without understanding the science behind them, trusting their doctor blindly. Allah, the Exalted, however, does not demand blind obedience. Instead, He invites people to reflect upon His teachings, to recognise their wisdom, and to witness their positive effects in their lives. The Holy Quran is filled with clear proofs, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide practical demonstrations of their truth. This requires approaching the teachings of Islam with an open and unbiased

mind. Only then can one appreciate their depth, their wisdom, and their transformative power. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Thus, the path to peace of mind and eternal success lies not in the fleeting comforts of this world, but in insight, reflection, and obedience to the divine guidance revealed by Allah, the Exalted. Those who adopt this path will find that their worldly blessings become sources of tranquility and gratitude, while those who neglect it will find that the very same blessings become causes of ruin.

Chapter 25 Al Furqan, verse 18:

“...But You provided comforts for them and their fathers until they forgot the reminder and became a people ruined.”

By mentioning forefathers, this verse delivers a profound warning against the danger of blindly imitating the majority opinion and behaviour within society. This tendency has been one of the greatest causes of misguidance throughout human history. People often assume that the practices of their

ancestors or the prevailing customs of their community must be correct simply because they are widely followed. Yet such assumptions are perilous, for the majority has frequently been led astray from the path of truth. When individuals observe the majority disregarding the teachings of Islam, they may be tempted to conclude that the behaviour of the majority must be right. This uncritical acceptance of popular opinion leads to conformity without reflection. In reality, truth is not determined by numbers but by evidence, reason, and divine revelation. History itself testifies to this fact. For centuries, the majority of humanity believed the Earth to be flat, until evidence proved otherwise. This example illustrates that widespread acceptance does not guarantee correctness. 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, conjecture, and desires rather than upon truth. To follow them blindly is to abandon the intellect and reasoning that Allah, the Exalted, has bestowed upon every individual. Islam therefore calls upon people to rise above unthinking conformity and to employ their intellect in evaluating each matter with knowledge and evidence. Blind imitation in religious matters is especially condemned, for it strips faith of sincerity and understanding. True obedience requires conscious submission to the guidance of Allah, the Exalted, as revealed in the Holy Quran and demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him. Islam encourages learning, reflection, and understanding so that actions are rooted in conviction rather than habit. Thus, this verse serves as a timeless reminder that salvation lies not in following the crowd, but in following the truth—even

if one stands alone. The path of truth has often been walked by a minority, while the majority has been content with assumptions and desires. The wise, therefore, are those who resist the pull of the majority and instead align themselves with the eternal guidance of Allah, the Exalted. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Chapter 25 Al Furqan, verse 18:

“...But You provided comforts for them and their fathers until they forgot the reminder and became a people ruined.”

In this verse, divine revelation is described as a reminder, a term that conveys both its purpose and its nature. Revelation does not impose an unfamiliar or alien system upon humanity; rather, it recalls and reawakens the truths already embedded within the human soul. The teachings of Islam are in perfect harmony with the natural disposition upon which Allah, the Exalted, has created all people. Any code of conduct that conflicts with this innate disposition inevitably produces tension and imbalance. When individuals attempt to follow such systems, they experience inner conflict, mental unease, and even physical disruption, for they are being forced into a mould that does not correspond with their true essence. By contrast,

Islamic teachings feel inherently familiar, for they nurture balance, tranquillity, and order in both the mental and physical states. This reality is often most vividly recognised by those who embrace Islam after living under another religion or philosophy. Many converts testify that even before undertaking deep study, the principles of Islam resonate within them as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not create a new framework for humanity; it restores people to their original state of purity and balance. Other systems, however, frequently impose codes of conduct that are foreign to human nature. Such systems may demand practices that conflict with the innate moral compass, leading to dissatisfaction, imbalance, and discontent. They may provide temporary order, but they cannot provide lasting peace. Nevertheless, the harmony between revelation and human nature is not always immediately recognised. Prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from perceiving this truth. Only when approached with sincerity and openness does divine guidance reveal itself in its true light—not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its ultimate purpose. In this way, revelation functions as both a mirror and a compass. It is a mirror, reflecting the innate truth already present within the human soul, reminding people of what they were created to be. It is also a compass, guiding them towards peace of mind in both worlds—peace that is achieved through balance in the mental and physical states, and through correctly placing everything and everyone within their life according to the will of Allah, the Exalted.

But those who turn away from the reminder of divine revelation inevitably persist in pursuing their worldly desires, misusing the very blessings that Allah, the Exalted, has granted them. Instead of employing these gifts as means of gratitude and obedience, they squander them in the pursuit of fleeting pleasures. The consequence of such neglect is profound: they lose balance in both their mental and physical state, they misplace everything and

everyone within their life, and they fail to prepare adequately for their accountability on the Day of Judgement. This imbalance manifests itself in stress, anxiety, and hardship in both worlds, even if outwardly they appear to enjoy certain worldly luxuries. Their wealth, status, or possessions cannot shield them from inner turmoil, for peace of mind is not purchased through material abundance but is granted only through obedience to Allah, the Exalted. Chapter 25 Al Furqan, verse 18:

“...But You provided comforts for them and their fathers until they forgot the reminder and became a people ruined.”

This verse illustrates the danger of heedlessness. When blessings are enjoyed without reflection, they become a veil that blinds the heart to its true purpose. Comforts and luxuries, instead of being used as tools for gratitude and service, become distractions that lead to ruin. The ruin described here is not merely material, but spiritual and eternal, for it results in failure to prepare for the ultimate accountability before Allah, the Exalted. Thus, the verse serves as a reminder that blessings are a test, not an assurance of success. Those who use them in ways pleasing to Allah, the Exalted, will find peace in this world and salvation in the next. Those who misuse them, however, will discover that their comforts were only a path to destruction and the things and people they obeyed and followed in the disobedience of Allah, the Exalted, will not be able to protect them in this world or the next. Chapter 25 Al Furqan, verse 19:

“So they will deny you in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment.”

A person must take great care to avoid committing injustice by misusing the blessings that Allah, the Exalted, has granted them. Such misuse inevitably leads to imbalance in both the mental and physical state, causes disorder in priorities by misplacing everything and everyone within one's life, and prevents adequate preparation for accountability on the Day of Judgement. Equally important is the avoidance of injustice towards others by failing to fulfil their rights. The seriousness of this matter is immense, for an oppressor will not be forgiven by Allah, the Exalted, until the victim first forgives them. This condition highlights the gravity of violating the rights of others. In most cases, victims are unlikely to pardon their oppressors, for human beings are not naturally inclined to such mercy. As a result, the oppressor will be compelled to hand over their good deeds to the victim as compensation. If the good deeds are exhausted, the oppressor will be burdened with the sins of the victim until justice is fully established. This terrifying exchange may well result in the oppressor being cast into Hell on the Day of Judgement, even if they had fulfilled the rights of Allah, the Exalted, through acts of worship and devotion. The violation of human rights, therefore, cannot be overlooked or dismissed. This reality has been explicitly warned in a Hadith found in Sahih Muslim, number 6579. The lesson is clear: fulfilling the rights of Allah, the Exalted, must always be accompanied by fulfilling the rights of His creation. Neglecting either side of this balance leads to ruin. True success lies in using blessings responsibly, maintaining justice in all dealings, and preparing sincerely for the Day when every deed will be weighed with perfect fairness.

Allah, the Exalted, draws attention to the fact that one of the underlying motives behind the hostility of the leaders of the non-Muslims in Mecca, as well as certain scholars from among the people of the book in Medina, was jealousy of the Holy Prophet Muhammad, peace and blessings be upon him. This envy fueled their opposition and led them to employ various arguments against him, including their objection to the human nature of the Holy Prophets, peace be upon them, as previously discussed. Chapter 25 Al Furqan, verse 20:

“And We did not send before you any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience?...”

This verse establishes that the mission of a Holy Prophet, peace be upon them, is inseparably linked to the human condition. It would not be fitting to appoint beings such as Angels for this role, for the central purpose of a Holy Prophet, peace be upon them, is to serve as a practical and relatable example for humanity in every aspect of life. A Holy Prophet, peace be upon them, demonstrates how to worship, how to endure trials, how to conduct daily affairs, and how to balance worldly responsibilities with spiritual devotion. Angels, however, do not share these human experiences. They do not eat, sleep, or grow weary, nor do they face the struggles and limitations that define human existence. If an Angel were appointed as a Holy Prophet, peace be upon him, people would find it impossible to relate to him, and they might even claim before Allah, the Exalted, on the Day of Judgement that they could not emulate such a being. For this reason, even if Allah, the Exalted, were to send an Angel as a Prophet, peace be upon him, He would necessarily manifest him in human form so that people could realistically follow his example. Thus, the wisdom of Allah, the Exalted, is evident in

appointing human Prophets, peace be upon them, who share the same nature, limitations, and struggles as those they are sent to guide. Their humanity removes every excuse, for they prove that obedience, patience, and righteousness are attainable within the human condition itself.

Chapter 25 Al Furqan, verse 20:

“...And We have made some of you [people] as trial for others - will you have patience?...”

The scholars from among the people of the book were not ignorant of the truthfulness of Islam. They recognized the Holy Quran as the Word of Allah, the Exalted, for they were already familiar with its Author. Likewise, they recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran itself, for both had been mentioned in their own scriptures. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”

Despite this recognition, jealousy prevented them from accepting the truth. Their envy stemmed from the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than a descendant of his brother, the Holy Prophet Ishaq, peace be upon him, from whom they traced their own lineage. Their religion had been reshaped around the notion of lineage, which they believed granted them superiority over the rest of mankind. To accept a Prophet from a different lineage would have shattered this fabricated sense of superiority, and so they rejected him out of pride and envy.

As the Holy Prophet Muhammad, peace and blessings be upon him, had no access to or familiarity with the preceding divine scriptures, a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. Consequently, he could not have known the original or subsequent modifications to the teachings found within those texts. This acknowledged reality is offered as compelling support for the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Similarly, the non-Muslims of Mecca, who were masters of the Arabic language, could not deny the miraculous nature of the Holy Quran. They knew with certainty that its eloquence and depth could not be the words of a created being. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his announcement of Prophethood. They knew his character intimately and were fully aware that he was no liar. Chapter 10 Yunus, verse 16:

“...for I had remained among you a lifetime before it. Then will you not reason?”

Yet despite this knowledge, the noblemen of Mecca could not bring themselves to accept him. Their rejection was not due to ignorance of his truthfulness, but due to arrogance and jealousy. They could not tolerate the idea of following a man who had once been a poor orphan, even though he belonged to the noblest of tribes. Their desire for leadership, control, and wealth blinded them to the truth. When the Holy Prophet Muhammad, peace and blessings be upon him, was granted Prophethood and elevated to a position of leadership and superiority over all of creation, their envy only deepened, and they opposed him with hostility.

Thus, both the scholars of the people of the book and the noblemen of Mecca recognised the truth but rejected it out of jealousy, arrogance, and pride. Their example serves as a warning that the greatest barrier to guidance is

not ignorance, but the corruption of the heart through envy and arrogance.
Chapter 25 Al Furqan, verse 20:

“...And We have made some of you [people] as trial for others - will you have patience?...”

Envy is among the gravest of sins and must be avoided at all costs. Its severity lies in the fact that the envier directly challenges the decree and distribution of Allah, the Exalted. By resenting the blessings granted to another, the envier behaves as though Allah, the Exalted, has erred in His wisdom. Such an attitude is a subtle form of rebellion, for it questions divine justice and undermines the perfection of the choice of Allah, the Exalted. The one who allows envy to manifest in words or actions against the envied person only harms themselves, for envy consumes good deeds just as fire consumes dry wood. This has been explicitly warned in a Hadith found in Sunan Ibn Majah, number 4210.

There is, however, a form of envy that is lawful, provided it does not involve wishing for the removal of another's blessing. This type is only praiseworthy when directed towards religious matters and blameworthy when directed towards worldly affairs. The Holy Prophet Muhammad, peace and blessings be upon him, clarified this in a Hadith found in Sahih Muslim, number 1896, where he described two cases of praiseworthy envy: the first is of the one who uses their knowledge correctly and teaches it to others, and the second is of the one who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted.

To avoid destructive envy, a person must first recognise that it is a major sin which challenges the divine distribution of blessings. They must internalise the truth that Allah, the Exalted, grants each person 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.”

Instead of envying others, a person should focus on using their own blessings in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude and righteous action lead to increase, both in blessings and in inner tranquility, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

In contrast, envy diverts a person from obedience and causes them to misuse the blessings they have been granted. Consequently, they fall into an unbalanced mental and physical state, misplacing everything and

everyone within their life, and neglecting proper preparation for their accountability on the Day of Judgement. Such a person will inevitably face distress, hardship, and turmoil in both worlds, even if they outwardly enjoy certain worldly comforts. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As for the one who is envied, they must remain patient in the face of verbal or physical harm. Patience entails refraining from complaint in speech or action, while continuing to use one's blessings in obedience to Allah, the Exalted. This is the true means of seeking refuge from the harm of the envier. Chapter 113 Al Falaq, verses 1 and 5:

"Say, "I seek refuge in the Lord of daybreak...And from the evil of an envier when he envies.""

In this way, Allah, the Exalted, protects His servants from the harm of envy, even if such protection is not immediately visible. His protection is always in

accordance with His infinite wisdom and knowledge, which far surpass the limited understanding of humankind.

As Allah, the Exalted, knows all things, He is fully aware of the envy of people and the behaviour of those who are envied and will hold each accountable accordingly. Chapter 25 Al Furqan, verse 20:

“...And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.”

In order to succeed in this test of life, a person must recognise that the lives of others are not necessarily superior to their own, even if they appear so outwardly. Many are deceived when they observe celebrities or those with wealth and status, assuming that such individuals live lives of ease and perfection. In truth, this perception is often an illusion. Those who seem to enjoy luxury and comfort may be burdened with hidden struggles—loneliness, anxiety, strained relationships, or constant pressure—that would make others reluctant to exchange places with them if the full reality were known. The outsider, however, only sees a carefully constructed image, often shaped by selective glimpses and media portrayals. The media thrives on presenting glamorous narratives, exaggerating success while concealing hardship. This is done to captivate audiences, for if only unembellished facts were reported, much of the public would lose interest. As a result, people are misled into believing that others live perfect lives, when in reality no one is free from trials. Islam warns against falling into this false belief, for it is a tool of the Devil, who seeks to drive people towards ingratitude for their own blessings. When a person constantly compares themselves to those who

appear wealthier or more privileged, they risk overlooking the countless favours already bestowed upon them by Allah, the Exalted. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2513, that one should look to those who possess less in worldly terms rather than those who possess more. Such a perspective cultivates gratitude, contentment, and humility, while protecting the heart from envy and dissatisfaction. Whenever feelings of ingratitude arise, a person should remind themselves of the millions who live in poverty, endure hunger, or face hardships far greater than their own. By reflecting in this way, they will realise that the grass is not greener on the other side of the fence; rather, it is sufficiently green on their own side. 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...”

True contentment therefore lies not in chasing what others possess, but in recognising the wisdom of Allah, the Exalted, in distributing blessings according to His perfect knowledge. This attitude not only preserves peace of mind but also strengthens faith. Gratitude for one's own circumstances invites further blessings, while envy and discontent only lead to spiritual decline. Thus, the wise are those who focus on their own responsibilities, use their blessings in ways pleasing to Allah, the Exalted, and avoid being deceived by the illusions of worldly glamour.

Obedience to Allah, the Exalted, and preparation for accountability in the Hereafter often conflict with the worldly ambitions and desires of people. For

this reason, many persist in disobedience, and the more Islamic teachings obstruct their personal goals, the more determined they become in opposing both the message and those who follow it. This was the very attitude of the leaders of the non-Muslims of Mecca, who sought to suppress Islam by every possible means. One of their strategies was to challenge the unseen aspects of revelation, demanding to witness Angels or even Allah, the Exalted, Himself. Chapter 25 Al Furqan, verse 21:

“And those who do not expect the meeting with Us say, “Why were not angels sent down to us, or [why] do we [not] see our Lord?”...”

Such demands expose the folly of their thinking. The essence of faith lies in believing in unseen realities without perceiving them directly through the five senses. Yet these unseen truths are not without evidence. The heavens and the earth are filled with signs pointing to their Creator. Just as the existence of a painting testifies to the presence of a painter, the existence of a perfectly ordered creation testifies to the existence of a Creator. Moreover, in worldly matters, people readily accept and rely upon countless things they cannot perceive directly. For example, many take medicine without understanding how it works within the body, yet they trust in its effects. If such trust is granted to human knowledge, how much more deserving is divine revelation, which is grounded in wisdom, reason, and truth. The code of conduct granted through Islam is firmly rooted in evidence and common sense, yet some aspects of faith necessarily involve the unseen. This is what gives faith its true value. If a person were to witness the unseen realities—such as Angels—their claim to faith would hold little weight, for belief in what is seen requires no sacrifice of trust. The true test lies in whether a person accepts reality without direct perception and whether, after accepting it, they sincerely obey Allah, the Exalted, despite having the ability to disobey. In

sending the Holy Prophets, peace be upon them, and revealing the divine scriptures, Allah, the Exalted, has always left room for testing human judgement and sincerity. He has never disclosed reality in such a way that people are compelled to accept it, for compulsion would render the very notion of trial meaningless. Therefore one must not for Allah, the Exalted, or His Angels to appear before them. Were that to occur, it would signify the end of the test, leaving no room for choice or decision. Faith and obedience hold value only so long as rejection remains possible. Once the unseen is fully unveiled, faith becomes inevitable, and obedience loses its merit. That unveiling will occur only on the Day of Judgement, when the period of testing ends and the reality of every soul's deeds is laid bare. Thus, the wisdom of Allah, the Exalted, is clear: the unseen remains veiled so that people may be tested in their sincerity, their patience, and their willingness to submit. The one who believes and obeys without seeing demonstrates true faith, while the one who demands to see before believing exposes the arrogance of their heart, which has been overwhelmed by their worldly desires and aspirations. Chapter 25 Al Furqan, verse 21:

“...They have certainly become arrogant within themselves and [become] insolent with great insolence.”

Arrogance drives people to persist in disobeying Allah, the Exalted, by misusing the very blessings He has granted them. Instead of employing these gifts with gratitude and obedience, they squander them in pursuit of selfish desires. This misuse prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their lives. As a result, their family, friends, career, and wealth—blessings that should have been sources of comfort—become sources of stress and hardship. When such individuals persist in their disobedience,

they begin to misdirect blame for their unrest. Instead of recognising their own arrogance and misuse of blessings, they accuse others—often their spouse, family, or close companions—of being the cause of their difficulties. By cutting these good people out of their lives, they only deepen their imbalance, plunging further into mental distress. This downward spiral often manifests in depression, substance abuse, and even suicidal tendencies. Such outcomes are clearly observable in the lives of many who misuse their blessings, including the rich and famous, who despite enjoying worldly luxuries, are plagued with inner emptiness and turmoil. Yet the consequences in this world pale in comparison to those awaiting them in the Hereafter. Their arrogance prevents them from preparing for accountability, and when the veil of the unseen is lifted, it will be too late. Chapter 25 Al Furqan, verse 22:

“The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."”

On that Day, they will be barred from repentance, second chances, or excuses. They will be left empty-handed of all good, for they failed to use their blessings as outlined in Islamic teachings. Their worldly efforts and apparent successes will be rendered worthless. Chapter 25 Al Furqan, verse 23:

“And We will regard what they have done of deeds and make them as dust dispersed.”

And chapter 18 Al Kahf, verses 103-104:

“Say, “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.””

The greatest tragedy, therefore, is not merely the loss of peace in this world, but the eternal loss in the Hereafter. Those who misuse the blessings they have been granted, blinded by arrogance and desires, will find that their wealth, status, and worldly achievements cannot shield them from divine justice. Their deeds, which they once thought praiseworthy, will be reduced to nothing but scattered dust. The lesson is clear: blessings must be used with humility, gratitude, and obedience to Allah, the Exalted. Only then will they remain a source of peace in this world and salvation in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 25 Al Furqan, verse 24:

“The companions of Paradise, that Day, are [in] a better settlement and better resting place.”

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, explained that the material world in comparison to the Hereafter is like a single drop of water compared

to an entire ocean. This simile was offered to help people comprehend the insignificance of worldly life when set against the eternal Hereafter. In truth, however, the two cannot even be compared, for the material world is temporary while the Hereafter is everlasting. The finite can never be measured against the infinite. The material world may be divided into four broad categories: fame, fortune, authority, and one's social life, including family and friends. No matter what blessings a person acquires within these categories, they remain imperfect, fleeting, and ultimately severed by death. By contrast, the blessings of the Hereafter are perfect, complete, and everlasting. In this sense, the worldly life is no more than a drop, while the Hereafter is an endless ocean. Furthermore, no person is guaranteed to live long in this world, for the time of death is hidden. Yet every person is guaranteed to taste death and enter the Hereafter. It is therefore irrational to devote one's energy to preparing for a day that may never arrive—such as retirement—while neglecting the eternal life that every soul is certain to face. This does not mean that the world should be abandoned altogether. Rather, it is a bridge that must be crossed in order to reach the Hereafter safely. A person should take from this world only what is necessary for themselves and their dependents, in accordance with the teachings of Islam, avoiding waste, extravagance, and excess. The remainder of their efforts should be directed towards preparing for the eternal Hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience, as demonstrated by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such an approach ensures that blessings are used in ways pleasing to Allah, the Exalted, and it brings peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 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."

The lesson is clear: an intelligent person would never prioritise a single drop of water over an endless ocean. Likewise, a truly wise person will never prioritise the fleeting material world over the eternal Hereafter.

Indeed, the world is not condemned in itself, but only when it distracts from the ultimate purpose. When used correctly, it becomes a means of attaining the Hereafter, for wealth, family, and status can all be transformed into acts of worship if they are managed with gratitude, justice, and obedience. But when pursued for their own sake, they become a veil that blinds the heart. Thus, the intelligent person treats the world as a provision for the journey, not as the destination itself. Chapter 25 Al Furqan, verse 24:

“The companions of Paradise, that Day, are [in] a better settlement and better resting place.”

In order to guide people towards adopting the correct attitude—so that they may find peace of mind in this world and ultimately enter the abode of peace in the next—Allah, the Exalted, draws attention to the seriousness of the Day of Judgement. On that Day, the very Angels that the arrogant demanded to see in this world will descend in vast numbers, leaving no room for denial. Chapter 25 Al Furqan, verse 25:

“And the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.”

This majestic scene will shatter all illusions of worldly power and independence. In this life, the arrogant rejected the truth that all authority and obedience belong solely to Allah, the Exalted. They lived as though sovereignty was theirs to claim, boasting in their wealth, status, and influence. Yet on the Day of Judgement, the veil will be lifted, and reality will be laid bare for all to witness. None will deny the absolute dominion of Allah, the Exalted. Chapter 25 Al Furqan, verse 26:

“True sovereignty, that Day, is for the Most Merciful...”

On that Day, only those who recognised and accepted this truth during their earthly lives—by obeying Allah, the Exalted, and by using His blessings in accordance with His commands—will be granted His mercy. They will be protected from the terrors of the Hereafter and will be granted peace of mind and eternal safety. By contrast, those who rejected or ignored the sovereignty of Allah, the Exalted, in this world will find no benefit in acknowledging it on that Day. Their delayed recognition will carry no weight, for the time of testing will have ended. Just as their disobedience in this life led to imbalance, distress, and misplaced priorities, their difficulties will only multiply in the Hereafter. Chapter 25 Al Furqan, verse 26:

“...And it will be upon the disbelievers a difficult Day.”

This difficulty will not be a passing hardship but an overwhelming reality, encompassing fear, regret, and despair. The very blessings they misused in this world will testify against them, and the arrogance that once gave them confidence will abandon them. Their wealth, status, and worldly achievements will be stripped of all value, leaving them empty-handed before the throne of Allah, the Exalted. Chapter 25 Al Furqan, verse 27:

“And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.””

Regret can be divided into two distinct categories. The first consists of regrets over worldly matters, such as not marrying, not having children, or not achieving certain ambitions. The second consists of regrets that will arise in the grave and on the Day of Judgement, such as failing to use one's resources, time, and blessings in ways that please Allah, the Exalted.

Worldly regrets, regardless of their nature, are temporary. They may end when a person fulfils their desire, when they change their perspective, or ultimately when they die. At most, such regrets last until death, and even then, they are not of great consequence, for they may cause sadness but not severe punishment. Moreover, if a person is admitted into Paradise

through the mercy of Allah, the Exalted, all worldly regrets will vanish entirely, as eternal joy will erase every trace of sorrow.

The regrets of the Hereafter, however, are of a far more serious nature. They are long-lasting, for the time in the grave and on the Day of Judgement will far exceed the short span of earthly life. These regrets will not end until one enters Paradise—if indeed one is admitted at all. For some, this may occur only after an unimaginably long period. 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 also far more significant, for they may lead directly to punishment and torment in the Hereafter. Unlike worldly regrets, which fade with time, the regrets of the Hereafter carry eternal consequences. They will be accompanied by deep remorse, as people realise the opportunities they wasted and the blessings they misused. Therefore, a person should reflect deeply and show kindness to themselves by striving to eliminate the regrets that will matter most—the regrets of the grave and the Day of Judgement—before concerning themselves with the fleeting regrets of this world. Chapter 25 Al Furqan, verse 27:

“And the Day the wrongdoer will bite on his hands [in regret] he will say, “Oh, I wish I had taken with the Messenger a way.””

This verse paints a vivid picture of the intensity of regret in the Hereafter. It will not be a passing sadness but a crushing despair, accompanied by the realisation that the chance to act has been lost forever. The wrongdoer will wish to return to the world to correct their mistakes, but the opportunity will be gone. The wise, therefore, prioritise preparing for the eternal life over the temporary concerns of this world. They recognise that worldly regrets are but passing shadows, while the regrets of the Hereafter may determine their eternal fate. True intelligence lies in striving now—through obedience, by correctly using the blessings one has been granted as outlined in Islamic teachings—to avoid the bitter remorse that will otherwise overwhelm those who neglected their accountability.

Allah, the Exalted, then warns against the danger of bad companionship, for it is one of the greatest causes of misguidance. Chapter 25 Al Furqan, verse 28:

“Oh, woe to me! I wish I had not taken that one as a friend.”

Human beings are social by nature and inevitably shaped by those with whom they associate—whether for good or for evil. This influence may be immediate and obvious, or it may be subtle and gradual, but it always leaves its mark. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed this reality in a Hadith found in Sunan Abu Dawud, number 4833, which emphasises the profound effect of companionship. For this reason,

those who surround themselves with the righteous and truthful will find their hearts inclined towards sincerity, obedience, and steadfastness in the worship of Allah, the Exalted. Such companions remind one of their duties, encourage the correct use of blessings, and inspire preparation for the Day of Judgement. Conversely, those who associate with the misguided will inevitably adopt their traits and behaviours. They will be drawn into disobedience, which leads to the misuse of the blessings Allah, the Exalted, has granted them. This corruption of character produces imbalance—mentally, spiritually, and even physically. Such individuals lose clarity in their priorities, misplacing everything and everyone in their lives. They neglect their ultimate accountability before Allah, the Exalted, and instead pursue fleeting pleasures or misguided ideals. The outcome of this path is inevitable: stress, hardship, and turmoil in both worlds. Even if they enjoy material comforts, these cannot shield them from inner emptiness, fractured relationships, and the heavy burden of sin. Chapter 25 Al Furqan, verses 25-29:

“Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the reminder after it had come to me. And ever is Satan, to man, a deserter.”

Here, bad companionship is directly linked to the Devil, for it is one of his most powerful weapons in leading people astray. Satan often works through corrupt companions, who gradually distance a person from the obedience of Allah, the Exalted, until they are left vulnerable and abandoned. The lesson is clear: one must carefully select companions, for their influence will weigh heavily on a person’s fate in both this world and the next. Righteous companionship is a shield against misguidance, while corrupt companionship is a gateway to ruin. The wise therefore seek the company

of those who remind them of Allah, the Exalted, who strengthen their resolve to live in obedience, and who inspire them to use their blessings correctly. Indeed, companionship is not only a matter of friendship but also of influence. The books one reads, the voices one listens to, and the environments one frequents all act as companions of the heart. If these influences are righteous, they elevate a person; if they are corrupt, they drag a person down. Thus, safeguarding companionship is safeguarding one's faith, character, peace of mind and eternal success.

Allah, the Exalted, warns against another source of misguidance: the false assumption that a mere verbal declaration of faith is sufficient to secure peace in this world and salvation in the next. Some people imagine that simply professing belief in Allah, the Exalted, without practically obeying Him or correctly using the blessings He has granted, will be enough. This is a deeply misguided attitude, for the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, make it clear that words alone are not sufficient. Faith must be supported by sincere action, otherwise it will not lead to success. In fact, those who neglect the Holy Quran and fail to act upon its guidance will face a devastating reality on the Day of Judgement. The very one they hoped would intercede for them—the Holy Prophet Muhammad, peace and blessings be upon him—will testify against them. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, “O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.””

This verse applies specifically to those who have acknowledged and embraced the Holy Quran, for only they can be guilty of abandoning it. Non-Muslims, having not accepted it, cannot be described in this way. The outcome for any person against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on that Day is clear and dire.

To avoid this fate, a person must support their verbal declaration of faith with consistent good deeds by fulfilling the rights of the Holy Quran. These rights include reciting it correctly and regularly, striving to understand its teachings through reliable sources, and acting upon its guidance with the intention of pleasing Allah, the Exalted. The sincere person gives priority to the commands of the Holy Quran over their own desires, even when those desires contradict its teachings. Modelling one's character on the Holy Quran is the true sign of sincerity, as confirmed in a Hadith found in Sunan Abu Dawud, number 1342, which describes the character of the Holy Prophet Muhammad, peace and blessings be upon him, as being the embodiment of the Holy Quran. True sincerity requires approaching the Holy Quran with the intention of accepting and acting upon all of it, not selectively choosing what aligns with personal whims while ignoring what contradicts them. Those who adopt such selective obedience display insincerity and will not truly benefit from its guidance. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, “O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.””

It is also important to understand that while the Holy Quran is indeed a cure for worldly problems, it should not be reduced to this function alone. To treat it merely as a tool to be taken out in times of hardship and then set aside once the difficulty passes is to show insincerity towards it. The primary purpose of the Holy Quran is to guide humanity safely to the Hereafter. Neglecting this purpose while using it only for worldly relief is like purchasing a car with many accessories but without an engine—an outward show that lacks the essential function.

The wise therefore approach the Holy Quran as a lifelong guide, not as a temporary remedy. They recite it with reverence, study it with humility, and act upon it with determination. In doing so, they transform their lives into a reflection of its teachings, ensuring that it becomes a source of healing, mercy, and eternal success. Those who abandon it, however, will face not only regret in this world but also the unbearable testimony against them of the Holy Prophet Muhammad, peace and blessings be upon him, on the Day of Judgement.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces 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 founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They are often designed to serve the interests of a particular group, class, or authority, rather than to uphold universal truth and equity. The wealthy and powerful are frequently the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them in both scripture and creation. 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. The human heart, when enslaved to pride and passion, blinds itself to truth even when it is clear and undeniable. For this reason, the Holy Quran repeatedly links disbelief not merely to ignorance, but to arrogance and corruption of the soul. The lesson is therefore timeless: those who abandon divine law in favour of man-made systems do so not because the truth is hidden, but because they are unwilling to sacrifice their desires for the sake of obedience. Chapter 25 Al Furqan, verse 31:

“And thus have We made for every prophet an enemy from among the criminals...”

In addition, when a person chooses a path different from that of their peers, it often provokes feelings of inadequacy in others regarding their own choices—particularly when those choices are rooted in the pursuit of personal desires rather than in obedience to Allah, the Exalted. This sense of discomfort frequently manifests as criticism directed at those who remain steadfast in their faith, and such criticism may even come from within one’s own family.

In addition to this, the pressures of wider society weigh heavily upon those who uphold Islamic values. Social media, fashion trends, and cultural norms often glorify indulgence, materialism, and self-expression without restraint. Within such an environment, the promotion of Islam is frequently perceived as an obstacle to worldly ambitions, especially ambitions for wealth, recognition, and social standing. Entire industries that Islam critiques—whether for their excess, exploitation, or immorality—naturally resist the incorporation of Islamic principles. They discourage Muslims from acting upon their faith and, in doing so, fuel the anti-Islamic sentiments that are so prevalent across modern platforms of influence.

Those who strive to live by the teachings of Islam, which call for moderation in desires and the responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess. Such individuals act upon their impulses without restraint, a behaviour that Islam likens to the instincts of animals. They not only persist in their own indulgence but also attempt to

dissuade others from accepting Islam or discourage Muslims from practicing their faith. Their aim is to lure others into a lifestyle defined by unchecked desires and heedlessness of accountability. In their efforts, they frequently target specific aspects of Islam, such as the dress code prescribed for women, in order to undermine its appeal. Yet perceptive individuals can easily discern the superficiality of such criticisms. These objections are not grounded in reasoned analysis but in a disdain for Islam's emphasis on self-discipline and restraint. The inconsistency of their arguments is evident: they object to Islamic dress codes while remaining silent about the strict dress codes imposed in other respected professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility and lack of depth in their reasoning. Ultimately, it is the very principles of Islam—its call to discipline, moderation, and accountability—that provoke such attacks. The disciplined behaviour of its adherents stands as a living testimony against the excesses of those who reject divine guidance. Unable to counter the strength of these principles, critics resort to undermining Islam in any way possible. Yet their criticisms, when examined closely, reveal more about their own insecurities and resistance to restraint than about the faith they oppose. Chapter 25 Al Furqan, verse 31:

“And thus have We made for every prophet an enemy from among the criminals...”

In every circumstance, an individual must remain unwaveringly committed to the sincere obedience of Allah, the Exalted. Such dedication is the true foundation of serenity, for it shields the heart from the negative influences of others, even if this protection is not immediately visible. Loyalty to Allah, the Exalted, ensures that a person makes proper use of the blessings granted

to them, directing each gift towards its rightful purpose. This practice nurtures a harmonious balance between the mind and body, enabling one to organise all aspects of life—whether family, work, or social relations—in a manner that aligns with divine guidance. At the same time, it prepares them for their ultimate accountability on the Day of Judgement. As a result, this way of life fosters tranquillity in both worlds. Such individuals are rightly guided through every situation they encounter, whether in times of ease or difficulty, and their peace of mind is enhanced while boundless rewards are guaranteed for them in this life and the next. Chapter 25 Al Furqan, verse 31:

“...But sufficient is your Lord as a guide and a helper.”

In contrast, those who ignore the commands of Allah, the Exalted, in pursuit of the approval of others inevitably lose their inner tranquillity. Their actions lead them to misuse the blessings they have been granted, and this misuse results in disorder and chaos within their mental, spiritual, and physical state. They misplace their priorities, mismanage their relationships, and fail to prepare for their accountability before Allah, the Exalted. This negligence brings stress, hardship, and turmoil in both worlds, regardless of the material comforts they may temporarily enjoy. Their wealth, status, or influence cannot shield them from the emptiness that arises when divine guidance is abandoned. Even the most enviable worldly life becomes hollow when it is not anchored in obedience to Allah, the Exalted.

To maintain a resolute mindset, it is essential to nurture a strong and unwavering faith. Such faith is the anchor that keeps a person devoted to Allah, the Exalted, in every situation, whether in times of prosperity or

adversity. This strength of faith is cultivated through comprehending and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, is the true source of tranquillity in both this life and the Hereafter. By contrast, those who remain ignorant of Islamic principles possess a fragile faith, easily shaken when their personal desires clash with divine guidance. This lack of knowledge clouds their understanding and prevents them from realising that surrendering their desires in favour of the commands of Allah, the Exalted, is the only path to lasting peace. For this reason, it is vital for every individual to strengthen their faith through the pursuit of knowledge and its practical application. By doing so, they ensure that they remain obedient to Allah, the Exalted, at all times, using their blessings in accordance with His teachings. This approach fosters a balanced mental and physical state, allows them to prioritise all facets of their lives correctly, and secures for them tranquillity in this world and eternal success in the next. Indeed, the difference between the two paths is stark. One leads to harmony, clarity, and eternal reward, while the other leads to confusion, imbalance, and eternal regret. The wise therefore choose obedience, recognising that every blessing is a trust from Allah, the Exalted, and that true peace lies only in aligning one's life with His commands.

As previously discussed, the leaders of the non-Muslims of Mecca employed numerous tactics to deter others from accepting Islam, driven by their fear of losing social influence and leadership. Among these tactics was the attempt to discredit the method by which the Holy Quran was revealed. They mockingly questioned why the entire revelation was not delivered at once. Chapter 25 Al Furqan, verse 32:

“And those who disbelieve say, “Why was the Qur'an not revealed to him all at once?”...”

This objection was rooted in arrogance and ignorance, for the gradual revelation of the Holy Quran was itself a sign of divine wisdom. The Holy Quran was revealed in stages in order to make the journey from disbelief to strong faith easier and more sustainable. If all the commands, prohibitions, and guidance had been revealed in a single moment, implementing them all at once would have been overwhelming and extremely difficult for people to bear. Instead, Allah, the Exalted, chose a method that nurtured gradual growth, allowing faith to take root and strengthen over time. This principle can be understood through a worldly analogy: just as medical doctors gradually increase the dosage of prescribed medication so that patients can better tolerate the treatment, Allah, the Exalted, revealed His guidance in portions so that hearts could absorb it, reflect upon it, and steadily act upon it. Chapter 25 Al Furqan, verse 32:

“...Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”

This verse highlights that the purpose of gradual revelation was to strengthen the hearts of the believers, enabling them to remain steadfast as they faced trials, opposition, and the challenges of reforming their lives. More generally, this principle demonstrates that Allah, the Exalted, does not expect people to transform into saints overnight. Rather, He expects them to strive consistently, learning and acting upon Islamic teachings step by step, until they develop into strong and steadfast individuals who use their blessings

correctly, as outlined in divine guidance. This process reflects progression, growth, and sincerity. However, it is equally important to note that gradual revelation was never intended to justify stagnation or complacency. A person who claims to be improving but makes no practical changes has adopted a lazy and self-deceptive attitude. Such behaviour contradicts the very purpose of the Holy Quran being revealed in stages, for its gradual nature reflects a path of continuous progress, not an excuse for delay. Indeed, the wisdom of Allah, the Exalted, is that each stage of revelation was meant to be acted upon before the next was received, thereby building a foundation of obedience and discipline. In the same way, every person is expected to act upon the knowledge they already possess before seeking more. To delay action while waiting for further understanding is to misuse the divine method of gradual growth. True progress is measured not by how much knowledge one accumulates, but by how much of that knowledge is translated into practice. Thus, the gradual revelation of the Holy Quran teaches that spiritual development is a journey of steady advancement. Each step forward, however small, is meaningful when it is sincere and consistent. But to remain stagnant, while claiming to be on the path of improvement, is to deceive oneself and to contradict the very spirit of revelation. The one who embraces steady progress will find their heart strengthened, their character refined, and their obedience deepened. The one who hides behind excuses of “gradual change” without making any real effort will remain deprived of the mercy that Allah, the Exalted, intended through this method.

Despite the many attempts of the leaders of the non-Muslims of Mecca to discourage others from accepting Islam—driven by their fear of losing social influence and leadership—they could not overpower the force of divine revelation. Their arguments, though presented with arrogance and persistence, were consistently dismantled by the truth of the Holy Quran. Chapter 25 Al Furqan, verse 33:

“And they do not come to you with an argument except that We bring you the truth and the better explanation.”

This verse highlights a timeless principle: every objection raised against divine guidance is met with a response that is not only true but superior in wisdom, clarity, and depth. The Holy Quran does not merely silence falsehood; it exposes its weakness and provides a better alternative rooted in justice, mercy, and truth. For this reason, throughout history, those who opposed divine revelation eventually resorted to hostility and violence. Unable to establish the superiority of their way of life through reason, evidence, or knowledge, they turned instead to force and intimidation. Their failure was not intellectual but moral, for they could not bear to submit to a higher authority that exposed the flaws of their desires and ambitions. No matter how advanced a society may become, and irrespective of the knowledge it acquires in various fields—including medicine, psychology, and the sciences of the mind and body—it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and capable of addressing every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally impossible, for humanity continues to uncover new insights even about its own physical and psychological composition, such as the functions of different regions of the brain. If human beings cannot fully comprehend themselves, how could they ever devise a flawless system that secures justice, harmony, and peace for all? Only Allah, the Exalted, possesses the capability to provide such a code of conduct, for He is the Creator of all things. His knowledge is boundless, encompassing the entirety of past, present, and future. He alone is rightly positioned to legislate for humanity, providing a standard that distinctly separates good from evil, beneficial from harmful, and guiding people towards peace of mind rather than a life consumed by stress and imbalance. History itself bears

witness to this truth. Whenever the divine code of conduct was sincerely implemented in the lives of individuals and societies, it produced tranquillity, justice, and peace. Communities that embraced it flourished in fairness, compassion, and stability, while those that abandoned it fell into corruption, oppression, and turmoil. The transformation of the early Muslim community from a divided and tribal society into a unified and just civilisation is one of the clearest examples of the power of divine guidance. By contrast, societies that rejected or neglected divine law, despite their material progress, were plagued by inequality, moral decay, and unrest. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even when certain elements conflict with their personal desires. The wise understand that divine commands are not restrictions meant to burden, but prescriptions meant to heal. They conduct themselves like a patient who trusts the counsel of a skilled physician, accepting even bitter medicine and strict regimens because they know it is ultimately for their benefit. In the same way, obedience to Allah, the Exalted, may at times challenge one's inclinations, but it is the only path that guarantees true health of the soul, tranquillity of the heart, and eternal success. Indeed, the failure of man-made systems throughout history—whether political, economic, or social—demonstrates that no human effort can replace divine guidance. Every ideology eventually reveals its limitations, for it is bound by the narrow vision of its creators. Only the law of Allah, the Exalted, transcends time, place, and circumstance, offering a framework that is eternally relevant and universally just.

Yet, because following the divine code of conduct often contradicts the worldly desires of people, many persist in adhering to man-made systems of conduct. In this world, such an attitude prevents them from attaining a balanced mental and physical state. It causes them to misplace their priorities and mismanage their relationships, until everything within their lives—family, friends, career, and wealth—becomes a source of stress rather than comfort. When they persist in disobeying Allah, the Exalted, they

inevitably begin to assign blame to the wrong causes. Instead of recognising that their own disobedience has led to imbalance and turmoil, they direct their frustration towards the very people who may be sources of goodness in their lives, such as their spouse or family. By cutting these good influences away, they only deepen their own misery. This self-destructive cycle often leads to further decline, manifesting in mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is not theoretical but observable. One need only look at those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their access to worldly luxuries, their lives are often marked by instability, broken relationships, and inner emptiness. Their wealth and fame cannot shield them from the consequences of ignoring divine guidance, for blessings misused become burdens rather than sources of peace. More gravely, their negligence in this world prevents them from preparing for their accountability on the Day of Judgement. The temporary stress and disorder they experience in this life will pale in comparison to the punishment awaiting them in the Hereafter. Chapter 25 Al Furqan, verse 34:

“The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way.”

This verse paints a vivid picture of the ultimate humiliation and loss. Those who refused to submit to Allah, the Exalted, will be gathered in disgrace, deprived of dignity, and cast into Hell as the worst of creation. Their worldly arrogance will be stripped away, and the desires they once pursued will stand as witnesses against them. The lesson is clear: disobedience not only steals a person of peace in this world but also seals their ruin in the next. True wisdom lies in recognising that worldly desires, when unchecked, lead

only to stress, imbalance, and regret. By contrast, obedience to Allah, the Exalted, brings harmony in this life and eternal safety in the Hereafter.

In order to further clarify the distinction between the consequences of those who obey Allah, the Exalted, and those who persist in disobedience, the Holy Quran recalls past events as lessons for humanity. Chapter 25 Al Furqan, verse 35:

“And We had certainly given Moses the Scripture...”

This reference reminds mankind that the divine code of conduct has always been revealed to guide people, and that the consequences of obedience and disobedience have been made manifest throughout history. The revelation given to the Holy Prophet Musa, peace be upon him, like all divine revelations, contained both law and wisdom. The law is the code of conduct by which people are required to live, ensuring that they use the blessings granted to them in the correct manner. By adhering to the law, individuals fulfil the rights of Allah, the Exalted, and the rights of fellow human beings. This in turn secures peace of mind for the individual and spreads justice and harmony within society. Wisdom, however, is equally essential. It is the faculty that teaches people how to apply their knowledge—such as the law—in a manner that benefits both themselves and others in this world and the next. Without wisdom, the law can be misinterpreted or manipulated, as people may exploit loopholes to wrong others while outwardly appearing to comply. Without the law, wisdom alone becomes subjective, for people will then define what is “right” and “upright” according to their own inclinations. Such self-defined codes of conduct, as discussed earlier, can never lead to

true peace of mind, for they are limited by human ignorance, lack of foresight, and inherent biases, whether deliberate or unintentional. Therefore, both law and wisdom are indispensable. The law provides the framework of divine justice, while wisdom ensures its correct and beneficial application. Together, they create a balanced and just society, one that fosters peace, fairness, and accountability. When either is absent, imbalance arises: law without wisdom becomes rigid and open to abuse, while wisdom without law becomes arbitrary and unstable. The lesson is timeless. Just as the people of the Holy Prophet Musa, peace be upon him, were tested in their response to divine revelation, so too is every community tested in its willingness to embrace both the law and wisdom of Allah, the Exalted. Only by doing so can individuals and societies achieve tranquillity, justice, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

As indicated by the next part of verse 35, an aspect of adopting the right attitude is good companionship. Chapter 25 Al Furqan, verse 35:

“...and appointed with him his brother Aaron as an assistant.”

Human beings, by their very nature, are social creatures whose beliefs, habits, and character are deeply influenced by those with whom they associate—whether that influence is beneficial or harmful. This impact may manifest instantly, or it may take root subtly over time, but it is always transformative. Companionship, therefore, is not a neutral matter; it is a powerful force that shapes one’s values, emotions, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this

universal truth in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound effect that one's companions have on their spiritual and moral state. A person inevitably absorbs the attitudes, outlook, and conduct of those they spend time with—just as one who enters a perfume shop carries away its fragrance, while one who visits a blacksmith is tainted by its smoke. For this reason, those who keep the company of the righteous and sincere will find their hearts naturally drawn toward sincerity, humility, and obedience to Allah, the Exalted. Their companions will remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. In such company, one's heart is uplifted, their intentions purified, and their conduct refined. They learn balance—mentally, spiritually, and physically—and are guided toward a life of contentment and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. The process may begin imperceptibly, but over time it erodes one's spiritual awareness and weakens their connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing the blessings granted to them, and neglecting their ultimate purpose. This corruption of the soul distorts their perception of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. When a person replaces the remembrance of Allah, the Exalted, with the pursuit of fleeting pleasures and misguided ideals, their heart becomes restless. No amount of material comfort can fill the void that results from spiritual neglect. Though they may outwardly appear successful or content, inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts weighed down by guilt and regret. Thus, the consequences of poor companionship extend beyond this world. They lead to confusion and despair in this life, and spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always selective in their friendships, seeking the company of those who remind them of Allah, the Exalted, and whose character motivates them to walk the path of truth and virtue.

As the divine code of conduct often contradicts the worldly desires of people, it is especially resisted by the rich and elite, for they are in a stronger position to pursue their ambitions and indulge in their desires without restraint. Their wealth and influence provide them with the means to oppose divine guidance, and so they employ their worldly resources to resist it. In doing so, they persist in misusing the blessings they have been granted, treating them as tools for self-indulgence rather than trusts from Allah, the Exalted, to be used responsibly. The inevitable consequence of this misuse is imbalance. Their mental and physical state becomes unsettled, their priorities are misplaced, and their relationships with people and possessions are disordered. Instead of finding peace, they experience stress and turmoil, for they fail to prepare adequately for their accountability before Allah, the Exalted, on the Day of Judgement. Even if they enjoy certain worldly luxuries, these cannot shield them from inner emptiness, nor can they prevent the difficulties and troubles that arise from living in contradiction to divine guidance. Chapter 25 Al Furqan, verse 36:

“And We said, “Go both of you to the people who have denied Our signs.” Then We destroyed them with [complete] destruction.”

The lesson is timeless: those who persist in opposing the truth, relying on their wealth, power, or influence, will ultimately face ruin. Their worldly resources cannot protect them from divine justice, nor can their luxuries compensate for the loss of peace in this world and the punishment awaiting them in the Hereafter. Chapter 25 Al Furqan, verses 37-39:

“And the people of Noah - when they denied the messengers [as their call is the same], We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment. And [We destroyed] 'Aad and Thamud and the companions of the well and many generations between them. And for each We presented examples [as warnings], and each We destroyed with [total] destruction.”

Thus, the example of past nations serves as a warning to all who follow the same path. The rejection of divine guidance is not merely a matter of disbelief; it is a misuse of blessings, a corruption of priorities, and a refusal to submit to the authority of the Creator. Such an attitude leads inevitably to destruction, both inwardly in this life and outwardly in the Hereafter. The wise therefore recognise that true success lies not in resisting divine law but in embracing it, using their blessings in obedience to Allah, the Exalted, and preparing for the Day when every soul will be held accountable. Chapter 25 Al Furqan, verse 40:

“And they have already come upon the town which was showered with a rain of evil. So have they not seen it?...”

This verse serves as a striking reminder against falling into a self-absorbed way of life, where one's attention is confined only to personal circumstances while ignoring the greater realities that surround them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, from personal trials, and from the experiences of others. When a person fails

to reflect beyond their immediate concerns, they deprive themselves of the lessons that could refine their character, prevent repeated mistakes, and guide them towards lasting inner peace. True reflection allows an individual to achieve a balanced mental and physical state, for it teaches them to correctly place everything and everyone within their life according to its rightful value. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that genuine tranquillity cannot be purchased with wealth, nor can it be secured by the pursuit of unchecked desires. Their downfall serves as a living testimony that blessings, when misused, become burdens rather than sources of peace. Similarly, witnessing the struggles of those afflicted with illness should stir gratitude in the hearts of the healthy. Such reflection should motivate them to use their health in obedience to Allah, the Exalted, before it slips away, for health is among the most fragile and fleeting of blessings. To ignore these lessons is to squander opportunities for growth and to risk falling into heedlessness. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Every event, whether joyous or sorrowful, and every life, whether prosperous or afflicted, contains lessons for those willing to see. By reflecting upon these realities, a person strengthens their faith, refines their character, and learns to use their blessings in a manner that secures peace in this world and salvation in the Hereafter. Indeed, this reflective approach transforms ordinary experiences into sources of guidance. The rise and fall of nations, the successes and failures of individuals, and even the fleeting moments of daily life all serve as reminders of the consequences of obedience and disobedience. Those who cultivate this habit of reflection live with clarity, gratitude, and purpose, while those who remain self-absorbed stumble blindly through life, repeating the same mistakes and forfeiting the peace that comes only through mindful obedience to Allah, the Exalted.

A major cause of ignoring divine guidance is then highlighted: the failure to believe in, or practically prepare for, one's accountability on the Day of Judgement—even if one verbally claims belief in it. Chapter 25 Al Furqan, verse 40:

“...But they are not expecting resurrection.”

This verse exposes the root of heedlessness. When a person does not truly believe in, or prepare for, their accountability, they lose the ability to learn lessons from others—whether from the destruction of past nations or from the experiences of those around them. Instead of reflecting and reforming, they become dominated by worldly desires and ambitions. Their actions are no longer guided by restraint or foresight, but by impulse and indulgence. As a result, they persist in misusing the blessings they have been granted. Their wealth, health, time, and relationships are squandered in pursuits that bring neither lasting benefit nor inner peace. This misuse inevitably produces imbalance: their mental and physical state becomes unsettled, their priorities are misplaced, and they fail to organise their lives in a way that honours their responsibilities. Family, friends, career, and possessions—rather than being sources of harmony—become sources of stress and conflict. Even if such individuals enjoy certain worldly luxuries, these cannot shield them from the turmoil within. Their neglect of accountability leaves them unprepared for the Day of Judgement, when every blessing will be questioned and every deed weighed. The stress, trouble, and difficulties they face in this world are but a reflection of the greater loss awaiting them in the Hereafter. Moreover, their attitude prevents them from fulfilling the rights of others. When a person lives without awareness of accountability, they inevitably wrong those around them—whether through neglect, exploitation, or injustice. This failure contributes to the spread of corruption within society, for when individuals

abandon responsibility, the collective fabric of justice and compassion begins to unravel. Thus, the denial or neglect of resurrection is not merely a theological error; it is a moral and social failing. It blinds the heart to lessons, enslaves the soul to desire, and corrupts both the individual and the community. By contrast, true belief in accountability disciplines the self, inspires gratitude for blessings, and motivates the fulfilment of rights—leading to peace in this world and salvation in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and the establishment of justice and peace within society. Chapter 25 Al Furqan, verse 40:

“...But they are not expecting resurrection.”

To deny the reality of human resurrection on the Day of Judgement is an unreasonable and illogical claim, for the signs of resurrection surround us in every moment of life. Allah, the Exalted, continually displays within creation countless examples of death followed by renewal, serving as constant reminders of His supreme power to restore life to what was once lifeless. Observe how rainfall revives a barren land. What was once dry and desolate becomes lush and fruitful, giving rise to plants and vegetation. A seed buried beneath the earth—seemingly dead and forgotten—splits open, emerging as a living form that sustains other living beings. If Allah, the Exalted, is capable of bringing life to a seed concealed in the soil, then how could He not resurrect the human being who is likewise placed within it? The rotation of the seasons offers yet another sign of resurrection. During winter, trees appear devoid of life, stripped of their leaves and beauty. Yet when spring arrives, they return to vitality—blooming once more, clothed in freshness and colour. Similarly, within the human body, life is continually renewed: cells perish and are replaced, skin regenerates, and organs are restored. In every

moment, a cycle of death and rebirth unfolds, silently proclaiming the reality of resurrection. Even the daily transition between sleep and wakefulness serves as a reminder of this truth. Sleep is akin to death, for in it the senses are subdued and the soul is partially withdrawn. Yet each morning, Allah, the Exalted, returns the soul to the body for those whose appointed time has not yet come. 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.”

These recurring signs demonstrate that resurrection is not only possible but inevitable. Moreover, it is a necessity, for justice demands it. The universe is founded upon perfect order and balance. The Earth revolves at an exact distance from the Sun—neither too near nor too far. The water cycle functions with flawless precision, and the soil is created soft enough for tender shoots to grow yet firm enough to support immense structures. In every corner of existence, balance and harmony prevail. Yet, within human life, this balance appears disrupted. Many who commit oppression or injustice escape worldly accountability, while those who live righteously often endure hardship. Those who strive to obey Allah, the Exalted, sometimes face difficulty, while those who defy Him may enjoy comfort and ease. Just as balance governs the natural world, it must also govern human deeds. Since this balance is not perfectly achieved in the present world, it must inevitably be fulfilled in another — the Day of Judgement. Allah, the Exalted, could choose to deliver full recompense in this life, yet His infinite wisdom dictates restraint. The wrongdoer is given time to repent and reform, while the righteous are tested and purified, for this temporary world is not the

abode of eternal reward. Faith finds meaning only through belief in the unseen; if every act of virtue or sin were instantly rewarded or punished, faith would cease to have value. Thus, the promise of eternal reward and the warning of everlasting punishment serve as essential motivations, steering people away from wrongdoing and inspiring them toward good deeds. For this final reckoning to occur, the material world must reach its end. Only when all human actions are complete can judgement be delivered in full. Therefore, the end of this world is certain — it is the necessary prelude to the eternal life that follows. Contemplating these signs strengthens conviction in the reality of resurrection and the Day of Judgement. It encourages a person to live purposefully, using the blessings they have been granted in ways that please Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person attains peace of mind and harmony in both worlds — achieving balance within their heart and body, and rightly ordering all aspects of 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.”

As mentioned earlier, the leaders of the non-Muslims of Mecca employed numerous tactics to discourage people from accepting Islam, motivated by their fear of losing social influence and leadership. Among these tactics was the public mockery and ridicule of the Holy Prophet Muhammad, peace and blessings be upon him, in an attempt to discredit him and warn others against following him. Chapter 25 Al Furqan, verse 41:

“And when they see you they take you not except in ridicule, [saying], “Is this the one whom Allah has sent as a messenger?””

Their ridicule was not based on reason or evidence but on arrogance and pride. They sought to belittle the Holy Prophet Muhammad, peace and blessings be upon him, by pointing to his outward circumstances—his orphanhood, his lack of wealth, and his humble lifestyle. Yet, in reality, these very circumstances were a testimony to the truth of his mission, for his strength and influence did not come from worldly power but from divine support. Despite being a poor orphan, the Holy Prophet Muhammad, peace and blessings be upon him, belonged to the noblest tribe in Arabia, the Quraysh, and his lineage was therefore well-respected. More importantly, even his fiercest opponents could not deny his impeccable character. Before the advent of Islam, he was universally recognised as the trustworthy and the truthful. His honesty, integrity, and noble conduct were so evident that the very people who mocked him had once entrusted him with their most valuable possessions. Therefore, their mockery was dismissed by anyone who possessed common sense and sincerity. Those who reflected with fairness could see that ridicule was a tactic of desperation, not a refutation of truth. History has shown that when opponents of divine guidance are unable to counter it with reason or evidence, they resort to mockery, slander, and ridicule. Yet such tactics only expose the weakness of their position and the strength of the message they seek to undermine. The lesson is clear: ridicule of the Holy Prophets of Allah, peace be upon them, has always been a weapon of the arrogant, but it has never diminished the truth of their mission. Instead, it has only highlighted the nobility of their character and the futility of their opponents’ arguments. Those who possess insight recognise that mockery is not a sign of strength but of weakness, and that the true measure of a Holy Prophet, peace be upon them, lies not in wealth or worldly status but in the purity of character and the truth of the message they convey.

Chapter 25 Al Furqan, verse 41:

“And when they see you they take you not except in ridicule, [saying], “Is this the one whom Allah has sent as a messenger?””

Islam calls upon people to discipline their worldly desires, directing them within the boundaries set by Allah, the Exalted. This call to restraint inevitably provokes criticism from those whose only aim in life is to gratify their passions without limit. For such individuals, the teachings of Islam expose the animalistic nature of their behaviour, stripping away the illusion of sophistication with which they cloak their indulgence. In addition, entire businesses and industries thrive upon the unrestrained indulgence of human desires. Whether in entertainment, fashion, or other sectors that profit from excess, these industries view Islamic teachings as an obstacle to their interests. Consequently, they strive against Islam, encouraging people to abandon or neglect its principles, for obedience to Allah, the Exalted, threatens the very foundation of their profit. In the face of such criticism and opposition, the followers of Islam are commanded to remain steadfast in their obedience to Allah, the Exalted. He alone provides peace of mind and protection from the negative effects of people, even when this protection is not immediately visible. The one who remains firm in obedience, using the blessings they have been granted in accordance with divine guidance, will achieve a balanced mental and physical state. They will correctly place everything and everyone within their life, ensuring that family, wealth, and relationships are sources of harmony rather than stress. This steadfastness leads to peace of mind in both worlds. By contrast, the one who seeks to please society while disobeying Allah, the Exalted, gains nothing. Such a person will not be shielded from divine punishment, nor will they truly satisfy society, for people and worldly trends—whether in social media, fashion, or culture—are fickle in nature. What is praised today is condemned tomorrow, and what is fashionable in one moment is discarded in the next. To chase

the approval of such a shifting standard is to condemn oneself to perpetual dissatisfaction. The lesson is therefore clear: lasting peace and stability cannot be found in the pursuit of worldly approval, but only in steadfast obedience to Allah, the Exalted. Those who anchor their lives in His guidance will find tranquillity in this world and eternal safety in the Hereafter, while those who abandon it will remain restless, unfulfilled, and ultimately accountable for their neglect.

The leaders of the non-Muslims of Mecca encouraged their people to remain firm upon their ancient practices of idolatry. Their insistence was not born out of genuine conviction that idolatry represented truth or virtue, but rather because it afforded them the freedom to create their own code of conduct—one that suited their desires and ambitions. By clinging to idols, they could maintain the appearance of religious devotion while avoiding the discipline and restraint demanded by divine law. Chapter 25 Al Furqan, verse 42:

“He almost would have misled us from our gods had we not been steadfast on them.”...

This statement exposes their true motive. They feared not that their idols would be proven false—for they knew well that lifeless statues could neither speak nor guide—but that the message of Islam would strip them of the liberty to indulge their passions unchecked. Their idols were convenient symbols, granting them social legitimacy while demanding nothing in return. In reality, their so-called steadfastness was not loyalty to truth but stubbornness in preserving a lifestyle of self-indulgence. The Holy Quran highlights a similar pattern in the story of the people of Holy Prophet Musa,

peace be upon him. When he departed to receive revelation, they fashioned a calf from their ornaments and began to worship it. 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.”

Here too, the people turned to an idol not because it offered guidance, but precisely because it demanded nothing of them. The calf could not command, prohibit, or hold them accountable. It was a lifeless object, yet it served as a convenient cover for their desires. By worshipping it, they were in fact worshipping themselves—their cravings, their impatience, and their refusal to submit to divine authority. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Thus, the essence of all forms of idol worship and man-made codes of conduct is the same: the satisfaction of personal desires under the guise of virtue. Whether through statues, cultural traditions, or self-made philosophies, people deceive themselves and others into thinking they are adhering to a higher moral standard. In reality, they are simply chasing after their cravings, much like animals driven by instinct rather than reason. The

lesson is timeless. Whenever divine guidance is rejected, it is not because the truth is unclear, but because the heart resists restraint. Idolatry—whether in its ancient form of stone statues or in its modern forms of wealth, fame, and cultural trends—always serves the same purpose: to legitimise indulgence while avoiding accountability. Yet such substitutes can never provide peace of mind or justice, for they are rooted in desire rather than truth. In reality, such influences only lead a person to misuse the blessings they have been granted. Consequently, they develop an unbalanced mental and physical state, misplacing everything and everyone within their life. They neglect proper preparation for their accountability before Allah, the Exalted, on the Day of Judgement. This deviation inevitably results in distress, hardship, and turmoil in both worlds—even if they appear to enjoy certain worldly comforts and luxuries. Chapter 25 Al Furqan, verse 42:

“...But they are going to know, when they see the punishment, who is farthest astray in [his] way.”

It is crucial to understand that false deities are not limited to idols made of stone or wood. In reality, anything that captures a person’s obedience and devotion in defiance of Allah, the Exalted, becomes a form of worship. This includes modern influences such as social media, popular culture, wealth, power, fashion, influential personalities, and even one’s own desires. When a person prioritizes these over the commands of Allah, the Exalted, they, in effect, turn them into objects of worship, even if they never physically bow before them. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

And chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

This verse does not suggest that those individuals literally prostrated before their scholars and monks. Rather, it highlights that they obeyed them even when their rulings and opinions contradicted the commands of Allah, the Exalted. This obedience, born out of misplaced reverence and blind loyalty, was considered an act of worship because it involved preferring human authority over divine truth. The same principle applies to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

Few would ever openly declare allegiance to the Devil, yet many unknowingly follow him by yielding to his whisperings—through arrogance, greed, deceit, and immoral conduct. True worship is not limited to outward acts of devotion; it is defined by where one directs their obedience, love, and loyalty. Whoever shapes a person’s thoughts and governs their behaviour in defiance of Allah, the Exalted, becomes the one they truly serve. When

individuals turn away from the servitude of Allah, the Exalted, they do not achieve freedom; rather, they fall into another form of bondage. They become slaves to worldly powers such as wealth, public opinion, social status, or their own desires. This false servitude breeds inner chaos. Just as no worker can satisfy several masters giving opposing commands, no one can attain peace while attempting to please multiple worldly authorities. Such a person is constantly torn between conflicting loyalties, leading to exhaustion, anxiety, and spiritual emptiness. In time, this turmoil reveals itself as depression, loneliness, and dissatisfaction. Even those who outwardly appear successful—renowned figures, influencers, or the wealthy—often find their lives hollow and devoid of lasting joy. Their struggles prove that material success and recognition cannot fill the void left by spiritual neglect. In the end, these false masters—whether they are people, ideologies, or desires—will abandon those who served them. On the Day of Judgement, they will possess no power to intercede or offer help, for all dominion belongs solely to Allah, the Exalted. The Holy Quran makes clear that every soul will stand alone before Him, and when truth is unveiled, every illusion of worldly attachment will fade, leaving only the reality of one's deeds and the justice of Allah, the Exalted.

Therefore, the path to peace and success lies in exclusive obedience to Allah, the Exalted. He alone is worthy of worship because He alone provides for creation, sustains it, and guides it to what benefits it most. True freedom is found not in following one's desires but in aligning them with divine wisdom. This is achieved by using one's blessings—wealth, time, intellect, and abilities—according to the guidance revealed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person submits solely to Allah, the Exalted, they free themselves from the tyranny of worldly masters and regain balance in all aspects of life. Their heart finds peace, their purpose becomes clear, and their actions gain meaning. In contrast, those who obey other than Allah, the Exalted, remain in perpetual conflict—chasing satisfaction that forever escapes them. True

serenity, both in this world and the next, belongs only to those who direct their obedience, love, and loyalty entirely toward Allah, the Exalted.

Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse identifies one of the gravest spiritual diseases: the deification of desire. When a person elevates their passions to the level of ultimate authority, they effectively make their cravings their object of worship. Such a person no longer submits to reason, conscience, or revelation, but instead becomes enslaved to impulses that dictate their behaviour. The Holy Quran here exposes the reality that unchecked desire is not merely a weakness but a form of idolatry. Just as idol-worshippers bow before lifeless statues, those who surrender to their passions bow before their own appetites. Their decisions, priorities, and actions are governed not by divine guidance but by the pursuit of gratification. This condition can be compared to the plight of a drug addict. Addiction strips a person of self-control, clouding their judgment and compelling them to destructive behaviour. In pursuit of their fix, they may commit theft or other wrongful acts, oblivious to the harm they inflict upon themselves and others. Their addiction becomes their master, and they become its servant. Worldly desires, when left unchecked, function in the same way. The pursuit of wealth, status, or pleasure can intensify until it becomes an addiction that governs a person's behaviour. At this stage, they no longer possess their desires; rather, their desires possess them. They may sacrifice family, health, and morality in pursuit of fleeting satisfaction, only to find themselves restless, unfulfilled, and burdened with guilt. The

consequences of such enslavement are severe. Spiritually, it blinds the heart from recognising truth. Morally, it leads to injustice, as a person prioritises their cravings over the rights of others. Physically and mentally, it produces imbalance, for the constant pursuit of indulgence exhausts the body and unsettles the mind. Socially, it spreads corruption, as communities shaped by unrestrained desire descend into exploitation, inequality, and decay. Islam therefore emphasises the necessity of disciplining one's desires. Desires in themselves are not inherently evil; they are part of human nature and, when pursued lawfully and in moderation, can be a source of blessing. For example, the desire for wealth can motivate hard work, but only when restrained by honesty and generosity. The desire for companionship can lead to family life, but only when guided by responsibility and respect. When desires are pursued within the limits set by Allah, the Exalted, they elevate a person; when pursued without restraint, they degrade them to the level of animals. Chapter 25 Al Furqan, verse 44:

“Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.”

True freedom, therefore, is not the ability to indulge every impulse, but the ability to restrain and direct desires within the boundaries of divine law. By doing so, a person safeguards their dignity, preserves their health, and ensures that their blessings are used in ways that bring peace in this world and salvation in the Hereafter.

Allah, the Exalted, reminds the Holy Prophet Muhammad, peace and blessings be upon him, that his mission was never to compel people into

faith, but to convey the message with clarity and to provide a perfect role model for humanity to emulate. His responsibility was to explain the teachings of Islam, embody them in his conduct, and leave the choice of acceptance or rejection to the people themselves. For if compulsion were permitted, the very purpose of life as a test would be nullified. Chapter 25 Al Furqan, verse 43:

“...Then would you be responsible for him?”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

These verses establish a principle that remains timeless: guidance is not forced upon anyone. Those who truly seek guidance are the ones who will accept it, for their hearts are open to truth and their minds are willing to submit. Such people recognise that Allah, the Exalted, never burdens a soul with a duty it cannot fulfil, nor does He place a person in a situation they cannot overcome. They understand that peace in this world and the next requires a price: the restraint of worldly cravings. They realise that indulging every desire does not bring lasting contentment but instead leads to restlessness and imbalance. This truth is evident when one observes the lives of the wealthy and famous. Despite their abundance of luxuries, they often remain anxious, unfulfilled, and dissatisfied. Their experiences

demonstrate that material comfort cannot substitute for spiritual tranquillity. By contrast, those who discipline their desires and live within the boundaries set by Allah, the Exalted, achieve balance in their mental and physical state, correctly place everything and everyone within their life, and secure peace of mind in both worlds. Thus, the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was to illuminate the path, not to drag people upon it. The responsibility of walking that path rests with each individual. Those who embrace it with sincerity will find guidance, while those who turn away will only harm themselves.

Another major cause of misguidance, whereby people persist in misusing the blessings they have been granted, is the blind imitation of the popular and majority opinion. Such imitation reduces individuals to the level of cattle, who are easily herded and controlled by the elite class whose only aim is to fulfil their worldly desires and ambitions. Chapter 25 Al Furqan, verse 44:

“Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.”

This verse highlights the danger of unthinking conformity. When people observe the majority of society ignoring divine guidance, they may assume that the behaviour of the majority must be correct, and so they follow without reflection. Yet, the majority opinion is not always aligned with truth. History provides countless examples of widely-held beliefs later proven false, such as the once-dominant conviction that the Earth was flat. The fact that many people hold a view does not make it correct; truth is determined by evidence, reason, and revelation, not by numbers. 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 follow assumptions, conjecture, and cultural habits rather than knowledge and certainty. To follow them blindly is to risk being swept into error in both worldly and religious affairs. Instead, individuals are commanded to employ the reasoning and intellect bestowed upon them by Allah, the Exalted. They must evaluate each circumstance based on knowledge, evidence, and divine guidance, even if this leads them to conclusions that diverge from the prevailing opinions of the majority. True dignity lies in independent reflection guided by revelation, not in surrendering one's mind to the crowd. Islam therefore strongly criticises blind imitation in religious matters. It does not call people to follow traditions or leaders without understanding, but rather to learn, reflect, and act upon divine teachings with insight. This approach ensures that obedience is sincere, grounded in conviction, and resilient in the face of societal pressure. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

The lesson is timeless: the majority is not always right, and truth is not determined by popularity. Those who blindly imitate others risk misusing their

blessings, misplacing their priorities, and contributing to the spread of corruption. Those who use their intellect, guided by revelation, secure peace of mind, fulfil their responsibilities, and remain steadfast upon the straight path, even if they stand in the minority.

Allah, the Exalted, then invites people to reflect upon the creation of the heavens and the earth, so that they may recognize His Oneness, His absolute power, and the fact that He alone deserves obedience at all times. Chapter 25 Al Furqan, verses 45-47:

“Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication. Then We hold it in hand for a brief grasp. And it is He who has made the night for you as clothing and sleep, a rest...”

These verses direct attention to the subtle yet profound signs of divine wisdom that surround humanity daily. The extension of shadows, the rising and setting of the sun, and the alternation of day and night are not random occurrences but carefully measured systems that sustain life. The balance between light and darkness is not only a physical necessity but also a spiritual reminder of the power and mercy of Allah, the Exalted. The perfect regulation of days and nights, and their varied lengths throughout the year, allows people to obtain maximum benefit from them. If the days were excessively long, people would become exhausted from prolonged labour and exposure. If the nights were excessively long, people would lack sufficient time to earn their livelihood, pursue knowledge, and engage in beneficial activities. If the nights were too short, people would be deprived of

adequate rest, leading to poor health and imbalance. Furthermore, any disruption in this balance would affect agriculture, which in turn would disrupt the provision of food for both people and animals. The alternation of day and night is therefore a mercy, designed to provide rest, renewal, and productivity in due measure. It ensures that human beings can fulfil their worldly needs while also dedicating time to worship and reflection. The harmony of this system is a clear testimony to the wisdom of the Creator, who has fashioned the universe in perfect proportion. Moreover, the flawless coordination of these systems points decisively to the Oneness of Allah, the Exalted. If there were multiple gods, each with independent will and desire, the universe would descend into chaos, for conflicting wills could never produce such seamless order. The stability of creation is therefore a living proof that there is only one Creator, one Sustainer, and one Lawgiver. 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...”

Not only do the signs of creation clearly demonstrate the Oneness and power of Allah, the Exalted, but the daily cycle of sleep and wakefulness itself serves as a profound reminder of resurrection. Chapter 25 Al Furqan, verse 47:

“...and sleep [a means for] rest and has made the day a resurrection.”

Sleep is a state that closely resembles death. In it, the senses are subdued, awareness is suspended, and the soul is partially withdrawn from the body. A person becomes powerless, unable to act or protect themselves, and entirely dependent upon the mercy of Allah, the Exalted. Yet each morning, for those whose appointed time has not yet come, Allah returns the soul to the body, granting them another opportunity to live, to act, and to prepare for their ultimate accountability. 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.”

Here, the Holy Quran draws a direct parallel between sleep and death. Just as Allah, the Exalted, withholds the soul permanently at the time of death, He temporarily withholds it during sleep, returning it only if life remains decreed. This daily cycle is therefore a living demonstration of resurrection: if Allah can withdraw and return the soul each night and morning, then surely He can resurrect all souls on the Day of Judgement. The lesson is profound. Each night is a reminder of mortality, and each morning is a reminder of resurrection. Every awakening is a renewed chance to correct one's course, to use blessings rightly, and to prepare for the day when the soul will not be returned until it is raised for final judgment. Those who reflect upon this reality live with humility, gratitude, and purpose, recognising that life is fragile and that every day is a gift. Furthermore, this cycle demonstrates the mercy of Allah, the Exalted. Sleep provides rest and renewal for the body and mind, while wakefulness provides opportunity for action, worship, and the pursuit of livelihood. The alternation of these states ensures balance in human life, just as the alternation of day and night ensures balance in the natural world.

Both cycles—cosmic and personal—are signs pointing to the same truth: that Allah, the Exalted, governs all affairs with wisdom and precision, and that resurrection is not only possible but inevitable. Thus, the sleep-wake cycle is not merely a biological necessity but a spiritual sign. It is a daily rehearsal for death and resurrection, a reminder that life is temporary, and that ultimate accountability is certain. Those who heed this reminder will live with mindfulness, gratitude, and preparation, while those who ignore it will squander their days in heedlessness, only to awaken to the reality of resurrection when it is too late.

The winds are among the most evident signs of divine wisdom, for their role in sustaining life on earth is indispensable. They are essential for wind pollination, enabling crops, plants, and trees to reproduce, thereby ensuring the continuation of food supplies for both people and animals. Without this process, agriculture would collapse, and famine would spread across the earth. In earlier times, winds were also the very means by which sea travel was made possible, carrying ships across vast oceans. Even today, maritime transport remains the primary mode of moving goods across the world, and the winds continue to play their part in regulating the seas and skies. Winds are also the carriers of rainclouds, moving them to specific locations where water is most needed. Without this movement, some regions would remain barren while others would drown in excess. The balance of winds is therefore a mercy: too little wind would lead to stagnation and chaos, while excessive winds would bring destruction and disorder. Chapter 25 Al Furqan, verse 48:

“And it is He who sends the winds as good tidings before His mercy...”

The water cycle itself is a marvel of balance and precision. Water evaporates from the seas, rises into the atmosphere, and condenses into rain. In its natural state, rainwater is acidic, but when it descends upon mountains, the minerals within them neutralise its acidity, rendering it suitable for human and animal use. If this delicate balance were altered, the result would be catastrophic for life on earth. The oceans themselves are also perfectly designed. The salt within them prevents the decay of dead creatures from contaminating the waters. Without this, the oceans would become polluted, making sea life impossible and spreading impurity to the land. Furthermore, the composition of water is such that it allows both sea life to thrive within it and heavy ships to sail upon it. If its properties were altered even slightly, only one of these functions could exist, not both. Yet, by divine wisdom, both coexist in harmony, ensuring the survival of marine ecosystems and the continuation of global trade. Indeed, even in the modern age, sea transport remains the most widely used method of moving goods across the world. Rain itself is also perfectly balanced. Too little rain results in drought and famine, while too much rain leads to floods and devastation. The precise regulation of rainfall is therefore essential to life. Chapter 25 Al Furqan, verse 48:

“...and We send down from the sky pure water.”

The lesson is clear: the winds, the seas, the rain, and the entire water cycle are not random phenomena but signs of a Creator who has established balance and harmony in all things. These systems sustain life, provide livelihoods, and maintain order on earth. Any alteration in their balance would bring chaos, yet their perfect regulation continues to testify to the Oneness, power, and mercy of Allah, the Exalted. Chapter 25 Al Furqan, verse 49:

“That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and humans.”

Not only is the flawless water cycle a clear sign of the Oneness and power of Allah, the Exalted, but the rain which revives barren land is also a striking demonstration of resurrection. Chapter 25 Al Furqan, verse 49:

“That We may bring to life thereby a dead land...”

This verse draws attention to a reality witnessed by every generation: the land that appears lifeless, dry, and incapable of growth is suddenly transformed into a flourishing garden when touched by rain. Crops sprout, trees blossom, and life emerges from what seemed utterly dead. This transformation is not only a mercy for sustenance but also a parable for the greater truth of resurrection. Just as the dead seed buried in the soil is revived by water, so too will the human being, once buried in the earth, be brought back to life by the command of Allah, the Exalted. The revival of vegetation after rainfall is therefore a daily reminder that resurrection is not only possible but inevitable. The same Creator who brings forth life from a lifeless seed will bring forth life from the graves on the Day of Judgement. The lesson is profound. Rain is not merely a physical necessity but a spiritual sign. It demonstrates that life and death are in the hands of Allah, the Exalted, and that just as He revives the earth, He will revive all souls for accountability. Those who reflect upon this sign will live with mindfulness, gratitude, and preparation, recognising that their return to life after death is

as certain as the return of greenery after rainfall. Thus, the water cycle is not only a system of provision but also a continuous reminder of divine power, mercy, and the certainty of resurrection. Every drop of rain is both a blessing for sustenance and a sign for reflection, calling people to prepare for the day when they too will be raised from the Earth.

Allah, the Exalted, reminds people of their humble reality, a reminder that should prevent them from arrogantly defying Him. Chapter 25 Al Furqan, verse 49:

“...and give it as drink to those We created of numerous livestock and humans.”

By placing human beings alongside livestock in this verse, Allah, the Exalted, highlights the dependence of both upon the same provision. Just as animals cannot survive without water, neither can humans. This reminder strips away the illusion of self-sufficiency and worldly pride, showing that even the most powerful of people are as dependent upon divine mercy as the simplest of creatures. Such reflection should cultivate humility, for arrogance is incompatible with the reality of human weakness and dependence. Humility is the gateway to guidance. It encourages a person to accept the truth of divine revelation, even when it contradicts their personal desires or the prevailing norms of society. Without humility, the heart becomes hardened, rejecting truth out of pride. With humility, the heart becomes receptive, recognising that true wisdom lies not in human whims but in the guidance of Allah, the Exalted. Humility also nurtures gratitude for the countless blessings Allah, the Exalted, continuously provides. Gratitude in its truest

form encompasses intention, speech, and action. In intention, it means directing all deeds solely to please Allah, the Exalted, without seeking worldly recognition. In speech, it means uttering only what is good, beneficial, and truthful, or remaining silent when words would cause harm. In action, it means using the blessings one has been granted—wealth, health, time, knowledge, and influence—in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is expressed in this comprehensive manner, it becomes a means of attracting further blessings, as Allah, the Exalted, has promised to increase the favours of those who are grateful. Moreover, gratitude leads to peace of mind, for it shifts focus from what is lacking to what has been bestowed. It also brings success in both worlds, as a grateful person achieves balance in their mental and physical state and correctly places everything and everyone within their life according to divine guidance. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

The lesson is clear: humility and gratitude are inseparable qualities. Humility prevents arrogance and rebellion, while gratitude ensures that blessings are used rightly. Together, they form the foundation of a life lived in harmony with divine will, leading to tranquillity in this world and eternal success in the Hereafter. But as showing gratitude to Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on ingratitude by misusing the blessings He has granted them. Chapter 25 Al Furqan, verses 49-50:

“...and give it as drink to those We created of numerous livestock and humans. And We have certainly distributed it among them that they might be reminded, but most of the people refuse except ingratitude.”

In this world, their ingratitude toward Allah, the Exalted, will deprive them of a balanced mental, emotional, and physical state. When a person consistently misuses the blessings they have been granted, they lose perspective and begin to misplace everything and everyone within their life. The blessings that were meant to bring comfort—such as family, friends, career, and wealth—gradually transform into sources of stress, anxiety, and discontent. This inner imbalance stems from their failure to recognize that peace and order can only be achieved through obedience to Allah, the Exalted, and through the correct use of His blessings in accordance with divine guidance. As they persist in disobedience, they begin to view their external circumstances as the cause of their distress rather than acknowledging the corruption within their own hearts and actions. In this delusion, they may start blaming the very people who bring goodness into their lives—such as their spouse, parents, or close friends—believing that removing them will relieve their burdens. Yet, by severing ties with these sincere companions, they only deepen their isolation and confusion. This self-inflicted alienation often pushes them toward more destructive behaviours, such as indulgence in sinful pleasures, substance abuse, or escapism through materialism and entertainment. Over time, their unchecked ingratitude and inner chaos may drive them into despair, depression, and even suicidal thoughts. This tragic outcome is clearly visible when one observes those who persist in misusing the blessings of Allah, the Exalted—such as many among the rich and famous. Despite their apparent success and worldly luxuries, their lives are often marked by anxiety, addiction, broken relationships, and spiritual emptiness. Their example serves as a visible reminder that material abundance cannot compensate for the loss of inner peace or spiritual fulfilment. True tranquillity does not lie in possessions or status, but in gratitude, moderation, and obedience to Allah,

the Exalted. Furthermore, the consequences of this ungrateful and rebellious attitude do not end in this world. By allowing their desires to rule over divine guidance, they fail to prepare for the ultimate accountability on the Day of Judgement. Their heedlessness will lead to a far more severe and enduring punishment in the Hereafter—a punishment that reflects not only their disobedience but also their persistent rejection of divine mercy and guidance.

Despite the persistent ingratitude of people, Allah, the Exalted, out of His infinite mercy, provided humanity with a universal and timeless code of conduct. This code of conduct is timeless as it addresses the nature of humans, which is timeless and provides a practical remedy for every issue individuals and an entire society can ever face. This code, preserved in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, was revealed so that individuals might attain peace of mind by achieving a balanced mental and physical state and by correctly placing everything and everyone within their lives. On a societal level, this code ensures justice and harmony by obligating the fulfilment of the rights of others. The universality and permanence of this code removed the necessity of continually sending Holy Prophets, peace be upon them, to every nation. In earlier times, when Holy Prophets, peace be upon them, were sent to specific peoples, their rejection led to the destruction of those nations, as their defiance was a direct denial of a living a Holy Prophet, peace be upon them, in their midst. Chapter 25 Al Furqan, verse 51:

“And if We had willed, We could have sent into every city a warner.”

Instead, Allah, the Exalted, chose to grant humanity a greater mercy. By providing a final and timeless code of conduct, He removed the need for successive Holy Prophets, peace be upon them, thereby granting people more opportunities to repent and reform. Defying or neglecting the teachings of Islam is indeed a grave matter, but it is less severe than openly rejecting a living Holy Prophet, peace be upon them, who stands before the people as a direct representative of divine authority. In this way, Allah, the Exalted, has extended His mercy, allowing people greater chances to turn back to Him without the immediate consequence of destruction that befell earlier nations. The lesson is profound. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are not limited to a particular time, place, or people. They are a comprehensive framework for all of humanity until the end of time. By adhering to this divine code, individuals secure inner tranquillity, societies achieve justice and harmony, and humanity as a whole is spared the repeated cycle of rejection and destruction that characterised earlier communities.

Generally speaking, regardless of how intellectually or technologically advanced a society becomes, and no matter how deeply it explores the worlds of knowledge—be it in science, psychology, philosophy, or medicine—it remains utterly impossible for humanity to devise a complete and flawless moral system that perfectly aligns with human nature and addresses every condition, circumstance, and challenge that individuals and societies face throughout history. Human understanding is limited and ever-changing; people continue to make discoveries about their own existence, such as the intricate workings of the human brain and the complexity of emotions. When even the full comprehension of one's own body remains beyond reach, it is inconceivable that humans could create a perfect moral and social framework capable of producing lasting peace, harmony, and justice. Only Allah, the Exalted, possesses the boundless wisdom and absolute knowledge required to provide such a comprehensive and flawless way of life. As the Creator of all that exists, He is fully aware of every detail

of human design—physical, mental, emotional, and spiritual. His knowledge encompasses the entirety of creation: what has passed, what is occurring now, and what is yet to come. He alone understands how all aspects of existence interconnect, and thus, He alone can prescribe a code of conduct that ensures genuine balance and well-being. His divine laws are not arbitrary restrictions but perfectly measured guidelines that protect individuals from harm, nurture justice and compassion in society, and lead to true tranquillity of heart and mind. The testimony of history confirms this reality. Whenever people sincerely lived according to the divine guidance revealed by Allah, the Exalted, they witnessed an era of inner peace, fairness, unity, and stability. The most remarkable example of this transformation is found in the early generations who, through obedience to divine revelation, rose from tribal conflict and ignorance to become models of moral refinement, justice, and civilization. In contrast, whenever societies have turned away from divine guidance and relied solely on human judgment or desire, confusion, injustice, and moral decay have inevitably followed—no matter how sophisticated or powerful those societies appeared. Therefore, every person must embrace the divine code of conduct revealed by Allah, the Exalted, recognizing it as the only system perfectly suited to human nature and ultimate well-being. Even if certain commands seem to conflict with personal inclinations or worldly comfort, they must be accepted with trust and humility, for they come from the One who knows what is truly best for His creation. Just as a wise patient accepts the treatment prescribed by a skilled doctor—enduring unpleasant medicine or dietary restrictions for the sake of long-term health—a person must accept the divine prescriptions of Allah, the Exalted, knowing that they alone ensure spiritual, mental, and physical well-being. By following His guidance with understanding and sincerity, one is shielded from the confusion and restlessness that arise from human experimentation and desire. This path leads to clarity, balance, and peace in this temporary world, and to eternal success and contentment in the Hereafter.

But as Islam calls upon people to discipline their worldly desires, directing them within the boundaries set by Allah, the Exalted. This call to restraint inevitably provokes criticism from those whose only aim in life is to gratify their passions without limit. For such individuals, the teachings of Islam expose the animalistic nature of their behaviour, stripping away the illusion of sophistication with which they cloak their indulgence. In addition, entire businesses and industries thrive upon the unrestrained indulgence of human desires. Whether in entertainment, fashion, or other sectors that profit from excess, these industries view Islamic teachings as an obstacle to their interests. Consequently, they strive against Islam, encouraging people to abandon or neglect its principles, for obedience to Allah, the Exalted, threatens the very foundation of their profit.

In the face of such criticism and opposition, the followers of Islam are commanded to remain steadfast in their obedience to Allah, the Exalted. He alone provides peace of mind and protection from the negative effects of people, even when this protection is not immediately visible. The one who remains firm in obedience, using their blessings in accordance with divine guidance, will achieve a balanced mental and physical state. They will correctly place everything and everyone within their life, ensuring that family, wealth, and relationships are sources of harmony rather than stress. This steadfastness leads to peace of mind in both worlds. By contrast, the one who seeks to please society while disobeying Allah, the Exalted, gains nothing. Such a person will not be shielded from divine punishment, nor will they truly satisfy society, for people and worldly trends—whether in social media, fashion, or culture—are fickle in nature. What is praised today is condemned tomorrow, and what is fashionable in one moment is discarded in the next. To chase the approval of such a shifting standard is to condemn oneself to perpetual dissatisfaction. Chapter 25 Al Furqan, verse 52:

“So do not obey the disbelievers, and strive against them with it [i.e. the Qur'an] a great striving.”

The striving mentioned here is not the equivalent of war, for which the word *Qital* is used in the Holy Quran. Rather, it is a broader and more comprehensive concept that encompasses every form of effort undertaken in the cause of Allah, the Exalted. To strive is to exert oneself to the utmost, dedicating one's mind, body, and resources to the service of truth. It is a lifelong commitment that requires sincerity, perseverance, and sacrifice. The one who truly strives in the cause of Allah, the Exalted, is the person who is wholly devoted to their mission. They employ their intellect to reflect upon the most effective means of achieving their aim. They propagate Islam through speech and writing, using words as instruments of guidance, reform, and inspiration. They dedicate their physical energy to service, whether through acts of worship, charitable deeds, or supporting the community. They spend their wealth in the path of truth, recognising that material possessions are a trust from Allah, the Exalted, to be used for His pleasure. They employ their influence and position to remove obstacles that stand in the way of divine guidance, and when circumstances demand, they do not shy away from risking their very lives in obedience to Allah, the Exalted. This striving is not motivated by worldly ambition, personal gain, or the desire for recognition. It is driven solely by the intention to please Allah, the Exalted, to establish the supremacy of His religion, and to ensure that His word prevails. Such striving requires purity of intention, for even the greatest outward efforts are rendered void if they are tainted by pride, hypocrisy, or self-interest. The comprehensive nature of striving in the cause of Allah, the Exalted, ensures the preservation of faith, the spread of truth, and the triumph of divine guidance over falsehood. It is through such striving that Islam has been safeguarded across generations, and it is through such striving that individuals and communities continue to find strength, resilience, and purpose. Without this constant effort, faith would weaken, truth would be obscured, and falsehood would prevail. Striving in this sense is not confined

to extraordinary moments of sacrifice but is woven into the fabric of daily life. It includes the struggle against one's own lower desires, the effort to maintain sincerity in worship, the patience required to endure trials, and the determination to uphold justice even when it is unpopular. It is the parent striving to raise righteous children, the scholar striving to preserve and teach knowledge, the worker striving to earn a lawful livelihood, and the leader striving to govern with fairness. Each of these efforts, when undertaken for the sake of Allah, the Exalted, is part of the great striving that He commands. Thus, striving in the cause of Allah, the Exalted, is comprehensive, sincere, and unrelenting. It is the path of those who seek His pleasure above all else, who dedicate their lives to truth, and who recognise that every blessing—intellect, wealth, influence, and life itself—is a trust to be spent in His service. Through such striving, the word of Allah, the Exalted, is elevated, falsehood is subdued, and humanity is guided towards peace, justice, and salvation.

Chapter 25 Al Furqan, verse 52:

“...and strive against them with it [i.e. the Qur'an] a great striving.”

The correct representation of Islam to the wider world is best achieved when individuals first learn and then act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this process, they cultivate the noble qualities praised within revelation, such as patience, generosity, compassion, and humility, while avoiding the destructive traits condemned therein, such as envy, greed, arrogance, and pride. When a person embodies these positive characteristics, their conduct becomes a living testimony to the beauty of

Islam. Their words and actions serve as a form of silent preaching, drawing others towards truth without the need for forceful persuasion. Conversely, those who neglect to learn and act upon divine guidance inevitably adopt negative traits. Their behaviour not only harms their own spiritual state but also discourages others—both those outside the faith from embracing Islam and those within it from acting upon its teachings with sincerity. Representing Islam to the outside world is therefore not a matter of choice but a duty upon every person who claims to follow it. Each individual becomes, in effect, an ambassador of their faith, and their conduct either elevates or diminishes its image in the eyes of others. Because of this responsibility, they will be held accountable in both worlds: in this life, where their reputation and influence are shaped by their actions, and in the Hereafter, where they will be questioned about how faithfully they upheld the trust of representing Islam. The lesson is clear: the most effective form of representing Islam correctly is not merely in speech but in character. A person who lives by the principles of Islam demonstrates its truth more convincingly than one who only proclaims it with words. Thus, the responsibility of representation is both a privilege and a test, requiring sincerity, discipline, and constant self-reflection.

After emphasizing the importance of accepting and acting upon the divine code of conduct, Allah, the Exalted, turns attention once more to the signs within creation that testify to His Oneness and demonstrate that He alone must be obeyed at all times. Chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

This verse draws attention to one of the marvels of creation: the coexistence of fresh and salt water, each serving distinct purposes, yet separated by a divinely ordained barrier that prevents their complete merging. Fresh water, found in rivers and streams, is essential for drinking, farming, and sustaining land-based life. Salt water, found in seas and oceans, plays an equally vital role in preserving marine ecosystems and preventing the contamination of the oceans by the countless corpses of sea creatures. Were these two waters to mix without regulation, the balance of life on earth would collapse. Mountains also play a crucial role in this system. They act as natural reservoirs, retaining and purifying acidic rain so that it becomes suitable for human and animal consumption. From them flow rivers and streams, strategically placed across the earth to provide a constant supply of fresh water. This purified water is kept distinct from the salty waters of the oceans, ensuring that both systems serve their unique purposes without conflict. The wisdom of this arrangement is clear. Fresh water sustains life on land, while salt water sustains life in the seas and ensures that the oceans do not become polluted. The separation of the two is not accidental but deliberate, a sign of divine power and precision. If the balance were disrupted—if fresh and salt water were to merge without restriction—the result would be catastrophic for both land and sea life. Thus, the harmony of the water systems, the role of mountains, and the separation of seas all testify to the Oneness of Allah, the Exalted. They demonstrate that creation is not the product of chance or multiple competing powers, but of a single Creator who has established balance and order in all things. These signs call people to obedience, gratitude, and reflection, reminding them that just as the natural world functions only under divine law, so too must human life be lived in accordance with the divine code of conduct.

Allah, the Exalted, reminds people of their humble origins thereby indicating that not only should they obey their Creator but He is able to resurrect them after they turn into dust and bones. Chapter 25 Al Furqan, verse 54:

“And it is He who has created from water a human being...”

That particular Quranic truth about the origin of life was scientifically verified only many centuries after its initial revelation, at a time when humanity lacked the means to discover such knowledge. Therefore, the verse stands as more than a mere factual statement; it is a powerful sign testifying to the existence, profound wisdom, and limitless power of Allah, the Exalted. It underscores the critical role of water as the fundamental basis of life and the necessity of this element for the survival of every living entity—be it human, animal, or plant. This universal dependency clearly illustrates that creation is not self-sustaining, but remains entirely reliant upon the continuous provision from Allah, the Exalted. The extraordinary precision observed in the water cycle - evaporation, condensation, rain, and absorption - is so meticulously balanced that even a minor disruption would result in catastrophic devastation for life on Earth. This delicate equilibrium is conclusive proof of deliberate design, not random chance or accident. Consequently, the verse serves as a direct rebuttal to both atheism and polytheism. If life itself stems from water—an element beyond human control—then acknowledging a Creator becomes the only rational conclusion. Furthermore, the sheer perfection and unity of this life-support system negate the possibility of multiple deities, as such order could not emerge from conflicting wills. Modern scientific findings confirm the ancient revelation: the human body is largely composed of water, and water is essential for cellular activity and the continuation of life. This perfect harmony between revelation and observable fact confirms the eternal validity of the Holy Quran. Just as water sustains

physical existence, divine revelation nourishes spiritual life; without it, the soul perishes just as the body does without water. In summary, the verse is not simply a biological description but a testament that directs attention straight to the existence, wisdom, and authority of Allah, the Exalted. It is a call for every person to contemplate, to reject disbelief, and to recognize that the One who created life from water is the sole being worthy of all worship and obedience. The same being who maintains the body through water also sustains the soul through revelation, and to forsake either is to invite ruin.

In order to ensure the continuation of the human race, Allah, the Exalted, established the system of lineage and marriage. Through this system, people are provided with relatives by blood and by marital ties, creating networks of support and responsibility that extend beyond the individual. Chapter 25 Al Furqan, verse 54:

“...and made him [a relative by] lineage and marriage...”

This verse highlights the divine wisdom in structuring human society upon the foundation of family. Relatives by blood provide natural bonds of care, protection, and inheritance, while relatives by marriage extend these bonds into wider circles, uniting families and communities. Together, these relationships form the fabric of society, ensuring that people are not left isolated but are connected through ties of mutual obligation and compassion. The purpose of these ties is not merely biological continuation but moral and social advancement. Families are meant to aid one another in good deeds, to encourage justice, and to cultivate peace within society. When family ties are honoured, they become a source of stability, nurturing individuals who

are balanced in their mental and physical state and who correctly place everything and everyone within their lives. When neglected, however, society suffers fragmentation, selfishness, and injustice. Thus, the system of lineage and marriage is both a mercy and a responsibility. It is a mercy because it provides companionship, support, and continuity. It is a responsibility because each person is accountable for how they treat their relatives, whether by blood or by marriage. By fulfilling these obligations in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, people contribute to the spread of justice, compassion, and peace in their communities.

Allah, the Exalted, concludes this verse by reminding people of His absolute power and authority. Chapter 25 Al Furqan, verse 54:

“...And ever is your Lord competent.”

This short yet comprehensive statement encapsulates a profound truth. The One who first created human beings from water, shaping them through various stages of development until they emerged as complete and conscious beings, is unquestionably capable of resurrecting them after they have turned to dust and bones. The initial act of creation itself is the greater wonder; resurrection is but a repetition of what has already been accomplished. The verse therefore silences all doubts regarding life after death. If Allah, the Exalted, has demonstrated His power in bringing forth life from a mere drop of fluid, then surely He has the power to restore life after death. The transformation of lifeless matter into a living, thinking human

being is itself a daily reminder that resurrection is not only possible but inevitable. This declaration also serves as a reminder of accountability. Since Allah, the Exalted, is fully competent over all things, no one can escape His grasp. His power extends not only to creation and resurrection but also to judgment and recompense. Those who live heedlessly, denying accountability, are reminded that the same Lord who created them will one day raise them again to answer for their deeds. Thus, this verse is both a reassurance and a warning. It reassures the faithful that resurrection and justice are certain, and it warns the heedless that denial will not prevent the reality of the Hereafter. The competence of Allah, the Exalted, encompasses all things—creation, sustenance, death, resurrection, and judgment—leaving no room for doubt or denial.

Obedying Allah, the Exalted, is the singular foundation for achieving true mental and physical equilibrium, which leads to peace of mind in both this life and the next. However, this path often conflicts with people's immediate worldly desires. Consequently, many choose to follow codes of conduct created by humans—systems intrinsically driven by those same worldly desires—which are ultimately incapable of guiding anyone to genuine serenity. Chapter 25 Al Furqan, verse 55:

“But they worship rather than Allah that which does not benefit them or harm them...”

It is vital to recognize that false deities are not limited to traditional idols. In reality, any person, object, or concept that commands one's ultimate obedience and devotion in defiance of is a form of worship. This includes

modern obsessions like wealth, social media, popular culture, power, fashion trends, influential figures, or even the pursuit of one's own ego. When a person prioritizes these influences over divine commands, they effectively elevate them to objects of worship, even without physically bowing to them. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

This verse does not suggest that those individuals literally worshipped their scholars and monks. Rather, it highlights that they obeyed them even when their rulings and opinions contradicted the commands of Allah, the Exalted. Such obedience, born out of misplaced reverence and blind loyalty, was considered an act of worship because it involved preferring human authority over divine truth. To elevate the word of a scholar or monk above the word of Allah, the Exalted, is to ascribe to them a form of lordship that belongs only to the Creator. The same principle applies to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

Most people would never consciously claim to worship the Devil, yet through their obedience to him—by indulging in arrogance, greed, deceit, and immorality—they effectively follow him as their master. Worship, in its truest

sense, extends beyond outward rituals; it encompasses the direction of one's obedience, love, and loyalty. Whoever commands a person's heart and dictates their actions in defiance of Allah, the Exalted, becomes the one they truly serve. When people abandon the servitude of Allah, the Exalted, they do not become free. Instead, they merely exchange one form of servitude for another. They become enslaved to worldly masters such as public opinion, material wealth, social validation, or personal desire. This misplaced obedience creates internal conflict and emotional turmoil. Just as an employee cannot satisfy several supervisors who give conflicting instructions, a person cannot find peace while attempting to please multiple worldly "lords." Each demand pulls them in a different direction, leaving them exhausted, anxious, and spiritually fragmented. Over time, this inner conflict manifests as depression, loneliness, and despair. Despite achieving worldly success, wealth, or fame, such individuals often feel hollow and restless. This truth is visible in many of those whom society admires—celebrities, influencers, or the wealthy—who, despite their luxuries, struggle with unhappiness and lack of fulfillment. Their lives serve as living proof that material success without spiritual grounding leads only to emptiness. Moreover, those false masters—whether they are people, ideologies, or desires—will abandon their followers in the Hereafter. They will neither defend nor intercede for them, for they themselves possess no power before Allah, the Exalted. The Holy Quran repeatedly reminds humanity that every soul will be held accountable individually, and all false attachments will dissolve when divine truth is made manifest. On that Day, only sincere servitude to Allah, the Exalted, will remain as a source of salvation.

In addition, When a person chooses to follow a way of life that differs from those around them, it often unsettles others—especially when their own choices are driven by desire rather than submission to Allah, the Exalted. This unease can manifest as criticism toward those who remain faithful to their convictions, and it may even arise within one's own family circle.

At the same time, the influence of society places heavy pressure on those who hold firmly to Islamic values. The modern world glorifies extravagance, pleasure, and unrestrained self-expression, leaving little room for the discipline and humility that Islam encourages. In such an environment, Islamic principles are often portrayed as obstacles to material success and social prestige. Many industries built upon greed, vanity, or moral compromise naturally oppose these values and resist any effort to align with them. In doing so, they nurture the growing hostility toward Islam that echoes throughout media and public discourse.

Those who strive to live by the guidance of Islam—seeking balance, restraint, and mindful enjoyment of what is lawful—often face hostility from those who pursue excess without consideration for consequences. Such individuals act impulsively, guided by appetite rather than reason, and seek to persuade others to abandon the path of faith. Their aim is to normalize indulgence and distance people from the consciousness of divine accountability. To achieve this, critics frequently attack specific teachings of Islam, such as the modest dress prescribed for women, attempting to depict them as burdensome or outdated. Yet thoughtful observers can see that these objections are shallow. They do not arise from honest inquiry but from an aversion to the moral discipline Islam promotes. The inconsistency of such arguments is evident: they accept strict dress codes in respected professions like medicine, law enforcement, education, business, and the military, yet condemn Islamic guidelines for modesty. This selective outrage exposes the weakness of their reasoning. In the end, it is the enduring strength of Islam—its insistence on discipline, moderation, and accountability—that provokes such opposition. The integrity and composure of those who follow its teachings serve as a silent reminder of what many have lost in their pursuit of unchecked freedom. Unable to refute the wisdom

of these principles, detractors turn to criticism and mockery. Chapter 25 Al Furqan, verse 55:

“...and the disbeliever is ever, against his Lord, an assistant.”

Islam does not compel anyone to accept guidance, for doing so would nullify the very purpose of life’s test. Instead, it presents clear evidence and sound reasoning, offering glad tidings to those who obey Allah, the Exalted, and warnings to those who persist in disobedience. This balance between encouragement and caution ensures that every individual’s faith and actions stem from free will and sincere conviction. Chapter 25 Al Furqan, verse 56:

“And We have not sent you except as a bringer of good tidings and a warner.”

This principle serves as a timeless reminder that the role of the Holy Prophet Muhammad, peace and blessings be upon him, and by extension, all who call to righteousness, is to convey truth—not to enforce it. Every person who strives to guide others must recognize that their duty lies in presenting the message clearly, distinguishing between right and wrong, and encouraging others toward virtue. They are to remind, advise, and exemplify righteousness through their character and actions. However, they are not responsible for compelling others to accept guidance, for faith cannot be imposed—it must be chosen. Those who misunderstand this principle often fall into despair when their sincere efforts to reform others appear fruitless.

They may grow disheartened by the persistence of people in error, forgetting that the acceptance of truth lies beyond human control. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This divine wisdom frees a person from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity and compassion, leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it once they encounter it. They recognize that Allah, the Exalted, never burdens a soul beyond its capacity and that every challenge faced is an opportunity to grow in faith and patience. Such individuals understand that peace—both in this life and the Hereafter—requires discipline and sacrifice. They restrain their lower desires, knowing that true satisfaction does not lie in the pursuit of worldly indulgence but in spiritual fulfillment. This reality becomes strikingly clear when one observes those who appear to have everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the heart's tranquillity is not found in possession but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must understand that real success lies not in compelling others or pursuing worldly pleasures, but in fulfilling their duty—to follow truth, share it with compassion, and entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom.

Chapter 25 Al Furqan, verse 56:

“And We have not sent you except as a bringer of good tidings and a warner.”

It is important to recognise that the good news and warnings contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, only bring benefit when they are met with practical response. Mere acknowledgment without action does not suffice, for guidance is intended to be lived, not simply admired. The one who responds practically by correctly using the blessings Allah, the Exalted, has granted them, in accordance with Islamic teachings, will attain peace of mind in both worlds. Such a person achieves a balanced mental and physical state, for their life is ordered upon divine wisdom. They place everything and everyone in their proper place, ensuring that wealth, family, health, and time are all used in ways that please Allah, the Exalted. This alignment between divine guidance and daily conduct produces serenity, stability, and success in both this world and the Hereafter. By contrast, the one who fails to respond practically to the good news and warnings of revelation persists in misusing the blessings they have been granted. Their wealth becomes a source of arrogance or waste, their health is consumed in indulgence, their time is squandered in heedlessness, and their relationships are mismanaged through selfishness or neglect. As a result, they fall into an imbalanced mental and physical state, unable to rightly order their life. They neglect proper preparation for their accountability on the Day of Judgement, living as though they will never be questioned. Such neglect inevitably leads to stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy certain worldly luxuries, inwardly they remain restless and unsatisfied. Their comforts cannot shield them from anxiety, nor can their possessions grant them true tranquillity. The absence of obedience to Allah, the Exalted, leaves a void that no material success can fill. The lesson is clear: divine guidance is not merely to be heard or admired but to be acted upon. Only through

practical obedience can blessings be preserved, peace of mind attained, and eternal success secured.

Throughout the Holy Quran, Allah, the Exalted, makes it abundantly clear that the Islamic code of conduct is designed solely for the benefit of people. Whether they choose to follow this code or not makes no difference to Allah, the Exalted, to the Holy Quran, or to the Holy Prophet Muhammad, peace and blessings be upon him. The latter, in fact, never sought any worldly compensation for his tireless efforts in guiding humanity towards truth. Chapter 25 Al Furqan, verse 57:

“Say, “I do not ask of you for it any payment...””

This declaration highlights the sincerity of the divine message. Unlike worldly systems, which are often motivated by self-interest, profit, or control, the Islamic code of conduct is free from ulterior motives. In contrast, all man-made codes of conduct, whether political, social, or cultural, inevitably aim to take something from others—be it their wealth, time, attention, or labour. Their insincerity is one of the primary reasons why they can never provide lasting peace of mind or true balance in life. The Islamic code of conduct, however, is unique. It is designed for the sole purpose of guiding people to peace of mind in both worlds—by enabling them to achieve a balanced mental and physical state and by teaching them to correctly place everything and everyone within their lives. Chapter 25 Al Furqan, verse 57:

“...only that whoever wills might take to his Lord a way.”

This verse makes clear that the purpose of revelation is to provide a path to Allah, the Exalted, for those who sincerely seek it. The choice remains with each individual, but the responsibility of that choice rests upon them. To illustrate this, one may consider the example of a wise patient who accepts the medical advice of a doctor. Even though the treatment may involve bitter medicines or a strict diet, the patient endures it, knowing that it is ultimately for their own well-being. In the same way, a person who accepts and acts upon Islamic teachings—even when they contradict personal desires—will achieve true health of mind and body. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves balance and order in their life. Human knowledge, despite centuries of research, remains limited. It cannot solve every problem a person faces, nor can it shield them from every form of mental and physical stress. Human advice is often shaped by limited foresight, personal biases, and incomplete understanding. By contrast, Allah, the Exalted, has perfect knowledge of human nature and has granted guidance 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 evident when one observes the lives of those who use their blessings in accordance with Islamic teachings compared to those who do not. The former achieve balance, peace, and purpose, while the latter, even if surrounded by worldly luxuries, often remain restless and dissatisfied. Yet, unlike the patient who blindly trusts the doctor without understanding the science behind the prescription, Allah, the Exalted, does not demand blind faith. Instead, He invites people to reflect upon the teachings of Islam, to observe their wisdom, and to recognise their truthfulness through clear proofs. This requires approaching revelation with an open and unbiased mind, free from arrogance and prejudice. Only then can one truly appreciate the mercy and guidance contained within the divine code of conduct. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

Understanding that Allah, the Exalted, gains nothing from guiding people is a profound starting point for reflection. His perfection is absolute, His dominion complete, and His majesty unchallenged. Whether people accept or reject His guidance does not increase or diminish His greatness in the slightest. The benefit of divine guidance rests entirely with humanity itself. This realization should foster both humility and gratitude, for it demonstrates that the revelation of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are acts of pure mercy. They are not given out of need, but out of compassion. Allah, the Exalted, has no deficiency that requires completion, nor any weakness that requires support. He is the Ever-Living, the Self-Sustaining, who was never preceded by non-existence and will never be touched by death. Thus, when He commands reliance upon Him, it is not because He requires servants to lean upon Him, but because they require Him in every moment of their existence. Chapter 25 Al Furqan, verse 58:

“And rely upon the Ever-Living who does not die...”

This reliance is not a passive state of mind but an active orientation of life. It is achieved through obedience—fulfilling His commands, refraining from His prohibitions, and facing destiny with patience. A person who disobeys Allah,

the Exalted, cannot truly claim to rely upon Him, for reliance without obedience is a contradiction. At the same time, reliance upon Allah, the Exalted, does not negate responsibility towards creation. Rather, it purifies it. A person fulfils their duties towards others—family, community, and society—without placing their ultimate hope or dependence upon them. In this way, they eliminate unhealthy dependency and free themselves from the disappointment that inevitably comes when relying upon the imperfect and fickle nature of people. Allah, the Exalted, has promised sufficiency to those who rely upon Him sincerely. Chapter 65 At Talaq, verse 3:

“...And whoever relies upon Allah - then He is sufficient for him...”

This sufficiency is comprehensive. It encompasses material needs, spiritual strength, and emotional stability. Just as Allah, the Exalted, is firm upon His promises, those who depend upon Him become firm and steadfast when facing difficulties. By contrast, those who rely upon people—whose moods, loyalties, and capacities change with time—will themselves become unstable, swayed by every shift in circumstance. The analogy of refuge captures this truth vividly. The stronger one's helper and protector, the stronger they themselves will become. If a person seeks refuge with Allah, the Exalted, who has power over all things, through sincere obedience, they will be empowered to overcome every trial. Their heart will remain anchored even when the world around them is in turmoil. But if they seek refuge in people, who by their very nature are weak and limited, they too will become weak when tested. It is like a person who seeks shelter in a fortified castle during a storm and another who seeks shelter in a fragile straw hut. The outcome is self-evident: the one who clings to the castle will endure, while the one who clings to the hut will collapse with it.

The lesson is unmistakable. Reliance upon Allah, the Exalted, is the only path to true strength, stability, and peace of mind. All other dependencies are fragile illusions that collapse under the weight of life's storms. To rely upon Him is to stand upon an unshakable foundation; to rely upon creation is to build upon sand. Those who internalise this truth will find themselves empowered, resilient, and at peace, for they have entrusted their affairs to the Ever-Living who does not die. Chapter 25 Al Furqan, verse 58:

“And rely upon the Ever-Living who does not die...”

But it is vital to recognise that divine assistance is not granted according to a person's personal wishes or limited understanding. Rather, it unfolds in complete harmony with the infinite knowledge and perfect wisdom of Allah, the Exalted. What one may perceive as delay, denial, or even hardship is, in truth, a precise expression of divine mercy and planning. Allah, the Exalted, grants support at the most appropriate time and in the most beneficial manner for each individual, even when the wisdom behind it remains veiled to human perception. Just as a skilled physician administers treatment suited to the patient's true condition rather than their preference, Allah, the Exalted, bestows His help in ways that heal the soul and guide it toward lasting success. Therefore, a person should trust that every act of divine assistance—whether it appears as ease or trial—is perfectly designed to nurture their spiritual growth, strengthen their reliance on their Creator, and prepare them for what lies ahead in both worlds.

A vital part of trusting in Allah, the Exalted, is to glorify Him. An essential aspect of glorification is to avoid attributing negative things to Him, such as the difficulties and trials one faces, even though they are decreed by Him. Chapter 25 Al Furqan, verse 58:

“...and glorify...”

This command reminds people that glorification is not limited to words of praise upon the tongue, but extends to the way one perceives and interprets life's events. To glorify Allah, the Exalted, correctly is to affirm His perfection in all circumstances, recognising that His decrees are never unjust, purposeless, or harmful in essence. What may appear as hardship to the limited human perspective is, in reality, a means of purification, elevation, or protection. Adopting a positive mindset is therefore a practical means of glorifying Allah, the Exalted. Generally speaking, cultivating such a mindset is essential for navigating the challenges of life while remaining steadfast in obedience. This obedience involves using the blessings He has bestowed in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When individuals encounter hardships, they should remind themselves that the situation could have been far worse. If the trial concerns worldly matters, they should be grateful that it has not harmed their faith, for faith is the greatest blessing of all. Rather than fixating on the immediate sorrow that accompanies a challenge, a person should focus on the ultimate reward promised to those who endure with patience for the sake of Allah, the Exalted. When one experiences the loss of certain blessings, they should reflect upon the countless blessings that remain. In every trial, they should recall the divine reminder in chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This verse teaches that human knowledge is limited, and what appears harmful may in fact contain hidden wisdoms and benefits. Thus, the current situation a person faces is often more favourable than the one they initially desired, even if they cannot perceive it at the time.

In conclusion, glorifying Allah, the Exalted, requires a mindset that avoids attributing negativity to Him. Instead, one should contemplate His wisdom, reflect upon His blessings, and trust that every decree is ultimately for their benefit. By cultivating this positive outlook, a person not only strengthens their patience and gratitude but also fulfils the command to glorify Allah, the Exalted, in both word and perception. The cup, therefore, is not half empty—it is, in truth, half full, for every circumstance carries within it a mercy, a lesson, or a hidden good known only to Allah, the Exalted.

When a person truly glorifies Allah, the Exalted, with sincerity and understanding, the natural consequence of this recognition is gratitude. To glorify Allah, the Exalted, is to acknowledge His infinite perfection, power, and mercy, and such acknowledgment compels the heart, tongue and actions to thank Him for the countless blessings He continuously bestows. Chapter 25 Al Furqan, verse 58:

“...and glorify with His praise...”

It is natural for people to express gratitude to anyone who provides them with a portion of their needs—such as shelter, sustenance, or support. Therefore, it is only fair and reasonable that all gratitude ultimately belongs to Allah, the Exalted, who provides every blessing that exists in the heavens and the earth. Every comfort, provision, and opportunity originates from Him alone. Gratitude in its complete form manifests through intention, speech, and action. Gratitude of intention means that all deeds are performed solely to please Allah, the Exalted. Any act done for worldly recognition, reputation, or self-interest lacks sincerity and brings no reward in the Hereafter. This reality is emphasized in a Hadith found in *Jami‘ At-Tirmidhi*, number 3154, which warns against performing deeds for the sake of others. A clear sign of a sincere intention is that a person neither seeks nor expects gratitude, recognition, or repayment from people; their satisfaction lies only in the approval of Allah, the Exalted. Gratitude of speech involves remembering Allah, the Exalted, with praise and refraining from uttering what displeases Him. One who is grateful in speech expresses goodness, spreads beneficial words, and avoids complaining about fate, for complaint implies discontent with divine decree. Gratitude of action is to use every blessing—whether wealth, knowledge, health, time, or influence—in ways that please Allah, the Exalted, and align with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude not only preserves blessings but also multiplies them. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

Through this holistic gratitude, a person achieves both worldly and spiritual harmony. Their mental and physical states remain balanced, and they correctly prioritize everything and everyone in their life. Gratitude cultivates peace of mind, humility, and stability, as one no longer takes blessings for granted or misuses them.

Furthermore, it is a universal principle that ownership grants the right of use. When a person owns something, they may use it as they wish. Likewise, since Allah, the Exalted, is the sole Creator, Owner, and Sustainer of the universe—including every person and all that they possess—it is only just that He alone determines what is lawful and unlawful. To disobey His commands, therefore, is not merely ingratitude but an act of injustice against the true Owner of all things. Similarly, when one borrows something from another, fairness demands that they use it according to the lender's instructions. Every blessing bestowed upon people—whether life, time, or material wealth—is, in truth, a loan from Allah, the Exalted, not a gift. Like any loan, it must be repaid. The only way to repay this divine loan is by using it in ways that please Him. In contrast, the blessings of Paradise will be gifts, not loans, granted as an eternal inheritance for those who used their worldly blessings righteously. Chapter 7 Al A'raf, verse 43:

“...And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

Therefore, a wise person does not confuse the temporary, conditional blessings of this world with the everlasting gifts of the Hereafter. Worldly blessings are entrusted possessions, given to test one's gratitude and obedience, while the blessings of Paradise are permanent rewards for those who succeeded in that test. Recognizing this distinction nurtures humility, responsibility, and deep appreciation for the mercy of Allah, the Exalted—who gives freely, forgives generously, and rewards eternally those who are truly grateful.

As Allah, the Exalted, possesses complete and perfect knowledge, nothing escapes His awareness. He is fully acquainted with the inner states of people, their intentions, and their outward actions. He knows who shows gratitude for His countless blessings and who lives in heedlessness and ingratitude. Chapter 25 Al Furqan, verse 58:

“...And sufficient is He to be, with the sins of His servants, Acquainted.”

This verse is both a reminder and a warning. It reminds people that Allah, the Exalted, requires no witness or record-keeper to inform Him of their deeds, for His knowledge encompasses all things. He is sufficient as a witness over every action, whether hidden or manifest, and He will hold each person accountable accordingly in both worlds. The verse also warns against complacency. Many may conceal their sins from others, but nothing is hidden from Allah, the Exalted. He knows the gratitude expressed in the heart, the sincerity behind every deed, and the arrogance or hypocrisy that may corrupt outward actions. Thus, accountability is not limited to what people see but extends to the unseen realities of intention and loyalty. At the same time, this

verse carries a subtle encouragement. Just as Allah, the Exalted, is fully aware of sins, He is equally aware of every act of gratitude, patience, and obedience, no matter how small. A word of kindness, a moment of restraint, or a silent prayer of thanks is never overlooked. His perfect knowledge ensures that no good deed is lost and no injustice is overlooked. The lesson is clear: people must live with constant awareness that Allah, the Exalted, is sufficient as a witness over their lives. Gratitude and obedience bring peace of mind and success in both worlds, while heedlessness and ingratitude lead only to regret. To remember that Allah, the Exalted, is fully acquainted with every deed is to live with sincerity, humility, and vigilance, preparing for the Day when all actions will be laid bare.

The Day of Judgement is an undeniable reality that must take place, for it represents the completion of divine justice and the restoration of balance in all things. When one contemplates the natural world, they will clearly observe that it operates in perfect equilibrium—a reflection of the wisdom and power of Allah, the Exalted. The Earth, for instance, revolves at a precise distance from the Sun. Were it any closer, life would be consumed by heat; any farther, and it would freeze into desolation. The water cycle functions in flawless harmony—water evaporates, rises to the sky, condenses into clouds, and returns as rain—sustaining every form of life. The ground is soft enough to allow fragile roots to pierce through it, yet firm enough to uphold mountains and mighty structures. Every system in creation bears witness to balance and perfection. Chapter 25 Al Furqan, verse 59:

“He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne...”

Yet, amidst all this harmony, there exists one profound imbalance—the deeds of humanity. In this world, one frequently witnesses injustice and disparity. Those who oppress others often seem to prosper, while those who are patient and steadfast in righteousness frequently suffer without reward. People who disobey Allah, the Exalted, appear to live in ease, whereas those who strive to follow His commands endure hardship. This clear inconsistency demands resolution, for just as every aspect of creation has been made in perfect balance, the moral order of the universe must also be brought to balance. The only possible way for this to occur is through a Day when every action is weighed, every injustice is corrected, and every soul receives what it has earned—the Day of Judgement.

Allah, the Exalted, could indeed deliver complete justice in this world, rewarding and punishing each person immediately according to their deeds. However, His divine wisdom and mercy dictate otherwise. If every act of wrongdoing were met with instant retribution, repentance would have no meaning, and if every good deed were instantly rewarded, faith in the unseen would lose its purpose. The test of this world lies precisely in believing without seeing, trusting in what Allah, the Exalted, has promised though it has not yet materialized. True faith, therefore, is not built upon sight or proof alone, but upon conviction and submission to the truth of the unseen.

This understanding creates balance within one's heart—an equilibrium between hope in the mercy of Allah, the Exalted, and fear of His justice. Both serve as guiding forces, preventing a person from falling into heedlessness or despair. Hope motivates them to perform righteous deeds, while fear restrains them from sin. In this balance lies the path to inner peace and salvation.

For the Day of Recompense to begin, however, all human actions must first come to an end. As long as the world continues, the test of people endures, and judgement cannot yet be passed. Therefore, the Day of Judgement necessitates the end of the material world. Once this world ceases to exist, the records of all actions will be sealed, and every soul will be brought before Allah, the Exalted, for final reckoning.

Reflecting deeply on this truth strengthens one's belief in the inevitability of that Day. It reminds people that worldly life is merely a temporary phase of testing and that ultimate justice and reward await in the Hereafter. Recognizing this reality transforms one's outlook, compelling them to live with purpose and humility, to use their blessings wisely, and to act according to the divine guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this understanding, they find true serenity—a balanced mental and physical state—and learn to place everything and everyone in their rightful position, thereby attaining peace and success in both worlds. 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.”

In order to correctly obey Allah, the Exalted, and to prepare practically for the Day of Accountability, it is essential that one develops a sound and

accurate understanding of His divine attributes. A distorted or incomplete understanding of these attributes often leads to wishful thinking, whereby a person persists in disobedience while falsely believing that they will still attain peace of mind in both worlds. Chapter 25 Al Furqan, verse 59:

“...the Most Merciful, so ask about Him one well informed.”

This verse highlights the importance of seeking authentic knowledge about Allah, the Exalted, from those who are firmly grounded in revelation and truth. To avoid forming misguided beliefs about Him, one must study His names and attributes as they are presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such study fosters a correct belief in Allah, the Exalted, and inspires sincere obedience, as it guides a person to use the blessings they have been granted in ways that are pleasing to Him. Conversely, ignorance of the divine attributes can lead to erroneous beliefs that open the door to disobedience. For example, one who truly understands that Allah, the Exalted, is All-Forgiving will not take this attribute as a license for sin but as a motivation to strive in obedience, hoping for His pardon when they inevitably fall short. They will balance hope in His mercy with fear of His justice, recognising that forgiveness is granted to those who repent sincerely and strive to reform. By contrast, one who misunderstands the nature of divine forgiveness may persist in sin, wrongly assuming that they will be pardoned regardless of their actions. Such a person deceives themselves, for they reduce the majesty of Allah, the Exalted, to a mere indulgence of their desires, ignoring His attributes of justice, wisdom, and might. This false sense of security is itself a form of heedlessness that prevents true repentance and obedience. The lesson is clear: correct knowledge of the names and attributes of Allah, the Exalted, is the foundation of correct worship. It prevents extremes of despair

and false hope, cultivates humility and gratitude, and directs the heart towards sincere servitude. Only by knowing Allah, the Exalted, as He has revealed Himself can a person avoid the traps of wishful thinking and prepare meaningfully for their accountability in the Hereafter.

Ultimately, since everything in existence is under the absolute ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His commandments. Just as one who breaks the laws of a country faces penalties, so too will those who ignore the divine regulations set by the Creator face consequences in this life and the Hereafter. Yet there is a profound difference: while a person may choose to leave a country whose laws they dislike, there is no escape from the dominion of Allah, the Exalted. His sovereignty extends over the heavens and the earth, and no one can step outside His authority. Although individuals may attempt to alter societal standards, they cannot modify the divine laws established by Allah, the Exalted. Human beings may debate, legislate, and reform according to their limited understanding, but the laws of the Creator remain unchanging, for they are rooted in perfect wisdom and knowledge. Just as a homeowner dictates the rules for their own property, the universe is governed by Allah, the Exalted, who alone defines its laws without requiring human approval or validation. Therefore, following these divine regulations is not merely an act of submission but a vital necessity for personal benefit. Those who grasp this truth will obey the commands of Allah, the Exalted, and will strive to use the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals recognise that divine commands and prohibitions are not arbitrary restrictions but safeguards designed to enhance both personal well-being and the harmony of society. Conversely, those who allow their desires to dominate and who disregard Islamic teachings must be prepared to face the consequences of their actions. In this world, they will encounter imbalance, anxiety, and dissatisfaction, for no system built upon human whims can provide lasting

peace of mind. In the Hereafter, they will face the full weight of accountability, as no amount of objections, excuses, or complaints will shield them from the outcomes decreed by Allah, the Exalted. Chapter 25 Al Furqan, verse 59:

“He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne...”

The lesson is clear: obedience to Allah, the Exalted, is not a burden but a mercy. It aligns human life with the order of the universe, ensures balance in both the mental and physical state, and secures success in both worlds. To reject this order is to invite chaos, but to embrace it is to find peace, purpose, and eternal reward.

However, since obeying Allah, the Exalted, frequently conflicts with the worldly desires of people, many continue to resist His commands and misuse the blessings He has graciously bestowed upon them. Their arrogance and attachment to temporary pleasures lead them to reject submission. Chapter 25 Al Furqan, verse 60:

“And when it is said to them, “Prostrate to the Most Merciful,” they say, “And what is the Most Merciful? Should we prostrate to that which you order us?” And it increases them in aversion.”

Such individuals refuse to acknowledge the wisdom and mercy behind divine guidance because they perceive it as a restraint upon their freedom. Yet, this very rebellion removes from them the peace and balance they seek. In this world, their persistent disobedience prevents them from attaining a harmonious mental and physical state. They lose sight of proper priorities, misplacing everything and everyone in their lives. The blessings that were meant to bring comfort and fulfilment—such as family, friends, career, and wealth—become sources of anxiety, frustration, and grief. As they persist in sin, they fail to recognize that their distress stems from their own misuse of divine blessings. Instead, they direct blame toward others—toward their spouse, their family, or their circumstances—believing these to be the root of their unhappiness. When they sever ties with sincere and beneficial companions in pursuit of personal peace, they only descend further into confusion and disorder. Gradually, their hearts darken, and their minds become overwhelmed. This leads to psychological and emotional instability, manifesting as depression, substance abuse, or even suicidal thoughts. This tragic reality is easily observable in the world today. Many of those who possess abundant wealth, influence, and fame—those who have attained what others envy—often display profound inner turmoil. Despite their material luxuries, their hearts remain restless. They continuously seek new distractions to fill a void that cannot be satisfied through worldly indulgence. Their condition serves as a living testament to the fact that peace of mind cannot be purchased, nor can it coexist with disobedience to Allah, the Exalted. Ultimately, this outcome of such individuals extends far beyond worldly suffering. Their persistent rejection of divine guidance and refusal to correct their course deprive them of the opportunity to prepare for their accountability on the Day of Judgement. The very blessings they misused will stand as evidence against them, and their punishment in the Hereafter will be far greater than the temporary distress they experienced in this world. Thus, the wise person must recognize that true freedom and contentment lie not in pursuing every desire, but in submitting to Allah, the Exalted, using His blessings as He has instructed. Only through obedience to Him can one attain inner balance, peace of mind, and success in both worlds.

Chapter 25 Al Furqan, verse 60:

“And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.”

This verse highlights not only their denial of Allah, the Exalted, but also the envy and pride that fuelled their rejection of the Holy Prophet Muhammad, peace and blessings be upon him. The noblemen among the non-Muslims of Mecca could not bear the thought of submitting to a man whom they regarded as a poor orphan, even though he belonged to the noblest of tribes. Their hearts were consumed by jealousy when he announced Prophethood and was granted by Allah, the Exalted, a station of leadership and superiority over all of creation. Their rejection was not based on a lack of evidence, for the signs of truth were clear, nor was it due to ignorance of his noble character, which they themselves had acknowledged prior to his Prophethood. Rather, it was their desire for leadership, control, and wealth that blinded them. They could not accept that divine authority had been bestowed upon him and not upon them. Their envy and arrogance led them to ridicule the very command to prostrate to the Most Merciful, a command that should have inspired humility and submission. This response illustrates a timeless truth: arrogance and envy are among the greatest barriers to guidance. When people allow worldly ambition and pride to dominate their hearts, they become incapable of recognising truth, even when it stands before them with clarity. Instead of humbling themselves before Allah, the Exalted, they increase in aversion, distancing themselves further from mercy

and salvation. The lesson is clear. True submission requires humility, sincerity, and the willingness to accept guidance regardless of its source. Those who reject truth out of envy or pride only harm themselves, while those who submit to Allah, the Exalted, attain honour, peace of mind, and eternal success.

Allah, the Exalted, then directs attention once more to the signs within the universe that testify to His Oneness and demonstrate that He alone must be obeyed at all times. Chapter 25 Al Furqan, verse 61:

“Blessed is He who has placed in the sky great stars...”

This verse draws attention to the majesty of the heavens and the countless benefits contained within them. The stars, in particular, are not merely ornaments adorning the night sky but serve profound purposes that reflect divine wisdom. Throughout history, and even in some cases in the present age, stars have been used as a means of navigation. For travellers in deserts or sailors at sea, where landmarks are absent and the terrain is vast, the stars provided direction and safety. Without them, journeys would have been perilous, and many would have been lost. Beyond navigation, the stars also serve as markers of time. By observing their positions and movements, people have been able to determine the seasons of the year. This knowledge has been indispensable for farming, trading, and other human occupations that depend upon the cycles of nature. Thus, the stars are not only a source of beauty but also a practical blessing, woven into the fabric of human survival and progress. The wisdom behind their placement is clear: they are signs of divine order, balance, and mercy. Their existence points to a Creator

who has designed the universe with precision and purpose. Just as the stars guide travellers to their destinations, so too should they guide hearts to the recognition of Allah, the Exalted, as the sole Lord worthy of obedience. The lesson is profound. The heavens are not random or purposeless; they are deliberate signs calling people to reflection and submission. Those who look upon the stars with heedlessness see only distant lights, but those who reflect upon them with insight recognise them as proofs of divine Oneness and reminders of the path they must follow.

Allah, the Exalted, reminds humanity that He has subjugated all of creation within the heavens and the earth to serve their needs. Among the greatest of these signs are the Sun and the Moon. Chapter 25 Al Furqan, verse 61:

“...and placed therein a [burning] lamp and luminous moon.”

The Sun, described as a radiant lamp, is the source of light and energy upon which life on Earth depends. Its precise path ensures that the Earth receives a balanced alternation of light and darkness. The timing of days and nights, along with their varying lengths throughout the year, has been perfectly arranged so that people may derive maximum benefit. If the days were excessively long, individuals would become fatigued and overburdened by prolonged hours of activity. If the nights were unduly extended, there would be insufficient time to earn a livelihood or pursue beneficial knowledge. Conversely, if the nights were too short, people would be deprived of the rest necessary for maintaining health and strength. Furthermore, any disruption in this balance would affect agriculture, leading to shortages in food and sustenance for both people and animals. Chapter 25 Al Furqan, verse 62:

“And it is He who has made the night and the day in succession...”

The Moon, described as luminous, reflects the light of the Sun and provides guidance during the night. For centuries, it has aided travellers in deserts and sailors at sea, where landmarks are absent and navigation is otherwise perilous. Even in the present age, its role in navigation and timekeeping remains significant. The phases of the Moon also regulate the tides of the oceans and seas, which are essential for maintaining ecological balance. Any disruption in these tides would cause widespread harm to the environment and to human life. Together, the Sun and the Moon also serve as instruments for measuring time. Days, months, and years are all determined by their movements, enabling people to organise their lives, conduct trade, and establish systems of worship. Without this precise order, human civilisation could not function. The perfect balance and placement of the Sun and the Moon within the solar system are not the result of chance but clear signs of divine wisdom and power. They testify to the Oneness of Allah, the Exalted, who has subjected the vast forces of the universe for the benefit of humanity. Just as people rely upon the Sun and the Moon for physical guidance and sustenance, they must also rely upon the guidance of revelation for spiritual direction. The lesson is unmistakable: the harmony of the cosmos is a reflection of the Creator’s mercy and authority. To ignore these signs is to overlook the very evidence that surrounds humanity daily, while to reflect upon them is to be guided to gratitude, obedience, and recognition of Allah, the Exalted, as the sole Lord worthy of worship. Chapter 25 Al Furqan, verse 62:

“...for whoever desires to reflect...”

The entire creation, with the exception of mankind, has fully submitted to the obedience of Allah, the Exalted. As a result, it exists in a state of perfect balance and harmony. This harmony is evident to anyone who reflects upon the universe: the rising and setting of the Sun occur with flawless precision, the phases of the Moon follow their appointed course, and the countless planets remain firmly in their orbits without deviation. Such order and stability are only possible because all of creation is in complete submission to the will of Allah, the Exalted. By contrast, this harmony is not observed among mankind, for many choose to disobey Allah, the Exalted, and live according to their desires rather than divine guidance. Unlike the rest of creation, which fulfils its purpose without hesitation, mankind has been granted free will and often misuses it, thereby disturbing the balance within their own lives and societies. If one desires to achieve the same harmony and balance that is observed in the universe, they must follow the example of creation by sincerely submitting to Allah, the Exalted, at all times. This submission is demonstrated by correctly using the blessings they have been granted in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this obedience, a person will attain a harmonious mental and physical condition, placing everything and everyone in their rightful place within their life. Such conduct not only prepares a person for their accountability on the Day of Judgement but also brings tranquillity in both worlds. Just as the heavens and the earth remain in balance through submission to divine order, so too will a person's life be balanced and at peace when they align themselves with the commands of Allah, the Exalted. In this way, obedience becomes the key to harmony, and harmony becomes the path to eternal success.

After mentioning some of the signs within creation that have been designed for the benefit of humanity, Allah, the Exalted, reminds people that they must at the very least acknowledge the perfectly balanced systems which enable them to live a good life in this world. Chapter 25 Al Furqan, verse 62:

“...for whoever desires to reflect or desires gratitude.”

This verse highlights two essential responses to the signs of creation: reflection and gratitude. Reflection allows a person to recognise the wisdom, power, and mercy of Allah, the Exalted, in the order of the universe, while gratitude ensures that this recognition is not left as a mere intellectual exercise but is translated into a practical way of life. Showing gratitude to Allah, the Exalted, for His countless and continuous blessings is the upright and fair response of a servant to their Lord. Gratitude is expressed through intention by directing one's inner purpose solely towards pleasing Allah, the Exalted, and avoiding ulterior motives of pride, vanity, or worldly gain. It is expressed through speech by praising Allah, the Exalted, for His blessings, speaking only what is good, and choosing silence over harmful or idle words. It is expressed through action by utilising every blessing—whether wealth, health, knowledge, or time—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive practice of gratitude is not only a moral duty but also a source of divine increase, for Allah, the Exalted, has promised that those who show gratitude will be granted additional blessings. Moreover, gratitude cultivates tranquillity, balance, and success in both worlds. It enables a person to achieve a harmonious mental and physical state and to correctly position everything and everyone within their life. By contrast, ingratitude distorts perspective, leading to restlessness, dissatisfaction, and misuse of blessings. The

grateful person, however, sees every circumstance as an opportunity to draw closer to Allah, the Exalted—whether by enjoying blessings with thankfulness or by enduring trials with patience. Thus, reflection and gratitude are inseparable. Reflection without gratitude is incomplete, and gratitude without reflection is shallow. Together, they form the foundation of a life lived in harmony with divine guidance, leading to peace of mind in this world and eternal success in the Hereafter. Chapter 14 Ibrahim, verse 7:

“...If you are grateful, I will surely increase you [in favor]...”

After encouraging people to reflect upon the creation of the heavens and the earth, which naturally leads them to gratitude for the countless blessings that have been created and subjugated for their benefit, Allah, the Exalted, then turns to describe the qualities of those who truly embody this gratitude. Chapter 25 Al Furqan, verse 63:

“And the servants of the Most Merciful...”

The very first characteristic of these chosen servants is that they acknowledge Allah, the Exalted, as their sole Lord and Creator, thereby accepting their servanthood to Him. This acceptance transforms their outlook on life, for they no longer seek their own fleeting pleasures, nor do they pursue the approval of other people or the trends of society, such as social media, fashion, or culture. Instead, their constant aim is to seek the pleasure

of their Master, Allah, the Exalted. Because Allah, the Exalted, is the Most Merciful, His pleasure is not difficult to attain. He only commands what benefits His servants and only prohibits what harms them. Thus, obedience to Him is not a burden but a mercy, for it aligns human life with divine wisdom. This obedience is practically demonstrated when a person uses the blessings they have been granted in the manner outlined by Islamic teachings, rather than according to their own desires. By doing so, they achieve peace of mind in both worlds, attaining a balanced mental and physical state and correctly placing everything and everyone in their life. Furthermore, the servant of Allah, the Exalted, does not desire that people should please them personally. Instead, they desire that people should please Allah, the Exalted, for His pleasure is the ultimate goal. This attitude frees them from the anxieties of seeking validation from others and anchors their life in sincerity. Finally, the true servant recognises that everything they possess—including their wealth, their health, and even their very life—was created and granted to them by Allah, the Exalted. These blessings are not their own property but trusts placed in their care. As such, they must be used in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. To misuse them is to betray the trust of the Creator; to use them correctly is to fulfil the purpose of servanthood. In this way, the servants of the Most Merciful distinguish themselves: they live not for themselves, nor for the fleeting approval of others, but for the eternal pleasure of Allah, the Exalted. Their lives become ordered, balanced, and purposeful, reflecting the harmony of the very creation they were commanded to reflect upon.

Acknowledging one's servanthood to Allah, the Exalted, naturally cultivates humility and gentleness, especially in dealings with other people. Chapter 25 Al Furqan, verse 63:

“And the servants of the Most Merciful are those who walk upon the earth gently...”

This verse highlights that true servitude to Allah, the Exalted, is not confined to private devotion but is reflected in one's conduct towards creation. Humility is central to this character, for it ensures that a person constantly remembers that every blessing they possess—whether wealth, knowledge, health, or status—was created and granted to them by Allah, the Exalted. This awareness prevents pride and arrogance, and it anchors the individual in gratitude and responsibility. When a person recognises that their blessings are divine trusts, they remain firm in using them correctly, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This obedience guarantees that they achieve a harmonious mental and physical condition, placing everything and everyone in their rightful place within their life, while also preparing themselves for accountability on the Day of Judgement. Such conduct results in tranquillity in both worlds, for balance and peace are the natural fruits of humility. Humility also shapes one's interactions with others. It prevents a person from belittling or oppressing others and instead motivates them to fulfil the rights of people as commanded by Allah, the Exalted. In this way, humility becomes a foundation for justice and peace within society. By contrast, oppression and injustice arise only when arrogance takes root in the heart. Avoiding arrogance is therefore crucial, for arrogance can corrupt even acts of worship. A person may mistakenly believe that by following Islamic teachings they are doing Allah, the Exalted, a favour, when in reality, obedience benefits only themselves. Such arrogance blinds them to the truth that Allah, the Exalted, is free of need, while they are in constant need of Him. This mindset can hinder genuine obedience, especially when personal desires conflict with divine commands, leading them away from the straight path. On the other hand, those who recognise that their faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted. They will remain steadfast in obedience during both hardship and ease. In times

of trial, they will exhibit patience, trusting in the wisdom of Allah, the Exalted, and in times of comfort, they will express gratitude, acknowledging His mercy. Such balance—patience in adversity and gratitude in prosperity—is the hallmark of the true servants of the Most Merciful.

Chapter 25 Al Furqan, verse 63:

“And the servants of the Most Merciful are those who walk upon the earth gently...”

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters. This concise yet profound teaching establishes gentleness as a defining characteristic of the true servant of Allah, the Exalted. Gentleness is not a mere courtesy but a principle that must be adopted in every aspect of life. It benefits the one who practices it before anyone else. By embodying gentleness, a person earns blessings and reward from Allah, the Exalted, while also reducing the likelihood of falling into sin, for a gentle person is less inclined to harm others through harsh words or actions. Beyond its spiritual benefits, gentleness also brings tangible advantages in worldly affairs. A spouse who treats their partner with gentleness will receive love and respect in return. Parents who show gentleness to their children will find them more inclined to obey and honour them. Colleagues who are treated with gentleness are more likely to offer cooperation and support. The examples are countless, and in nearly every circumstance, gentleness proves more effective than harshness. Only in rare and exceptional cases is firmness or severity required, and even then, it must

be exercised with wisdom and restraint. The Holy Prophet Muhammad, peace and blessings be upon him, possessed countless noble qualities, yet Allah, the Exalted, specifically highlighted his gentleness in the Holy Quran, as it was the key to his success in winning hearts. Chapter 3 Al Imran, verse 159:

“So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”

This verse demonstrates that even the most perfect message requires gentleness in delivery if it is to be effective. Harshness, by contrast, drives people away, no matter how true the message may be.

Furthermore, a person must remember that they will never surpass the rank of a Holy Prophet, peace be upon them, nor will those they encounter be worse than Pharaoh. Yet Allah, the Exalted, commanded the Holy Prophets Musa and Harun, peace be upon them, to address Pharaoh with gentleness. Chapter 20 Taha, verse 44:

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”

If gentleness was commanded even in addressing the most arrogant of tyrants, then it is certainly required in ordinary interactions with family, neighbours, and society. Harshness only repels people from Islam and creates the false impression that it is a harsh and crude religion. Misrepresenting Islam in this way is a grave offence that must be avoided.

Therefore, a person should adopt gentleness in all affairs, for it leads to immense reward and positively influences others, beginning with one's own family and extending to the wider community. At the same time, this teaching does not imply that one should never defend themselves or uphold justice. Islam teaches humility without weakness. Gentleness is the default manner, but it does not mean allowing others to exploit or oppress.

Finally, one must remember a simple yet profound principle: how one treats others is how they will be treated by Allah, the Exalted. If a person is harsh in their speech and actions, they will be treated with harshness. But if they are gentle—making matters easy for others, assisting them in good, and overlooking their faults—then Allah, the Exalted, will treat them with gentleness, ease, and mercy.

As Islam is a balanced religion it teaches humility without weakness. Chapter 25 Al Furqan, verse 63:

“...and when the ignorant address them they say peace.”

Ignorance in this context does not only refer to someone who misbehaves towards another due to their lack of knowledge and manners but also refers to someone who loses control over their emotions, such as anger, as this person will behave ignorantly, even if they possess knowledge.

Therefore, this verse includes avoiding the company of ignorant people. One cannot overstate the inherent social nature of humanity, and the resulting profound impact that one's associates have on personal development. The company an individual keeps—whether its influence is uplifting or detrimental—leaves an indelible mark on his or her character. This transformation may sometimes be sudden, but it more often unfolds subtly over time. Regardless, the collective influence of companions shapes a person's mindset, moral framework, and ultimate life course. The veracity of this principle was articulated by the Holy Prophet Muhammad, peace and blessings be upon him, in a well-known Hadith found in Sunan Abu Dawud, number 4833. He provided a clear analogy: just as a visitor to a perfumer naturally carries away a pleasant scent, and a friend of a blacksmith leaves smelling of smoke, a person inevitably takes on the disposition of those around them. Those who consciously surround themselves with sincere, upright individuals find their hearts naturally inclined toward spiritual purity, humility, and compliance with the commandments of Allah, the Exalted. These companions serve as crucial sources of counsel, gently reminding one of faith and accountability. They encourage the wise use of blessings and a constant focus on life's purpose. In such beneficial company, the individual's spiritual resolve is strengthened, intentions become focused, and overall conduct improves. By prioritizing relationships rooted in

righteousness, a person is able to achieve internal peace and a harmonious existence, leading to true fulfilment.

In stark contrast, when one chooses the fellowship of the irresponsible or morally lax, he or she gradually begins to emulate their behaviours and attitudes. This shift, initially inconspicuous, ultimately erodes the person's connection with Allah, the Exalted, and dulls their moral sensitivity. Such individuals often become preoccupied with fleeting desires, misuse the gifts they have been granted, and lose perspective on their fundamental purpose. The inevitable consequence is a state of confused priorities, turbulent relationships, and a deeply anxious heart. When the remembrance of Allah, the Exalted, is replaced by the pursuit of passing gratification, no measure of external success or comfort can fill the resulting spiritual void. Though they may project outward satisfaction, inwardly they wrestle with restlessness, guilt, and profound discontent. Their minds lose clarity, their hearts lose rest, and their relationships lose sincerity. This spiritual decline brings inevitable difficulties in this life and severe consequences in the next. For this reason, a prudent person meticulously chooses their circle of companions, seeking out those whose very presence inspires the remembrance of Allah, the Exalted, and whose character provides a model for integrity, balance, and adherence to the truth. Chapter 25 Al Furqan, verse 63:

“...and when the ignorant address them they say peace.”

As mentioned earlier, the ignorant referred to in this verse includes those who lose control over their emotions, such as anger. Anger, when left unchecked, clouds judgment, blinds the heart, and often leads to words or

actions that a person later regrets. In this context, wisdom dictates that one should not escalate a situation by responding with harsh words to someone who has lost control over their emotions. To argue with an angry person is like adding fuel to a fire—it only intensifies the flames. Instead, the most effective response is silence, patience, and restraint. By refusing to engage in the heat of the moment, one prevents the situation from spiralling into conflict and sin. It is also wise to avoid prolonged interaction with a person who is overcome by anger. An emotional person is often deaf to reason and blind to good counsel. Words of advice, no matter how sincere, are unlikely to penetrate a heart consumed by rage. Thus, the best course of action is to withdraw from the situation until the individual has calmed down and regained composure. Once they have returned to a state of balance, the matter can be revisited with clarity and mutual respect. This approach reflects the broader Islamic principle of gentleness and patience in human interactions. The Holy Prophet Muhammad, peace and blessings be upon him, himself demonstrated this repeatedly. When confronted with hostility, insults, or provocation, he responded with calmness and dignity, thereby disarming his opponents and winning hearts. His example teaches that silence and restraint in the face of anger are not signs of weakness but of wisdom and strength. Furthermore, leaving the situation when confronted with uncontrolled anger is not only for the benefit of the one who withdraws but also for the benefit of the angry person. By refusing to engage, one denies them the opportunity to commit further wrongs through their words or actions. In this way, restraint becomes an act of mercy, protecting both parties from harm. Ultimately, the servant of Allah, the Exalted, must strive to mirror the harmony of creation itself—remaining balanced and composed even when confronted with turbulence. Just as the stars remain fixed in their orbits and the seas remain within their bounds, so too should a person remain within the bounds of patience and self-control. By doing so, they not only preserve their own dignity but also foster reconciliation, justice, and peace within society.

Not only do the true servants of Allah, the Exalted, display noble character in their dealings with others, but they also demonstrate their sincerity and devotion to Him in private, away from the eyes of people. Their servanthood is not a performance for recognition but a genuine act of obedience. Chapter 25 Al Furqan, verse 64:

“And those who spend [part of] the night to their Lord prostrating and standing.”

This verse highlights the voluntary night prayer, which is among the greatest signs of servitude. It is a means of intimate conversation with Allah, the Exalted, when the world is silent and distractions are few. A Hadith found in Sunan An Nasai, number 1614, advises that it is the best of all voluntary prayers, for it combines solitude, sincerity, and devotion. The supreme rank of the Holy Prophet Muhammad, peace and blessings be upon him, on the Day of Judgement and in Paradise has been directly connected to the voluntary night prayer. This demonstrates that those who establish it will be elevated to the highest stations in both worlds. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

This verse shows that the night prayer is not only a means of personal purification but also a path to honour and distinction in the Hereafter. It is a worship that refines the soul, strengthens the heart, and prepares a person for the eternal life to come.

The night prayer is also a time of nearness to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3579, advises that a person is closest to Allah, the Exalted, in the last part of the night. This is a time when the heart is softened, distractions are minimal, and supplications ascend with greater sincerity. Indeed, a Hadith found in Sahih Muslim, number 1770, teaches that there is a special hour in every night when supplications are always answered. Thus, those who rise to remember Allah, the Exalted, at this time can derive countless blessings, both spiritual and worldly. The voluntary night prayer also serves as a shield against sin. It distances a person from idle gatherings, strengthens their resolve against temptation, and even protects them from physical ailments, as advised in a Hadith found in Jami At Tirmidhi, number 3549. It is both a spiritual safeguard, nurturing the soul, and a worldly safeguard, preserving the body. In this way, the night prayer becomes a comprehensive protection for the servant of Allah, the Exalted.

Preparation for this prayer requires discipline and foresight. One should avoid overeating or drinking before sleep, as this induces laziness. They should not exhaust themselves unnecessarily during the day, and a short nap can assist in rising at night. Most importantly, one should strive to live in obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. The obedient find it easier to rise for the night prayer, for their hearts are already inclined towards worship.

Finally, the Hadith concerning the night prayer conveys a profound message of hope. The door to repentance and success is never closed. Every night presents a new opportunity to return to Allah, the Exalted, and to seek His mercy. Though He is free of need, He continues to invite His servants to Him so that they may succeed. This is a mercy beyond measure. Yet, one must seize these opportunities before their time runs out, lest they be left with nothing but regret.

The lesson is clear: the night prayer is not merely an act of worship but a pathway to intimacy with Allah, the Exalted, a shield against sin, a source of answered supplications, and a means of attaining the highest ranks in both worlds. Those who adopt it will find their nights illuminated with remembrance, their days strengthened with peace and purpose, and their hearts filled with hope.

Despite the noble character that the true servants of Allah, the Exalted, display in their dealings with both Him and His creation, they remain ever cautious of falling into the trap of wishful thinking. They do not deceive themselves into believing that a few imperfect good deeds are sufficient to guarantee peace of mind in this world and salvation in the Hereafter. Chapter 25 Al Furqan, verse 65:

“And those who say, “Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering.””

This verse illustrates that even the most devout among the servants of Allah, the Exalted, live in a state of humility and fear, recognising the severity of Hellfire and the possibility of falling into it despite their acts of worship. They do not allow their good deeds to become a source of arrogance or complacency, but instead they combine their actions with constant supplication for protection and forgiveness. Wishful thinking, by contrast, is a dangerous delusion. It encourages a person to justify their sins on the basis of a few good deeds, such as the night prayer, while continuing in disobedience. This attitude has no value in Islam, for it only emboldens the sinner to persist in wrongdoing while falsely believing that they will still attain peace and success. Such a mindset is not hope but self-deception. Real hope, however, is entirely different. It involves striving sincerely in the obedience of Allah, the Exalted—fulfilling His commands, refraining from His prohibitions, and using the blessings He has granted in accordance with Islamic teachings. Once this effort has been made, the servant then places their trust in the mercy and forgiveness of Allah, the Exalted, in both worlds. This balance between effort and reliance is the essence of true servanthood. The Holy Prophet Muhammad, peace and blessings be upon him, clarified this distinction in a Hadith found in Jami At Tirmidhi, number 2459, where he explained that the one who merely follows their desires while hoping for forgiveness is deluded, whereas the one who strives in obedience and then hopes for mercy is truly hopeful. This Hadith makes clear that hope without effort is nothing more than wishful thinking, while hope combined with obedience is a mark of sincerity. Therefore, one must appreciate the difference between false hope and real hope. False hope leads only to negligence, sin, and regret, while real hope inspires obedience, humility, and perseverance. The servants of Allah, the Exalted, are those who avoid the former and embrace the latter, constantly praying for protection from Hellfire while striving to live in accordance with divine guidance. In this way, they secure both peace of mind in this world and eternal success in the Hereafter.

In addition, the true servants of Allah, the Exalted, avoid adopting the ignorant attitude of belittling the severity of Hell. Such an attitude only emboldens people to persist in disobedience, for when the reality of punishment is dismissed, the urgency to reform is lost. Chapter 25 Al Furqan, verse 66:

“Indeed, it is evil as a settlement and as a temporary standing place.”

This verse emphasises that Hell is not only a place of unimaginable torment but also a wretched abode, whether one remains there for a short time or for eternity. Even a temporary stay in Hell is unbearable, and thus the servants of Allah, the Exalted, never allow themselves to trivialise its severity. One of the main reasons why the Hereafter—particularly the Day of Judgement and Hell—has been described with such vivid detail in Islamic teachings is to eradicate the false beliefs that were adopted by previous nations. Many among them belittled these realities, treating them as distant or even mocking them altogether. This dismissive attitude was rooted in wishful thinking, whereby people persisted in disobedience while falsely assuming that they would still attain salvation. Such false assumptions took many forms. Some relied solely on the intercession of a righteous person without striving for personal 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 not sincerely repented in this life. Others imagined that the punishments of the Hereafter would be no more severe than worldly punishments, and thus they felt no urgency to prepare. To eliminate these misconceptions, Islamic teachings present the realities of the Hereafter in vivid and sobering detail. 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.”

Such descriptions are not intended to instil despair but to awaken hearts to the truth. They remind people that the Hereafter is not a distant myth but an inevitable reality, and that preparation for it is essential. The purpose is to encourage practical obedience to Allah, the Exalted—fulfilling His commands, refraining from His prohibitions, and correctly utilising the blessings He has granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalising these teachings, a person is safeguarded from complacency, shielded from false hopes, and guided towards a life of sincerity and accountability. In this way, they ensure safety from punishment and attain success in both worlds. The servants of the Most Merciful, therefore, live with a balance of fear and hope: fear that drives them away from sin, and hope that inspires them to strive for mercy and forgiveness.

Chapter 25 Al Furqan, verse 66:

“Indeed, it is evil as a settlement and as a temporary standing place.”

In addition, the true servants of Allah, the Exalted, never allow themselves to adopt the ignorant attitude of assuming that they are guaranteed to leave this world with their faith intact, and that even if they were to enter Hell, their stay would be brief. Such a mindset is dangerous, for it encourages complacency and persistence in sin. By assuming that faith will automatically remain until death, a person risks neglecting the very actions that preserve and strengthen it. In reality, faith is fragile and must be nurtured. It may be likened to a delicate flame: when carefully tended with fuel, it burns brightly and provides light, but when neglected, it weakens and may be extinguished altogether. In the same way, faith requires constant nourishment through obedience to Allah, the Exalted, remembrance of Him, and adherence to His commands. Without this spiritual sustenance, faith diminishes, and a person may even leave this world without it—a loss more devastating than any worldly misfortune. The servants of Allah, the Exalted, therefore live with vigilance. They do not rely on assumptions of guaranteed safety, nor do they trivialise the punishments of the Hereafter. Instead, they strive to preserve their faith through consistent acts of worship, sincere repentance, and obedience to divine guidance. They recognise that salvation is not attained through wishful thinking but through steadfastness, humility, and reliance upon the mercy of Allah, the Exalted. The lesson is clear: one must never underestimate the severity of Hell, nor assume that faith will remain without effort. Just as a flame requires constant tending, so too does faith require continual care. Those who nourish it with obedience and guard it against negligence will find it a light that guides them to safety in both worlds. Those who neglect it, however, risk losing the very light that would have saved them, and such a loss is the most devastating of all.

Those devoted to Allah, the Exalted, recognize that Islam is a comprehensive way of life—one that guides every action, decision, and circumstance they

encounter, whether related to worldly affairs or matters of faith. Chapter 25 Al Furqan, verse 66:

“And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.”

Therefore, one must avoid adopting the ignorant attitude of assuming that Allah, the Exalted, will only question people about their religious duties, such as the obligatory prayers, while overlooking their conduct in worldly matters. In truth, Allah, the Exalted, will question every individual about every circumstance they encountered, whether worldly or religious. Nothing will escape His perfect justice. For this reason, it is essential that a person learns and acts upon Islamic teachings in all aspects of life, so that they respond correctly in every situation. By doing so, they will achieve a harmonious mental and physical condition, placing everything and everyone in their rightful place, while also preparing themselves adequately for their responsibilities on the Day of Judgement. This comprehensive obedience leads to tranquillity in both worlds. One must therefore avoid treating Islam like a garment that can be worn or removed according to personal desires. To behave in this manner is not true servitude to Allah, the Exalted, but rather servitude to one's own whims. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

This verse exposes the reality that when a person selectively applies Islamic teachings, obeying only when it suits them and discarding them when it conflicts with their desires, they are in fact worshipping their desires, even if they outwardly claim otherwise. Such an attitude is a form of hidden idolatry, for it elevates personal preference above divine command. The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. Instead of serving as means of guidance and benefit, these blessings will be misapplied, leading to disorder in both personal and social life. As a result, such a person will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, their inner state will be marked by stress, challenges, and hardships. This is because true peace cannot be attained through material comfort alone but only through consistent obedience to Allah, the Exalted, in every circumstance. By contrast, those who live by divine guidance in all matters—religious and worldly—will find balance, tranquillity, and success in both this life and the next.

Chapter 25 Al Furqan, verse 66:

“And [they are] those who, when they spend, do so not extravagantly nor are they greedy but are ever, between that, [justly] moderate.”

This verse establishes moderation as a hallmark of the true servant of Allah, the Exalted. Moderation is not limited to financial matters but extends to every aspect of life—religious and worldly. It is the principle that ensures

blessings are used correctly, neither wasted through extravagance nor hoarded through greed. By adhering to moderation, a person achieves balance, harmony, and justice in their relationship with Allah, the Exalted, with themselves, and with society. Extravagance occurs when a person spends excessively on vain, unnecessary, or purely worldly pursuits, going beyond what is reasonable or beneficial. While Islam does not prohibit enjoying lawful comforts, it condemns excess that leads to waste, arrogance, and heedlessness. The true servant of Allah, the Exalted, understands that every blessing—whether wealth, health, or time—is a trust, and that misuse of these trusts is a form of ingratitude. Extravagance is dangerous because it gradually erodes gratitude. When a person becomes accustomed to luxury and excess, they begin to take blessings for granted, forgetting that they are gifts from Allah, the Exalted, which could be withdrawn at any moment. This heedlessness leads to arrogance, as the person begins to view blessings as permanent possessions rather than temporary trusts. In this way, extravagance blinds the heart to dependence on Allah, the Exalted, and distances the servant from humility. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

This verse makes clear that wastefulness is not a trivial matter but a spiritual corruption. It aligns a person with the Devil, who was himself ungrateful for the blessings of Allah, the Exalted. Thus, extravagance is not merely poor financial management—it is a reflection of ingratitude and a pathway to spiritual ruin.

Extravagance also has destructive social consequences. When wealth is spent on vanity and excess, resources that could have alleviated the suffering of others are squandered. This widens the gap between rich and poor, fuels resentment, and undermines compassion within society. A community where extravagance is normalised becomes one where the poor feel neglected, the wealthy become arrogant, and social bonds weaken. In this way, extravagance not only harms the individual but destabilises entire societies.

Moreover, extravagance often leads to further sins. A person who indulges excessively in worldly pleasures becomes enslaved to their desires, constantly seeking more and never feeling satisfied. This pursuit of endless consumption distracts them from the obedience of Allah, the Exalted, and from fulfilling their obligations. It also encourages competition, envy, and pride, as people measure themselves by possessions rather than by piety.

Extravagance can also harm the individual physically and mentally. Overindulgence in food, drink, or entertainment weakens the body, dulls the mind, and creates laziness in worship. It fosters dependency on comfort, making patience in hardship more difficult. Thus, extravagance not only corrupts the soul but also undermines resilience in the face of life's trials.

By contrast, moderation preserves blessings, cultivates gratitude, and strengthens both the individual and society. The one who avoids extravagance uses their wealth and resources wisely, fulfilling their own needs without waste and sharing generously with others. This balance

ensures that blessings remain a source of benefit rather than a cause of harm.

On the opposite extreme lies greed and miserliness. Greed manifests when a person refrains from sharing the blessings they have been granted—whether wealth, knowledge, or influence. Such behaviour prevents them from fulfilling the rights of others, which is a central obligation in Islam. Greed corrodes the heart, replacing generosity with selfishness, and compassion with indifference. The one who withholds what Allah, the Exalted, has granted them will find a similar withholding from Him, as warned in a Hadith found in Sahih Muslim, number 2376. This principle reflects divine justice: just as a person treats others, so too will they be treated. The contrast between generosity and stinginess is further clarified in a Hadith found in Jami At Tirmidhi, number 1961: the generous person is close to Allah, the Exalted, close to Paradise, close to people, and far from Hell, whereas the stingy person is far from Allah, the Exalted, far from Paradise, far from people, and close to Hell. This Hadith highlights that generosity strengthens every relationship—between the servant and Allah, the Exalted, between the servant and people, and even between the servant and their own soul. Stinginess, by contrast, poisons all of these relationships.

Greed also has destructive social consequences. When individuals hoard wealth and refuse to share, the needs of the vulnerable go unmet, and injustice spreads. Families suffer when members withhold support, communities weaken when generosity is absent, and societies fracture when compassion is replaced by selfishness. Thus, greed is not only a personal vice but a source of widespread corruption.

The servants of Allah, the Exalted, avoid both extremes by adopting moderation. They spend wisely, fulfilling their own needs without waste, and they share generously, fulfilling the rights of others without miserliness. This balance ensures that blessings are used in ways pleasing to Allah, the Exalted, and beneficial to creation. The generous and moderate person achieves a harmonious mental and physical condition. They place everything and everyone in their rightful place, while preparing adequately for their accountability on the Day of Judgement. This conduct results in tranquillity in both worlds. Furthermore, by fulfilling the rights of people, they earn respect and love, and they contribute to the spread of justice and peace within society.

By contrast, the extravagant or stingy person misuses the blessings of Allah, the Exalted. Their imbalance leads to stress, dissatisfaction, and hardship, even if they enjoy material luxuries. They lose track of their priorities, neglect their responsibilities, and fail to prepare for their accountability. Moreover, their behaviour causes resentment and injustice, spreading corruption within their homes and the wider society.

The lesson is clear: moderation is not simply a financial principle but a spiritual discipline. It protects a person from the arrogance of wastefulness and the selfishness of greed. It ensures that blessings are used in ways that reflect gratitude to Allah, the Exalted, and compassion towards His creation. By adopting moderation, generosity, and balance, the servants of the Most Merciful attain peace within themselves, harmony with others, and success in both worlds.

In order to emphasise the fact that Islam is a complete code of conduct which affects every situation one faces, whether worldly or religious and every blessing one interreacts with, polytheism, which is the greatest sin, is mentioned after discussing social issues in this passage of verses which discuss the true servants of Allah, the Exalted. Chapter 25 Al Furqan, verse 68:

“And those who do not invoke with Allah another deity...”

Therefore, just like one pays extra attention to avoid polytheism and all its forms, one must therefore also focus on fulfilling the other aspects of Islam, even if they appear worldly, such as the ones mentioned thus far.

It is vital to understand that worship is not limited to bowing before idols or statues. In reality, anything that a person follows or obeys in defiance of the command of Allah, the Exalted, becomes their object of worship. This can include social media, fashion, culture, influential figures, or even one's own desires. When a person allows these influences to dictate their choices and actions, they elevate them to a position of authority that rightfully belongs only to Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah...”

The followers of previous faiths did not physically worship their scholars or monks. Rather, they submitted to their rulings and customs, even when they contradicted the divine commands of Allah, the Exalted. This blind obedience was, in essence, a form of worship because they placed human authority above divine guidance. 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 concept of worship extends far beyond ceremonial rites; it fundamentally concerns allegiance and obedience. While very few individuals consciously profess devotion to the Devil, one effectively serves him by succumbing to his promptings and acting in direct opposition to the will of Allah, the Exalted. The entity or ideal that commands a person's ultimate loyalty and dictates their behaviour essentially becomes their master. When an individual chooses to abandon the liberating service of Allah, the Exalted, they often mistakenly believe they are achieving freedom. Instead of genuine liberation, they fall into the trap of multi-layered servitude, controlled by a host of conflicting worldly authorities. These false masters include the relentless demands of public opinion, the pressures of societal trends, the insatiable drive of materialism, and the tyranny of their own ego and fleeting desires. Each of these earthly influences is a demanding taskmaster, constantly requiring attention, conformity, and sacrifice. The effort to appease them all inevitably leads to a state of anxiety and chaos, precisely because these worldly demands are inherently contradictory, unstable, and ultimately impossible to satisfy. Imagine a worker serving multiple, self-contradictory

managers: the result is exhaustion, disorientation, and a total loss of purpose. Similarly, those who forsake obedience to Allah, the Exalted, find themselves perpetually pulled in countless directions, sacrificing peace of mind and clarity of vision. Their blessings—their family, wealth, relationships, and careers—are transformed into burdens and sources of stress because they are improperly valued and used outside of divine guidance. In the relentless chase for external validation and worldly success, they willingly trade away their inner tranquillity and moral stability. This disorganized way of life gradually corrodes the heart and mind, often manifesting as chronic loneliness, heightened anxiety, addictive behaviours, and deep despair. No amount of worldly achievement can ever fill the spiritual void created by turning away from Allah, the Exalted. This inner turmoil is frequently evident even among those with outward success—including prominent figures and the wealthy—who nonetheless struggle with emotional instability and emptiness. Furthermore, these temporary masters—whether they are transient trends, personal whims, or powerful individuals—will utterly abandon their servants when they are most needed. On the Day of Judgement, they will offer neither support nor intercession. The obedience offered to them in defiance of Allah, the Exalted, will only become a source of profound regret.

Therefore, true wisdom dictates that a person must cleanse their heart of any form of servitude that stands in opposition to the commands of Allah, the Exalted. Authentic freedom is not found in indulging every urge, but in wholeheartedly surrendering to divine direction. By choosing obedience to Allah, the Exalted, and utilizing every blessing in alignment with the teachings of the Holy Quran and the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, a person successfully restores internal harmony, secures peace of mind, and establishes the foundation for both worldly flourishing and ultimate, eternal success.

In order to emphasize the sanctity and value of human life, Islamic teachings often place the killing of innocent people alongside polytheism, the gravest of sins. Polytheism is the greatest sin against Allah, the Exalted, while the unlawful killing of a soul is the greatest sin against humanity. Chapter 25 Al Furqan, verse 68:

“...or kill the soul which Allah has forbidden except by right...”

This verse establishes that life is sacred and cannot be taken except in the rare circumstances permitted by divine law. The true servants of Allah, the Exalted, therefore respect all forms of life. They embody the teachings of Islam, which prescribe mercy not only towards people but towards all of creation. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Muslim, number 6028, that whoever does not show mercy to others will not be shown mercy by Allah, the Exalted. This principle is universal: mercy is not restricted to family, friends, or fellow believers but extends to all people and even to animals. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, prescribed kind treatment of animals, as confirmed in a Hadith found in Sunan Abu Dawud, number 2550. This comprehensive ethic of mercy distinguishes Islam as a faith that values life in all its forms. The Holy Quran itself compares the killing of one innocent person to the killing of all of mankind, and the saving of one life to the saving of all of mankind. Chapter 5 Al Ma'idah, verse 32:

“...kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely...”

This verse alone is sufficient to expose the falsehood of those who claim to kill innocent people in the name of Islam. Their actions are not motivated by faith but by worldly desires for wealth, power, and influence. Such crimes have nothing to do with Islam, which condemns them in the strongest terms.

The importance of not harming others is further emphasised in a Hadith found in Sunan An Nasai, number 4998, where the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person cannot be a true believer until others—regardless of their faith—are safe from their tongue and their actions. If this is the case for mere harm, how could Islam ever permit the killing of innocent people? Indeed, in the same Hadith, the Holy Prophet Muhammad, peace and blessings be upon him, clarified that a person cannot be a true believer until the lives and belongings of others are safe from their actions. This teaching establishes that faith is not only about ritual worship but also about ensuring the safety, dignity, and rights of others.

Those who claim to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should reflect on his example. He never harmed another person except in self-defence against armed male combatants. He never harmed women, children, or the elderly. He never took revenge for personal grievances. As the head of state, he only applied the punishments ordained by Allah, the Exalted, to those who transgressed the limits. This is confirmed in a Hadith found in Sahih Muslim, number 6050. His

example demonstrates that Islam is not a religion of vengeance or aggression but of justice and restraint. He embodied mercy even towards his enemies, forgiving them when he had the power to punish. This is the model of conduct that all who claim to follow him must adopt.

Islam permits self-defence, the protection of one's family, and the safeguarding of one's property, but even this has strict limits. At no point does Islam permit striking first or taking the life of an innocent person. The guiding principle is clear: a person should treat others as they wish to be treated—with respect, dignity, and mercy. Self-defence in Islam is therefore not a licence for aggression but a safeguard against oppression. It is a measured response, bound by ethical limits, and always subordinate to the higher principle of preserving life.

The lesson is therefore unmistakable: Islam is a religion of mercy, justice, and sanctity of life. Those who misuse its name to justify violence against innocents are in direct opposition to its teachings. The true servants of Allah, the Exalted, are those who preserve life, spread mercy, and embody the noble example of the Holy Prophet Muhammad, peace and blessings be upon him. By respecting life, showing mercy to all creation, refraining from harm, and adhering to the limits of justice, they prepare themselves for accountability on the Day of Judgement. In doing so, they attain peace in this world and eternal success in the next.

Chapter 25 Al Furqan, verse 68:

“...or kill the soul which Allah has forbidden except by right...”

And chapter 2 Al Baqarah, verse 178:

“...prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy...”

Allah, the Exalted, granted the heir of a murdered person the choice between two paths: demanding legal retribution, which is carried out by the state under strict regulations, or extending forgiveness, with or without a compensation payment from the murderer. This choice is a manifestation of Allah's mercy, recognizing the diversity of human nature and emotional capacity. Some people, naturally compassionate, would find it unbearable to order the execution of the murderer and would lean toward forgiveness if compelled. Others, however, would struggle immensely to forgive the one who took the life of a loved one, particularly if the deceased had dependents relying on them; being forced to forgive in such circumstances would be nearly impossible. By leaving the decision in the hands of the heir, Allah, the Exalted, accommodates both temperaments with mercy and wisdom. This system contrasts sharply with many modern legal frameworks, where the fate of a criminal rests with a judge or jury of strangers. Such systems often

leave the family of the victim dissatisfied, as they feel the punishment does not truly match the gravity of the crime. Even when a murderer is sentenced to prison, the limited duration of incarceration and eventual reintegration into society can leave the victim's family burdened with lifelong psychological trauma, while the criminal continues to live with state support. In Islam, granting the heir the authority to determine the outcome offers a measure of closure and justice that alleviates some of the emotional burden, allowing them to process their loss and eventually move forward with their lives. This approach underscores the comprehensive mercy and wisdom of Allah, the Exalted, in accommodating human emotions while upholding justice. Chapter 2 Al Baqarah, verse 178:

“...But whoever transgresses after that will have a painful punishment.”

The term “transgression” refers to situations where the relatives of the deceased take revenge on their own, bypassing the proper legal process, or where revenge occurs despite an agreed-upon settlement of forgiveness or compensation. It also applies if the murderer commits another killing after being pardoned for the first offense. In such cases, the legal authority issues the execution order, even if the heir of the second victim chooses forgiveness. This system ensures that no criminal can exploit loopholes to evade justice.

Chapter 2 Al Baqarah, verse 179:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding...”

Legal retribution in Islam serves to protect life, as many murderers are not deterred by punishments short of execution. Numerous cases have shown that individuals who serve prison sentences for murder often commit the same crime again upon release. By carrying out the execution of a murderer, other lives are potentially saved by preventing future killings.

Moreover, legal retribution supports the mental and emotional well-being of the victim's relatives. Knowing that the murderer has paid the ultimate price for their crime allows the family to find closure and begin to move forward. When the offender is merely imprisoned and later released, the family remains haunted by the trauma suffered by their loved one, preventing them from living in peace. Allowing the victim's relatives the choice to decide whether the murderer is executed or pardoned, with or without financial compensation, reduces mental anguish and the burden of resentment that could otherwise dominate their lives. Such resentment, if left unresolved, can create tension and conflict within the family, sometimes leading to long-term fractures, including the breakdown of marriages. Granting the family this choice helps preserve their unity and facilitates emotional healing.

Legal retribution also prevents cycles of revenge killings that can span generations. By executing a murderer, Islam pre-empts retaliatory acts that would endanger many more lives. When a person with dependents is killed, revenge killings can devastate their family, including children who rely on them. Giving the victim's family the authority to determine the outcome for

the murderer helps prevent such cycles, safeguarding the lives of others and protecting the well-being of dependents.

It is crucial to note that these outcomes depend on the proper implementation of Islamic law. Convictions require irrefutable evidence, beyond any reasonable doubt, and any uncertainty leads to the waiver of the full legal punishment. Today, advancements such as CCTV, DNA testing, and other scientific methods make it easier than ever to establish guilt with high certainty, minimizing the risk of punishing the innocent. Even in non-Islamic systems, applying strict legal retribution in such cases could significantly reduce crime. When executed with certainty, the concern of mistakenly punishing an innocent person is eliminated, allowing justice to serve both the living and the victims of past crimes. Chapter 2 Al Baqarah, verse 179:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding...”

Only those who reason correctly will grasp why legal retribution can serve the greater good. Consider the analogy of amputation: someone who fixates solely on the act of removing a limb may refuse it, ignoring the larger reality that the procedure can save a life. A clear thinker recognises the seriousness of the surgery but chooses it to prevent a far worse outcome — death. The same perspective applies to the verses under discussion. Carrying out the death penalty for a proven murderer may seem severe when viewed in isolation, but when judged by its wider effects — protecting society, deterring future killings, and bringing relief to grieving families — it can be the prudent choice for a government entrusted with public welfare. In weighing the

collective wellbeing against the life of a convicted killer, the state must consider the broader consequences; the offender, having forfeited basic rights through heinous action, cannot be treated the same as an innocent member of the community. This calculation still admits a tragic exception: the rare case of a wrongful conviction, who will be rewarded in both worlds. Even so, where guilt is established beyond reasonable doubt and all safeguards are observed, the difficult decision to prioritize communal safety can be justified.

Chapter 2 Al Baqarah, verse 179:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

As indicated in the latter part of this verse, legal retribution through execution serves as a powerful deterrent for society at large. When people witness murderers being held fully accountable, potential offenders are discouraged from committing similar acts out of fear for their own lives, thereby protecting both themselves and others. This principle extends to all serious crimes. If punishments for offenses such as rape were appropriately severe, many potential perpetrators would be dissuaded from committing them. One of the key reasons crime persists in many societies is the presence of lenient or ineffective laws that fail to discourage wrongdoing.

Another important aspect of legal retribution is the option of forgiveness. Choosing to pardon a killer demonstrates mercy and can inspire genuine repentance, leading the offender to abandon their criminal ways. This not only safeguards the lives of others who might have been harmed in the future but also allows the offender a chance for spiritual and moral redemption. Furthermore, acts of forgiveness can influence others, encouraging victims and their families to embrace mercy in their own lives. In this way, forgiveness fosters peace, prevents further harm, and contributes to the preservation of life throughout society.

Killing an innocent person is often paired up with fornication, as the former kills the body of a person while the latter kills their soul. Chapter 25 Al Furqan, verse 68:

“...and do not commit unlawful sexual intercourse...”

In order to understand the prohibition of relationships outside marriage, it is necessary to reflect carefully on their harmful consequences at both the individual and societal level. Allah, the Exalted, has commanded people to pursue marriage and has forbidden unlawful relationships. This command is not arbitrary, nor is it a restriction without purpose. Rather, it is rooted in profound wisdom that safeguards emotional, mental, and spiritual well-being. When a couple are not bound by the sacred covenant of marriage, they lack the sense of duty and permanence that marriage instills. As a result, when difficulties arise—as they inevitably do in every relationship—such couples often fail to support one another with patience and loyalty. Without the

framework of commitment, hardship produces greater emotional turmoil, and the relationship collapses under pressure.

Repeatedly entering and exiting relationships throughout one's life leaves deep emotional scars. Each separation chips away at a person's sense of stability, leaving behind feelings of emptiness and insecurity. It is therefore unsurprising that those who experience multiple breakups are far more likely to suffer from depression, anxiety, and other mental disorders, often requiring counselling to cope with the damage. By contrast, those who avoid such relationships and instead pursue marriage find greater resilience, for their bond is built upon duty, responsibility, and mutual devotion.

Furthermore, those who are known within society for engaging in multiple relationships often struggle to attract a sincere spouse who will fulfil their rights. Habitual involvement in such relationships fosters a reputation for unreliability and a character marked by looseness. These traits are naturally undesirable to those seeking lifelong commitment. Thus, their repeated failures in love only deepen their distress, leaving them trapped in a cycle of instability.

Unlawful relationships also lack long-term alignment of purpose. In many cases, one partner seeks commitment while the other desires only temporary companionship. When this imbalance becomes clear, the one who invested their heart more deeply suffers emotional devastation. By contrast, a married couple enter their union upon a foundation of shared intention and mutual responsibility. They support one another through life's changes—whether

planned or unexpected, such as the arrival of children. This sense of stability and devotion is rarely, if ever, found in relationships outside marriage.

Another danger lies in the illusion of familiarity. An unlawful relationship deceives a person into believing they fully know their partner. Yet when marriage begins, they often complain that their spouse has “changed.” In reality, the spouse has not changed; rather, the responsibilities and pressures of marriage have revealed aspects of their character that were previously hidden. This is why relationships that begin unlawfully often encounter greater marital tension. Even cohabiting before marriage does not prevent this outcome, for the sanctity and responsibility of marriage cannot be replicated outside its framework. The emotional turmoil of unlawful relationships also spills into other areas of life. Many young people abandon their education or career simply because they cannot bear to see a former partner. By contrast, a married couple, bound by a sacred covenant, are far less likely to dissolve their bond over such transient issues. Their commitment provides stability that shields them from impulsive decisions.

One must not be deceived by the outward appearance of unlawful relationships, assuming they are harmless. Human perception is limited and clouded by emotion, leading people to overlook the hidden harm within actions that contradict divine guidance. A person in such a relationship will inevitably be drawn towards greater disobedience, as emotions and desires are difficult to restrain. Over time, this often leads to fornication—an act normalized in many societies but destructive in both moral and social dimensions. Unlawful intimacy results in numerous problems, including unwanted pregnancies, family breakdowns, and the trivialization of other grave sins. Even if a person avoids major transgressions, their emotional attachment clouds their judgment. They may marry someone unsuitable

simply due to strong feelings, disregarding the importance of piety and compatibility. This often leads to conflict, regret, and hardship. Feelings of love can blind a person to their partner's faults—a warning highlighted in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, those who live immorally attract others of similar character. Impious individuals exploit one another for personal satisfaction rather than mutual respect. Such relationships are often marked by verbal abuse, humiliation, and emotional scars that linger long after apologies are made. In many cases, they even devolve into physical abuse. When beauty or youth fades, the impious partner seeks another, treating relationships as disposable luxuries. This behaviour leaves behind deep emotional trauma and instability. The harm does not end with the couple. The cycle of damage continues into the next generation. Children born outside marriage or raised in unstable homes often grow up without the consistent support of both parents. Statistics and observation alike confirm that many young people drawn into crime, gangs, or exploitation come from such environments. Raising children in a stable, loving home is challenging even when they are desired—how much more difficult, then, when they are not? The emotional burden often drives single parents to give up their children for fostering or adoption, which further increases the child's risk of emotional and social harm.

All these destructive outcomes are like hidden poison within a meal that appears delicious. Just because the poison cannot be seen does not make it harmless. Likewise, unlawful relationships may appear appealing, but they contain hidden harm that only Allah, the Exalted, fully comprehends. A wise person therefore trusts His command, just as a wise patient follows their doctor's advice, accepting bitter medicine and restrictive diets knowing they

lead to lasting health. Acting on the guidance of Allah, the Exalted, guarantees peace and balance in one's mental and physical state, whereas following one's limited understanding brings inevitable harm. Human knowledge, despite its advances, remains too restricted to solve every moral and emotional issue. People can never foresee all the consequences of their actions. Only Allah, the Exalted, possesses the complete knowledge necessary to guide humanity toward true well-being, and He has revealed this knowledge in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is clearly visible when comparing the peace and harmony of those who live by divine guidance with the distress and disorder of those who do not.

Allah, the Exalted, in His infinite wisdom, has resolved countless societal problems by addressing their root cause—prohibiting unlawful relationships and promoting marriage, a sacred union built on sincerity, responsibility, and devotion. Through His guidance on marriage, divorce, widows, and the upbringing of children, He has given humanity the key to building stable families, which in turn form the foundation of a healthy society. When family members—whether together or separated—fulfil one another's rights and provide a nurturing environment for their children, the entire society benefits from this stability. Conversely, when family bonds are broken, neglect and discord ripple through society, leading to widespread harm. Many thinkers throughout history have proposed solutions to societal issues, but their efforts often address only surface-level symptoms. Allah, the Exalted, however, resolves these issues by targeting their root—correcting the moral and spiritual foundation of individuals and families. 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...”

Yet, only those who use the intellect and insight granted to them by Allah, the Exalted, will truly comprehend the profound wisdom contained within His words. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

Allah, the Exalted, has provided clear and practical guidance to help individuals avoid unlawful relationships. When sincerely followed, these measures protect one’s faith and honour, promote emotional stability, and cultivate inner peace by fostering balance in both mind and body, and by ensuring that priorities and relationships are properly aligned within one’s life. 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...”

And chapter 24 An Nur, verse 31:

“And tell the believing women to reduce [some] of their vision and guard their private parts...”

These verses establish the first line of defence against temptation. The eyes serve as the gateway to the heart; if left unchecked, they awaken desire, and unchecked desire can quickly lead to sinful actions. The Holy Prophet Muhammad, peace and blessings be upon him, explained in a Hadith recorded in Sahih Muslim, number 6753, that the adultery of the eyes is the gaze. This highlights that sin often begins with what the eyes perceive, feeding the heart and mind with images that spark unlawful inclinations. Lowering the gaze, therefore, is not merely about avoiding physical transgression but about protecting the heart from moral corruption. By controlling what one looks at, a person purifies the soul, strengthens self-restraint, nurtures humility, and prevents the imagination from wandering into harmful territory. It is a training of the will, teaching prioritization of obedience to Allah, the Exalted, over fleeting desires. When the eyes are disciplined, the heart remains tranquil, and a pure heart strengthens the connection with Allah, the Exalted. In this way, lowering the gaze is a form of protection—preserving dignity, honour, and spiritual integrity while shielding both the individual and society from the destructive effects of uncontrolled desire.

Islamic teachings also caution that even private interactions between men and women, despite seemingly good intentions, can open the door to temptation. Unnecessary communication—especially in private settings or through modern means such as messaging and social media—should be avoided. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Jami At Tirmidhi, number 2165, that no man is alone with a woman except that the Devil becomes the third among them.

This timeless guidance underscores that seclusion in any form—physical or virtual—creates an environment where desires can grow and self-restraint may weaken. Private online interactions, though appearing harmless, can foster emotional attachment, compromise spiritual discipline, and gradually lead to inappropriate intimacy. What begins as casual communication can erode boundaries and draw individuals into situations contrary to divine guidance. The wisdom behind this instruction is clear: prevention is far more effective than cure. By avoiding situations that ignite desire, a person safeguards dignity, preserves purity, and protects the heart from corruption before sin arises. This proactive guidance reflects the mercy of Allah, the Exalted, who not only forbids sin but also closes the doors that lead to it.

In addition, Allah, the Exalted, commands both men and women to practice modesty—not only in their attire but in their behaviour and conduct. Chapter 24 An Nur, verses 30-31:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment...”

Modesty serves as a protective shield, guarding individuals from inappropriate attention and preventing the type of attraction that can lead to moral decline. The Holy Prophet Muhammad, peace and blessings be upon him, described modesty as an essential part of faith, as recorded in Sahih Bukhari, number 24, elevating it from a social virtue to a marker of spiritual integrity. By practicing modesty in both appearance and behaviour, a person preserves their own dignity while contributing to the moral wellbeing of society. Modesty restrains arrogance, curbs improper desires, and nurtures humility, creating an environment of respect and decency. Its scope extends beyond clothing to speech, conduct, and thought, shaping character, safeguarding relationships, and reinforcing the ethical framework of the community. In this way, modesty is both a personal safeguard and a societal necessity, ensuring that peace, respect, and moral clarity prevail.

The Holy Prophet Muhammad, peace and blessings be upon him, also recommended fasting as a practical measure for those struggling to control their carnal desires, as recorded in Sahih Bukhari, number 5066. Fasting disciplines the soul, weakens the hold of worldly impulses, and cultivates patience, self-restraint, and heightened awareness of Allah, the Exalted. By voluntarily abstaining from lawful pleasures, the individual strengthens their capacity to resist unlawful temptations, protecting themselves from harmful relationships and immoral behaviour. Fasting, therefore, serves not only as an act of worship but also as a shield for the heart, fostering moral strength, stability, and spiritual awareness.

Careful selection of companions is another vital means of safeguarding oneself from temptation. Associating with individuals who embody chastity, modesty, and devotion to Allah, the Exalted, reinforces moral resolve and

nurtures virtue. Good companions offer guidance, encouragement, and reminders of higher principles, especially during moments of weakness. In contrast, keeping company with those who normalise immoral behaviour gradually desensitises the heart, making sin appear acceptable and virtue burdensome. This reality is emphasised in a Hadith recorded in Sunan Abu Dawud, number 4833, which highlights the profound influence companions have on character and destiny. Friends and associates are never neutral; they either elevate one's state by drawing them closer to righteousness or degrade it by encouraging sin. Choosing righteous companions thus becomes a decisive factor in maintaining spiritual integrity and aligning one's path with the pleasure of Allah, the Exalted.

For those with the means, marriage is prescribed as a lawful and dignified outlet for desire. Beyond a social arrangement, it is an act of worship fulfilling physical and emotional needs in a manner pleasing to Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, encouraged timely marriage and warned against unnecessary delay, as prolonged singleness increases vulnerability to temptation. A successful marriage rests not merely on physical attraction but on shared piety, sincerity, and devotion, as highlighted in Sahih Bukhari, number 5090, which advises prioritising faith and righteousness in choosing a spouse. Such a union fosters lasting harmony, stability, and protection from sin, nurturing companionship rooted in devotion, ensuring responsibilities are fulfilled with integrity, and transforming the household into a place of peace and blessing. Strong families, in turn, support the moral foundation of society.

Ultimately, one of the most powerful means of controlling desire is the remembrance of accountability. The Holy Prophet Muhammad, peace and blessings be upon him, described in a Hadith recorded in Sahih Bukhari,

number 6806, one of the seven categories of people who will be granted shade by Allah, the Exalted, on a day when no other shade will exist. This honour is reserved for those who exercise self-restraint out of reverence for Him, showing that true strength lies in resisting temptation to seek divine approval. Constant remembrance of death and accountability tempers desire and purifies intention. It serves as a reminder that every private thought, hidden glance, and secret action is fully known to Allah, the Exalted, even if it remains unseen by others. This awareness fosters humility, nurtures sincerity, and strengthens the resolve to avoid sin. When the inevitability of standing before Allah, the Exalted, is kept in mind, daily life becomes a form of preparation for the Hereafter. Every action is weighed carefully, fleeting pleasures that lead to regret are avoided, and deeds that bring lasting reward are pursued. In this way, the remembrance of accountability acts not only as a safeguard against temptation but also as a source of inner peace, spiritual clarity, and enduring moral strength.

Generally speaking, those who fail to follow the divine code of conduct will inevitably misuse the blessings they have been granted. Chapter 25 Al Furqan, verse 68:

“...And whoever should do [any of] that will meet a penalty.”

This penalty is not confined to the Hereafter but begins in this very world. Their attitude prevents them from attaining a balanced mental and physical state, for they misplace everything and everyone within their lives. Instead of blessings serving as sources of comfort and stability, they become causes of stress and turmoil. Family, friends, career, and wealth—gifts that should

bring harmony—are transformed into burdens because they are misused and incorrectly prioritized. When such individuals persist in disobedience, they begin to assign blame to the wrong causes. Rather than recognising that their own negligence of divine guidance has led to imbalance, they direct their frustration towards those closest to them, such as their spouse or family. By cutting these good influences out of their lives, they only deepen their misery. This destructive cycle often leads to further decline, manifesting in mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is not theoretical but observable. One need only look at those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their access to worldly luxuries, their lives are often marked by instability, broken relationships, and inner emptiness. Their wealth and fame cannot shield them from the consequences of ignoring divine guidance, for blessings misused become burdens rather than sources of peace. More gravely, their negligence in this world prevents them from preparing for their accountability on the Day of Judgement. The temporary stress and disorder they experience in this life will pale in comparison to the punishment awaiting them in the Hereafter. By failing to use their blessings in accordance with the divine code, they forfeit both worldly tranquillity and eternal safety. Chapter 25 Al Furqan, verse 69:

“Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.”

But as always, the door of repentance remains open, as long as a person is alive. Chapter 25 Al Furqan, verse 70:

“Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”

This verse is among the most hopeful in the Holy Quran. It not only assures forgiveness for those who repent but also promises that their past sins will be transformed into good deeds. Such is the vast mercy of Allah, the Exalted, that He does not merely erase the record of sin but replaces it with reward, provided repentance is sincere. True repentance is not a mere utterance of words but a profound turning of the heart. It begins with genuine remorse—feeling deep sorrow for having disobeyed Allah, the Exalted. This is followed by seeking His forgiveness with humility and urgency, and, where possible, seeking the forgiveness of those who have been wronged, provided this does not cause further harm or conflict. Sincere repentance also requires a firm resolve never to return to the same or similar sin again. This determination must be accompanied by practical steps to avoid the circumstances, environments, or companions that previously led to disobedience. In addition, one must make amends for any rights that have been violated—whether the rights of Allah, the Exalted, such as missed prayers or neglected obligations, or the rights of people, such as wealth unjustly taken or harm inflicted. Repentance is not complete without positive action. A person must strive to replace disobedience with obedience, using the blessings Allah, the Exalted, has granted them in ways that please Him. This includes fulfilling obligations, engaging in righteous deeds, and cultivating good character. In this way, repentance becomes a process of transformation, turning weakness into strength and sin into a means of drawing nearer to Allah, the Exalted. The mercy of Allah, the Exalted, is so vast that no sin is beyond forgiveness if repentance is sincere. Even those who have committed the gravest of wrongs are not excluded from His pardon. What matters is not the size of the sin but the sincerity of the return. As long as life remains, the opportunity to repent remains, for Allah, the Exalted, is ever Forgiving and Merciful. The lesson is clear: one must never despair of the mercy of Allah,

the Exalted, nor delay repentance. Every moment is an opportunity to return, to reform, and to rebuild one's life upon the foundation of faith and obedience. Those who seize this opportunity will find that their past becomes a source of reward, their present a state of peace, and their future a promise of eternal success. Chapter 25 Al Furqan, verse 71:

“And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.”

As discussed earlier, as Islam is a complete code of conduct it involves fulfilling the rights of Allah, the Exalted, and people. Chapter 25 Al Furqan, verse 72:

“And [they are] those who do not testify to falsehood...”

Sadly, many people fall into the misconception that fulfilling their obligations to Allah, the Exalted—such as performing the obligatory prayers—absolves them from considering the rights of others. This erroneous belief leads to the mistreatment of individuals, which in turn fosters corruption and injustice within society. Such an attitude is a distortion of Islam, for the religion of Allah, the Exalted, encompasses both His rights and the rights of humanity, and one cannot be fulfilled while neglecting the other. It is essential to understand that the rights of Allah, the Exalted, include acts of worship such as prayer, fasting, and remembrance, while the rights of people include

justice, kindness, honesty, and the safeguarding of life, wealth, and dignity. To neglect the rights of people while claiming devotion to Allah, the Exalted, is hypocrisy, for true servitude requires balance. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Muslim, number 6579, that those who oppress others will face justice on the Day of Judgement. Even if they escape accountability in this world, they will not escape it in the Hereafter. On that Day, the oppressor will be required to hand over their good deeds to their victims, and if their good deeds are exhausted, they will be burdened with the sins of those they wronged until justice is complete. This terrifying reality could lead the oppressor to damnation in Hell, regardless of their outward compliance with the rights of Allah, the Exalted. This warning demonstrates that no amount of ritual worship can compensate for the violation of another person's rights. A person who prays, fasts, and recites the Holy Quran, yet slanders, cheats, or oppresses others, will find their acts of worship stripped away on the Day of Judgement. Their prayers will not shield them from justice, for Allah, the Exalted, is perfectly just and will restore every right to its rightful owner. Therefore, one must strive to fulfil both sets of rights: the rights of Allah, the Exalted, through worship and obedience, and the rights of people through justice, mercy, and respect. Only then will a person achieve peace of mind, for they will have attained a balanced mental and physical state, correctly placing everything and everyone within their life. Such conduct not only secures tranquillity in this world but also spreads justice and peace within society. By contrast, neglecting the rights of others leads to disorder, resentment, and corruption, both in personal life and in the wider community. The lesson is clear: Islam is not a religion of ritual alone, nor of social justice alone, but of both together. The true servant of Allah, the Exalted, is one who bows in prayer and also treats creation with fairness and compassion. Only by upholding both sets of rights can one hope to stand before Allah, the Exalted, on the Day of Judgement with a record free of oppression and a heart at peace.

Chapter 25 Al Furqan, verse 72:

“And [they are] those who do not testify to falsehood...”

In a Hadith found in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who acts as a false witness in order to unlawfully take the possessions of others will meet Allah, the Exalted, while He is angry with them. This warning alone should be sufficient to deter any person from such an act, for there is no greater calamity than to stand before Allah, the Exalted, in a state that incurs His wrath. It is important to note that this prohibition applies to taking the possessions of all people, irrespective of their faith. The seriousness of the sin is not diminished by the identity of the victim. Even if a person outwardly obeys Allah, the Exalted, in other aspects of their life, such as offering the obligatory prayers, their false testimony will still bring about His anger. Sadly, this sin is widespread in many societies, particularly in places where corruption is common and individuals file false claims in legal courts in order to seize wealth or property that does not belong to them. According to a Hadith found in Sahih Bukhari, number 2654, perjury is one of the greatest of major sins. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, placed it alongside polytheism and disobedience to parents, showing its gravity. Allah, the Exalted, has also done the same in the Holy Quran. Chapter 22 Al Hajj, verse 30:

“...So avoid the uncleanness of idols and avoid false statement.”

A Hadith found in Sunan Ibn Majah, number 2373, gives a severe warning to the one who does not sincerely repent from being a false witness. If they fail to repent, they will not move on the Day of Judgement until Allah, the Exalted, sends them to Hell. In fact, the one who acts as a false witness in order to take something unlawfully will be sent to Hell even if the item they seized was as insignificant as a twig from a tree. This is confirmed in a Hadith found in Sahih Muslim, number 353.

The seriousness of false testimony lies in the fact that it encompasses many other sins. It is, first and foremost, a lie. It is also an act of oppression against the person who is wronged by the testimony. As mentioned earlier, such a sin will not be forgiven by Allah, the Exalted, until the victim forgives them. If the victim does not, then on the Day of Judgement the false witness's good deeds will be transferred to the victim, and if necessary, the sins of the victim will be transferred to the false witness in order to establish justice. This may well result in the false witness being cast into Hell. This principle is confirmed in a Hadith found in Sahih Muslim, number 6579.

The false witness also sins if they testify on behalf of another person so that the latter may unlawfully seize something. This behaviour directly contradicts the command of the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."

By aiding another in wrongdoing, the false witness becomes complicit in their sin. Furthermore, anything obtained through false testimony becomes unlawful. If such wealth is used, even for acts of apparent righteousness such as charity, it will be rejected and recorded as a sin, for Allah, the Exalted, only accepts what is lawful. This is confirmed in a Hadith found in Sahih Muslim, number 2342. Thus, wealth obtained through false testimony brings no blessing, and every use of it becomes a source of sin.

It is therefore a duty upon all people to speak the truth at all times, whether in casual conversation or under oath in a court of law. Lying in all its forms leads to sin, and sin leads to Hell. The one who persists in lying will eventually be recorded as a great liar by Allah, the Exalted. It requires no scholarly insight to understand the fate of one who is labelled in this way by Allah, the Exalted, on the Day of Judgement. This has been explicitly warned in a Hadith found in Jami At Tirmidhi, number 1971.

The lesson is clear: false testimony is not a minor misdeed but a major sin that combines lying, oppression, betrayal, and injustice. It destroys trust within society, corrupts legal systems, and incurs the wrath of Allah, the Exalted. The true servant of Allah, the Exalted, therefore avoids it completely, speaks the truth even when it is against themselves, and ensures that their words are always a means of justice, not oppression.

Not only do the true servants of Allah, the Exalted, avoid all forms of evil, but they also graciously refrain from engaging in vain and purposeless activities. Chapter 25 Al Furqan, verse 72:

“...and when they pass vain things, they pass by with dignity.”

This verse highlights that piety is not limited to abstaining from what is explicitly unlawful; it also involves avoiding what is frivolous, wasteful, or spiritually unproductive. An essential aspect of righteousness is to use the blessings one has been granted in accordance with divine guidance. This includes exercising restraint even with certain lawful things, out of fear that indulgence in them may lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

“...These are the limits [set by] Allah, so do not approach them...”

Notice that Allah, the Exalted, does not merely forbid crossing His limits but warns against even approaching them. This subtle yet profound instruction is echoed throughout the Holy Quran. For instance, when Allah, the Exalted, addressed the Holy Prophet Adam, peace be upon him, in Paradise, He did not only forbid eating from the tree but also commanded him not to approach it, even though approaching it was not in itself unlawful. Chapter 7 Al A'raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.””

This example illustrates that wisdom lies not only in avoiding sin but also in distancing oneself from the pathways that lead to sin. Just because something is lawful does not mean it should always be pursued, for indulging in certain lawful things—especially vain things—often becomes a gateway to the unlawful. For example, vain speech, though not sinful in itself, frequently leads to backbiting, slander, or lying. Similarly, vain spending of wealth, though not initially sinful, often develops into wastefulness, which is condemned in the Holy Quran. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

History and experience show that most people who become misguided do so gradually, through a step-by-step process. They first approach unlawful things without directly engaging in them, but over time, temptation and habit draw them into outright disobedience. For instance, a person who regularly accompanies those who drink alcohol is far more likely to eventually drink than one who avoids such company altogether. This principle of cautious restraint was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Jami At Tirmidhi, number 2451, he advised that a person cannot attain true piety until they abandon some lawful things out of fear that they may lead to the unlawful. Thus, piety is not

merely about avoiding what is forbidden but also about exercising wisdom and foresight in lawful matters. By adopting this attitude, a person remains firm in sincere obedience to Allah, the Exalted. They use the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness, which leads to peace of mind in both worlds by establishing a balanced mental and physical state and by correctly placing everything and everyone in 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."

By contrast, the one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things. This indulgence increases the likelihood of falling into the unlawful and leads to the misuse of blessings. Such misuse results in stress, difficulties, and disorder in both worlds. Their mental and physical state becomes unbalanced, they misplace priorities, and they fail to prepare for their accountability on the Day of Judgement. Even if they experience fleeting moments of entertainment or luxury, their lives remain marked by inner emptiness and instability. This reality is evident when one observes the lives of those who live in such a manner, including many among the wealthy, whose abundance of worldly possessions does not shield them from severe 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.""

The lesson is clear: true servants of Allah, the Exalted, not only avoid sin but also exercise wisdom in lawful matters, distancing themselves from vain pursuits that may lead to disobedience. In doing so, they preserve their blessings, safeguard their faith, and secure peace in both this world and the next.

Chapter 25 Al Furqan, verse 72:

"...and when they pass vain things, they pass by with dignity."

By avoiding matters that do not concern them, including vain and purposeless things, the true servants of Allah, the Exalted, elevate the quality of their faith and make their Islam excellent. This principle is advised in a Hadith found in Jami At Tirmidhi, number 2317, which provides an all-encompassing instruction applicable to every aspect of life. It covers both speech and physical actions, teaching that the one who desires to perfect

their faith must refrain from engaging in matters that are of no concern to them and instead occupy themselves with what truly matters.

To achieve this, a person must take their genuine responsibilities seriously and strive to fulfil them according to the teachings of Islam, seeking only the pleasure of Allah, the Exalted. It is important to note that perfection of faith is not achieved by avoiding things based on personal reasoning or desires, but by avoiding what Islam itself has advised to avoid. This includes fulfilling all obligations, refraining from sins, steering clear of disliked matters, and even exercising restraint in the excessive use of lawful things. This level of excellence is connected to the concept of excellence of faith described in a Hadith found in Sahih Muslim, number 99. This is when a person worships Allah, the Exalted, as though they see Him, or at the very least, with the awareness that He sees them at all times. Such awareness of divine surveillance inspires a person to abstain from sins and hasten towards righteous deeds. The one who fails to avoid matters that do not concern them will not reach this lofty level of excellence.

A major aspect of avoiding what does not concern a person is linked to speech. The majority of sins occur through the tongue, when people utter words that are not their concern, such as backbiting, slander, or idle chatter. Vain talk refers to speech that may not be sinful in itself but is useless and therefore unworthy of attention. A Hadith found in Sahih Bukhari, number 2408, confirms that vain speech is hated by Allah, the Exalted. Countless arguments, divisions, and even physical harm have arisen simply because someone spoke about matters that did not concern them. Families have been torn apart, and marriages have ended because individuals failed to mind their own affairs. Allah, the Exalted, has instead directed people towards beneficial forms of speech. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

This verse highlights that speech should be purposeful, constructive, and directed towards goodness. In fact, uttering words that are not a person's concern will be one of the main reasons people enter Hell, as indicated in a Hadith found in Jami At Tirmidhi, number 2616. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2412, that all speech will be counted against a person unless it is connected to enjoining good, forbidding evil, or remembering Allah, the Exalted. This means that all other forms of speech are of no real concern, as they bring no benefit in this world or the next. Advising good, moreover, is not limited to religious matters but includes anything beneficial in worldly life, such as one's occupation or responsibilities.

Therefore, a person should strive to avoid matters that do not concern them—whether in words or actions—so that they may perfect their faith. Put simply, the one who dedicates time to matters that do not concern them will inevitably fail in matters that do. Conversely, the one who occupies themselves with what truly concerns them will naturally have no time for what does not. Such a person will, through the mercy of Allah, the Exalted, achieve success in both worlds.

Finally, the one who focuses on matters of true concern will complete their worldly and religious responsibilities with diligence and thereby obtain peace of mind. One of the main sources of stress is when a person becomes preoccupied with matters that do not concern them, for this prevents them from fulfilling their genuine duties. By behaving in the correct manner, a person ensures that their important responsibilities are fulfilled while still leaving time for rest and lawful enjoyment. In this way, they achieve balance, tranquillity, and lasting success.

In addition, the dignity of the true servants of Allah, the Exalted, prevents them from blindly following the popular opinion of their society in indulging in vain and purposeless things. They recognize that real honour does not lie in conforming to the behaviour of the majority but in adopting the right conduct, even if this contradicts the practices of those around them. Chapter 25 Al Furqan, verse 72:

“...and when they pass vain things, they pass by with dignity.”

The servants of Allah, the Exalted, understand that blindly following others is a path to ruin, for the majority behaviour within society often leads to disobedience. When one sees the majority neglecting divine guidance, it is easy to assume that their behaviour must be correct, and thus follow them without reflection. Yet the truth is that the majority opinion is not always correct. History itself testifies to this: countless beliefs once held by the

majority—such as the false conviction that the Earth was flat—were later proven wrong. 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 follow conjecture rather than truth. To act like cattle, unthinkingly conforming to the herd, is to abandon the gift of intellect and reasoning bestowed by Allah, the Exalted. Such behaviour leads to misguided choices in both worldly and spiritual affairs. Instead, individuals are commanded to employ their reasoning and intellect to evaluate each circumstance based on knowledge and evidence. They must make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. Islam, therefore, strongly criticises blind imitation in religious matters, for it strips a person of responsibility and discernment. Rather, Islam encourages people to learn, reflect, and act upon divine teachings with understanding. The dignity of the servants of Allah, the Exalted, lies in their independence from the influence of popular opinion. They are not deceived by numbers, nor are they intimidated by the majority. Their honour is found in obedience to Allah, the Exalted, and in living by principles that remain firm even when society shifts. In this way, they safeguard themselves from error, preserve their blessings, and set an example of integrity for others to follow. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

The servants of Allah, the Exalted, are those who correctly use the faculties they have been granted—hearing, sight, and intellect—and therefore respond positively to the signs of Allah, the Exalted, whether these signs are conveyed through divine revelation or manifested within creation, such as historic events or present circumstances. Chapter 25 Al Furqan, verse 73:

“And those who, when reminded of the signs of their Lord, do not fall upon them deaf and blind.”

This verse highlights that true servitude requires attentiveness, reflection, and responsiveness. The servants of Allah, the Exalted, do not treat divine reminders as empty words, nor do they ignore the lessons embedded in the world around them. Instead, they engage their faculties with sincerity, allowing knowledge to penetrate their hearts and transform their conduct.

To truly benefit from knowledge, one must listen to it correctly. This involves more than passive hearing; it requires careful attention, connecting the knowledge to one's past experiences, evaluating how to implement the teachings in the future, and sincerely striving to act upon them. Only through this process does knowledge become guidance. Merely listening to Islamic knowledge without reflection and application will not positively affect behaviour. This is one of the main reasons why many people today, despite unprecedented access to Islamic knowledge through books, lectures, and

digital platforms, fail to experience meaningful change in their lives. Knowledge without practice remains information, not transformation.

Chapter 25 Al Furqan, verse 73:

“And those who, when reminded of the signs of their Lord, do not fall upon them deaf and blind.”

In addition to listening, one must observe situations—whether past or present—with insight. Reflection upon history, personal trials, and the experiences of others provides invaluable lessons. A self-absorbed way of life, in which one’s attention is confined only to personal circumstances, blinds the heart from recognising the wisdom that can be drawn from the wider realities of existence. Such narrowness prevents growth, while reflection refines character, helps avoid repeated mistakes, and cultivates lasting inner peace. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased with wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one’s own health and inspire its proper use before it slips away. Observing the downfall of past nations that turned away from divine guidance should awaken humility and vigilance in the present. In this way, every circumstance, whether favourable or difficult, becomes a sign pointing towards truth for the one who reflects. The Holy Quran repeatedly calls upon people to use their faculties of hearing, sight, and intellect. Those who fail to do so are described as worse than cattle, for they squander the

very tools that distinguish them as human beings. By contrast, the servants of Allah, the Exalted, engage with His signs—whether revealed in the Holy Quran or manifested in creation—with open hearts, attentive minds, and responsive actions. This behaviour preserves balance in their mental and physical state, ensures that they correctly place everything and everyone within their lives, and prepares them for accountability on the Day of Judgement. They are not distracted by heedlessness, nor are they blinded by arrogance. Instead, they live with awareness, gratitude, and purpose, drawing wisdom from every reminder and lesson around them.

Since Islam is a complete code of conduct, it encompasses every aspect of a person's life—both religious and worldly—including matters such as marriage, family life, and the upbringing of children. Chapter 25 Al Furqan, verse 74:

“And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes...”

If one truly desires to find comfort, tranquillity, and peace from their spouse, then they must choose a spouse according to the guidance of Islam. In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that a person should marry for the sake of piety, otherwise they will be a loser. This Hadith provides a timeless framework for understanding the foundations of a successful marriage. The first three qualities—wealth, lineage, and beauty—are transient and imperfect. They may provide temporary

happiness, but ultimately they become burdens, for they are tied to the material world and not to the source of ultimate and lasting success, namely, faith. Wealth, for example, cannot guarantee happiness. One only needs to observe the lives of the rich and famous to see that material abundance often coincides with dissatisfaction, instability, and unhappiness. Lineage, likewise, does not guarantee good character or a successful marriage. In fact, when marriages based on family prestige fail, they often destroy the bonds between entire families. Beauty, too, is fleeting. Love based solely on physical attraction is fragile, for it changes with time, mood, and circumstance. Countless couples who once claimed to be deeply in love have later become bitter enemies.

It is important to clarify that this Hadith does not mean one should deliberately seek a spouse who is poor or unattractive. Financial stability is necessary for supporting a family, and mutual attraction is an important element of a healthy marriage. Rather, the Hadith teaches that these qualities should not be the ultimate or primary reason for marriage. The true foundation of a successful marriage is piety. Piety means fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Put simply, the one who fears Allah, the Exalted, will treat their spouse well in both times of joy and difficulty. By contrast, the irreligious person will mistreat their spouse whenever they are displeased, and even when they are content, they will often fail to fulfil their spouse's rights due to ignorance. This is one of the reasons why domestic violence and marital breakdowns have increased in recent times. Piety, rooted in knowledge, removes ignorance and instils fairness, compassion, and responsibility. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

The pious person is more concerned with fulfilling the rights of others, such as their spouse, than with demanding their own rights. They understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. The impious person, however, is preoccupied with their own imagined entitlements, often drawn from culture, fashion, or personal desire rather than from Islam. As a result, they are never truly satisfied, even if their spouse fulfils their rights according to Islamic teachings. This is why ignorance of Islam is so closely linked to marital discord and divorce.

For this reason, anyone who desires marriage should first acquire the knowledge associated with it. They must learn the rights they owe their spouse, the rights they are owed, and the correct way to deal with their spouse in different circumstances. Ignorance of these matters leads to unnecessary arguments and broken marriages, as people demand things from their spouse that are not required by Islam. Knowledge, which is the root of piety, is therefore the foundation of a healthy and successful marriage.

In addition, as marriage is a relationship of mutual giving and taking, one must always strive to fulfil the rights of their spouse, even if their spouse falters in fulfilling their rights. The essence of marriage is not conditional service but unconditional responsibility. The one who adopts an immature attitude by declaring that they will only fulfil the rights of their spouse once their spouse fulfils theirs first has misunderstood the very foundation of marriage. Such a person should not enter into marriage until they adopt a

mature outlook, for this attitude inevitably leads to stagnation, resentment, and the breakdown of trust, whereby both partners fail to fulfil the rights of one another.

Maturity transforms marriage into a source of tranquility and strength. When one spouse continues to show patience, kindness, and responsibility, even when the other falters, it often softens the heart of the other and inspires them to reform. By contrast, when both adopt a conditional attitude, waiting for the other to act first, the marriage becomes a battleground of egos rather than a sanctuary of mercy.

Therefore, the true servant of Allah, the Exalted, approaches marriage with the understanding that it is a lifelong commitment of responsibility, not a contract of convenience. They strive to fulfil their spouse's rights sincerely, seeking the pleasure of Allah, the Exalted, and trusting that their efforts will bring harmony in this world and reward in the next.

Chapter 25 Al Furqan, verse 74:

“And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes...”

As indicated by the end of verse 74, the best way to achieve the outcome whereby one's spouse and children become a source of comfort is to lead by example. When a person embodies the teachings of Islam in their own conduct, this naturally encourages their spouse and children to adopt the same behaviour. In this way, the rights of everyone within the home are fulfilled, and the household becomes a place of peace, stability, and happiness. Chapter 25 Al Furqan, verse 74:

"...Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

This supplication highlights that true comfort in family life is not found in material possessions, social status, or fleeting pleasures, but in righteousness and mutual fulfilment of rights. The family that is united upon piety becomes a source of strength and tranquillity, while the family that neglects divine guidance often becomes a source of stress and conflict. Leading by example requires more than outward claims of faith; it demands learning and acting upon the teachings of Islam so that others can witness its truthfulness through both actions and speech. When parents themselves embody sincerity, patience, honesty, and obedience to Allah, the Exalted, their children are far more likely to internalise these values. Only then can parents effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a way that is convincing and enduring. It is not enough for children to inherit Islam as a cultural identity. They must understand its truthfulness through clear evidence, so that their faith is rooted in conviction rather than blind imitation. A teenager who accepts Islam merely because their parents told them to will often drift away as they grow older, especially when exposed to competing ideologies and lifestyles. By contrast, the one

who accepts Islam through evidence and understanding recognises it as a comprehensive way of life that governs every situation and guides the correct use of every blessing.

Sadly, many parents today are diligent in ensuring their children excel in worldly education, which leads to worldly success, yet they neglect their religious education. They often delegate this responsibility entirely to others, even though it is their duty 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 knowledge. Sending children to mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. The responsibility of parents is to provide their children with both worldly and religious knowledge, ensuring balance. Worldly knowledge equips them to navigate life, while religious knowledge anchors them in truth, morality, and purpose. Without this balance, children may achieve worldly success but lose their spiritual compass, leaving them vulnerable to doubt, confusion, and disobedience.

Therefore, it is of utmost importance that the elders of a family—particularly the parents—act as genuine role models in both speech and action. They hold a sacred responsibility, for the moral and spiritual direction of the household depends largely on their conduct. The first step in fulfilling this duty is for them to seek authentic knowledge of Islamic teachings, to understand the commands and prohibitions of Allah, the Exalted, and the guidance contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. However, knowledge alone is not sufficient unless it is translated into consistent, sincere action. When parents live by what they know, their words acquire depth, their actions command respect, and their example inspires trust and admiration. Children,

by their very nature, are keen observers. They absorb habits, attitudes, and priorities from those closest to them—especially their parents. A child may forget many lessons that are spoken but will never forget what is shown through consistent behaviour. If a parent instructs their child to pray but neglects prayer themselves, their words will seem hollow and uninspiring. Yet, when a parent establishes prayer regularly, with humility and devotion, it imprints the value of prayer upon the child's heart more effectively than any lecture could. Likewise, when children see their parents embody honesty, patience, compassion, and gratitude, these virtues naturally become woven into their own character. When parents make a sincere effort to live according to divine guidance, the household becomes a living reflection of faith. The atmosphere of the home is filled with peace, mutual respect, and a sense of purpose. Every action—whether earning a livelihood, maintaining family ties, or resolving disagreements—is influenced by the consciousness of Allah, the Exalted. The home thus transforms into a small but powerful model of an Islamic society, where faith is not limited to rituals but extends to character, manners, and the use of blessings.

Such a family becomes a source of guidance for others. Neighbours, relatives, and even strangers can sense the light that emanates from their harmony and conduct. Their patience during hardship, their gratitude in prosperity, and their humility in success testify to the truth and beauty of Islam more eloquently than any speech. The parents' example becomes a legacy—one that shapes not only their children's faith but also the spiritual health of future generations. In this way, the family that builds its life upon the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, becomes a beacon of light in a darkened world. Their home becomes a sanctuary of peace and learning—a place where hearts are softened, where blessings are used rightly, and where the obedience of Allah, the Exalted, remains constant. Such families are the foundation of a just and harmonious society, for when righteousness begins at home, it inevitably spreads outward, transforming

communities and ultimately strengthening the entire nation. Chapter 25 Al Furqan, verse 74:

“...Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”

Islam, as a realistic and comprehensive way of life, acknowledges that adopting the noble characteristics described in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, requires genuine effort and struggle. The path of righteousness is not one of ease or indulgence, but one of discipline, patience, and perseverance. Yet, the reward for this struggle far outweighs the effort, for it leads to peace of mind in both worlds—through attaining a balanced mental and physical state and through correctly placing everything and everyone within one’s life. Chapter 25 Al Furqan, verse 75:

“Those will be awarded the Chamber for what they patiently endured...”

Obedying Allah, the Exalted, often contradicts the worldly desires of people. Human nature inclines towards ease, indulgence, and immediate gratification, while divine guidance calls for restraint, patience, and long-term vision. To remain firm upon obedience in every situation—whether in times of ease or in times of difficulty—requires strong faith. Without strong faith, a person will inevitably falter when their desires are challenged. Strong faith is

not inherited by birth nor sustained by culture; it is obtained through learning and acting upon the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere obedience to Allah, the Exalted, leads to true peace of mind in both worlds. The one who studies, reflects, and acts upon this knowledge develops certainty of faith, which anchors them in every circumstance. By contrast, the one who remains ignorant of Islamic teachings will possess weak faith. Such a person will easily disobey Allah, the Exalted, whenever their desires are contradicted, for they fail to perceive the wisdom in divine commands. They do not recognise that leaving their desires for the sake of Allah, the Exalted, is the very means of attaining peace, balance, and success. Their ignorance blinds them to the reality that obedience is not a burden but a path to freedom from inner turmoil. Therefore, one must strive to obtain certainty of faith through learning and acting upon Islamic knowledge. This involves using the blessings one has been granted correctly, as outlined in divine teachings. When a person does so, they achieve peace of mind in both worlds: in this life, through a balanced mental and physical state and by correctly placing everyone and everything within their life; and in the Hereafter, through eternal reward. Chapter 25 Al Furqan, verses 75-76:

“...and they will be received therein with greetings and peace. Abiding eternally therein. Good is the settlement and residence.”

This is the ultimate outcome for those who endure with patience, who restrain their desires, and who remain steadfast upon the obedience of Allah, the Exalted. Their struggle in this world is transformed into everlasting comfort in the Hereafter, where they will be welcomed with greetings of peace and dwell eternally in a residence of honour.

But as obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people, many persist in disobedience by misusing the very blessings He has granted them. Instead of employing these gifts in ways pleasing to Him, they use them for fleeting pleasures and selfish ambitions. Yet, despite this ingratitude, Allah, the Exalted, continues to provide for them, sustaining their lives and responding to both their involuntary and voluntary supplications. Chapter 25 Al Furqan, verse 77:

“Say, “What would my Lord care for you if not for your supplication?” ...”

The involuntary supplications are those beyond human control but essential for survival. The beating of the heart, the inhaling and exhaling of the lungs, and the ability of the eyes to see all depend on the constant energy and permission of Allah, the Exalted. Every breath is a silent plea for life, and every heartbeat is an unspoken supplication answered by His mercy. The voluntary supplications are those moments when a person consciously turns to Allah, the Exalted, for their needs. In fact, one of the most powerful signs of His Oneness and supreme authority is that, in times of genuine desperation, people instinctively call upon Him alone. When faced with calamities that no wealth, influence, or human aid can resolve, even those who deny His existence often cry out to One God. Their souls prevent them from appealing to multiple deities, for in the depths of desperation the truth of divine Oneness becomes undeniable. This reality is so deeply ingrained in human nature that it is often reflected even in films and literature, where characters who profess disbelief still cry out to One God in their moment of

need. This innate impulse is rooted in the primordial covenant between Allah, the Exalted, and humanity. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

Every soul testified to the Lordship and Oneness of Allah, the Exalted, before entering this world. This testimony is embedded within human nature, and it resurfaces most clearly during times of hardship. When worldly supports collapse, the soul instinctively turns back to its Creator, affirming the truth it once declared. These moments of desperation are not accidents but reminders and signs. They are opportunities for people to recognise the Oneness of Allah, the Exalted, and to realign their lives with His commands. The wise take heed of these moments, allowing them to strengthen faith and obedience, while the heedless ignore them and return to disobedience once the difficulty passes. The correct response is to use the blessings Allah, the Exalted, has granted in ways pleasing to Him—wealth in charity, health in worship, time in remembrance, and intellect in reflection. True peace and success lie in this, for it aligns the soul with its original testimony and ensures harmony in both this world and the next.

Thus, the persistence of the mercy of Allah, the Exalted, despite human ingratitude is itself a sign of His greatness. He sustains life through involuntary supplications, responds to voluntary supplications, and reminds every soul of its covenant with Him. The one who reflects upon these realities will be encouraged to believe in Him if they do not already, and to strengthen

their obedience if they do, for peace, balance, and eternal success lie only in sincere submission to Allah, the Exalted. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Those who ignore the truth, as well as the countless signs within the universe and the divine teachings that point to the necessity of obeying Allah, the Exalted, will persist in chasing their worldly desires and aspirations. Chapter 25 Al Furqan, verse 77:

"...For you have denied, then soon it will be inevitable [i.e. punishment]."

A person who misuses the blessings they have been granted should not be deceived into thinking that, because they have not yet been punished—or because they fail to recognise the subtle forms of punishment already present in their lives—they will escape accountability altogether. The absence of immediate retribution is not a sign of divine approval but rather a test of patience and a delay that often leads the heedless deeper into error. In this world, such an attitude prevents a person from achieving a balanced mental and physical state. It causes them to misplace everything and everyone within their life, leading to disorder and dissatisfaction. As a result, the very things they value—family, friends, career, and wealth—become sources of stress and anxiety. Instead of recognising their own misuse of blessings, they begin to blame others for their unhappiness, often directing resentment towards those closest to them, such as their spouse. When they cut such good people out of their lives, their condition only worsens, and they spiral further into mental instability. This can manifest in depression, substance abuse, and even suicidal tendencies. This outcome is not theoretical but observable. One only needs to look at the lives of those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite their luxuries and comforts, many are plagued by inner emptiness, broken relationships, and destructive habits. Their wealth and fame, instead of bringing peace, often magnify their discontent. Yet, this worldly turmoil is only a fraction of the true consequence. Because their attitude prevents them from preparing for their accountability before Allah, the Exalted, their punishment in the Hereafter will be far worse. The temporary distractions of this world will vanish, and they will be left to face the eternal reality of their choices.

A person must therefore accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict their personal desires. The example of a wise patient illustrates this reality well: such a patient

accepts and follows the medical advice of their doctor, knowing it is ultimately in their best interest, even if it involves bitter medicines and a strict diet. Just as this patient eventually achieves good mental and physical health, so too will the one who accepts and acts upon Islamic teachings attain balance and tranquillity in both worlds. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. Human knowledge, despite centuries of research, remains limited. Society cannot solve every issue a person faces, nor can it provide guidance that prevents all forms of mental and physical stress. Human advice is restricted by limited foresight, experience, and bias. By contrast, Allah, the Exalted, has granted perfect guidance to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The former achieve balance, peace, and purpose, while the latter often misuse their blessings and suffer inner turmoil despite outward success. In worldly matters, patients often take medicines without understanding the science behind them, trusting their doctors blindly. Yet Allah, the Exalted, does not demand blind trust in His guidance. Instead, He invites people to reflect upon His teachings, to recognise their truthfulness through clear proofs, and to appreciate their positive effects on life. 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 lies in the control of Allah, the Exalted, for He 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 given in the correct way, as outlined in Islamic teachings. Those who align their lives with this guidance will find balance, tranquility, and success in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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