

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 26 Ash Shu'ara**

PodQuran - Vol 26



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 26 Ash Shu'ara**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter
26 Ash Shu'ara

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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 26 Ash Shu'ara 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 26 – Ash Shu'ara, Verses 1-227 of 227

طسّم ١

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ٢

لَعَلَّكَ بَخْعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ٣

إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ٤

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ٥

فَقَدْ كَذَّبُوا فَسَيَاتِيهِمْ أَنْبَتُوا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٦

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ٧

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وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

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إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾

﴿١١١﴾ قَالُوا أَنْتُمْ مِنْ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾

﴿١١٢﴾ قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

قَالُوا لَئِنْ لَّمْ تَنْتَهِ يَنُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

قَالَ رَبِّ إِن قَوْمِي كَذَّبُونِ ﴿١١٧﴾

فَأَفْتَحَ بَيْتِي وَبَيْنَهُمْ فَتْحًا وَنَجَّيَ وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

فَأَنجَيْنَاهُ وَمَنْ مَّعَهُ، فِي الْفَلَائِكِ الْمَشْحُونِ ﴿١١٩﴾

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لَهُم أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

كَذَبْتَ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ﴿١٤٢﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٤﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾

فِي جَنَّتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلَعُهَا هَظِيمٌ ﴿١٤٨﴾

وَتَنَحِيثُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَهِينَ ﴿١٤٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥٠﴾

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٥٤﴾

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾

وَلَا تَمْسُوْهَا بِسَوْءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

فَعَقَرُوهَا فَاصْبَحُوا نَدِمْينَ ﴿١٥٧﴾

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُّؤْمِنِينَ ﴿١٥٨﴾

وَلِإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٦٣﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

أَتَأْتُونَ الذِّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾

ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ ﴿١٧٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٧٩

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ١٨٠

❖ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ١٨١

وَزِنُوا بِالْقِسْطِ أَسِ الْمُسْتَقِيمِ ١٨٢

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعَثُوا فِي الْأَرْضِ مُفْسِدِينَ ١٨٣

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ١٨٤

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ١٨٥

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ١٨٦

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ١٨٧

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ١٨٨

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ١٨٩

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ١٩٠

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ١٩١

وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَتُؤُنَا بِنِي إِسْرَاءِ يَلِ ﴿١٩٧﴾

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

فَفَرَّاهُ، عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

لَا يُؤْمِنُونَ بِهِ، حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

فِيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾

أَفِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾

وَمَا أَهْلَكْنَا مِنْ قَرَبَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

وَمَا نُنَزِّلُ بِهِ الشَّيْطَانُ ﴿٢١٠﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١٨﴾

وَتَقَلُّبِكَ فِي السَّجْدِينَ ﴿٢١٩﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَا تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَذِبُونَ ﴿٢٢٣﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا

مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

These are the verses of the clear Book.

Perhaps, you would kill yourself with grief that they will not be believers.

*If We willed, We could send down to them from the sky a sign for which
their necks would remain humbled.*

*And no revelation comes to them anew from the Most Merciful except that
they turn away from it.*

*For they have already denied, but there will come to them the news of that
which they used to ridicule.*

*Did they not look at the earth - how much We have produced therein from
every noble kind?*

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

*And [mention] when your Lord called Moses, [saying], "Go to the
wrongdoing people -*

The people of Pharaoh. Will they not fear Allah ?"

He said, "My Lord, indeed I fear that they will deny me

*And that my breast will tighten and my tongue will not be fluent, so send for
Aaron.*

And they have upon me a [claim due to] sin, so I fear that they will kill me."

*[Allah] said, "No. Go both of you with Our signs; indeed, We are with you,
listening.*

Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds,

[Commanded to say], "Send with us the Children of Israel."'"

*[Pharaoh] said, "Did we not raise you among us as a child, and you
remained among us for years of your life?*

And [then] you did your deed which you did, and you were of the ungrateful."

[Moses] said, "I did it, then, while I was of those astray.

So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

And is this a favor of which you remind me - that you have enslaved the Children of Israel?"

Said Pharaoh, "And what is the Lord of the worlds?"

[Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."

[Pharaoh] said to those around him, "Do you not hear?"

[Moses] said, "Your Lord and the Lord of your first forefathers."

[Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad."

[Moses] said, "Lord of the east and the west and that between them, if you were to reason."

[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."

[Moses] said, "Even if I brought you proof manifest?"

[Pharaoh] said, "Then bring it, if you should be of the truthful."

So [Moses] threw his staff, and suddenly it was a serpent manifest.

And he drew out his hand; thereupon it was white for the observers.

[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.

He wants to drive you out of your land by his magic, so what do you advise?"

They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

Who will bring you every learned, skilled magician."

So the magicians were assembled for the appointment of a well-known day.

And it was said to the people, "Will you congregate

That we might follow the magicians if they are the predominant?"

And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"

He said, "Yes, and indeed, you will then be of those near [to me]."

Moses said to them, "Throw whatever you will throw."

So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."

Then Moses threw his staff, and at once it devoured what they falsified.

So the magicians fell down in prostration [to Allah].

They said, "We have believed in the Lord of the worlds,

The Lord of Moses and Aaron."

[Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

They said, "No harm. Indeed, to our Lord we will return.

Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers."

And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."

*Then Pharaoh sent among the cities gatherers
[And said], "Indeed, those are but a small band,
And indeed, they are enraging us,
And indeed, we are a cautious society... "
So We removed them from gardens and springs
And treasures and honorable station -*

Thus. And We caused to inherit it the Children of Israel.

So they pursued them at sunrise.

*And when the two companies saw one another, the companions of Moses
said, "Indeed, we are to be overtaken!"*

[Moses] said, "No! Indeed, with me is my Lord; He will guide me."

*Then We inspired to Moses, "Strike with your staff the sea," and it parted,
and each portion was like a great towering mountain.*

And We advanced thereto the pursuers.

And We saved Moses and those with him, all together.

Then We drowned the others.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

And recite to them the news of Abraham,

When he said to his father and his people, "What do you worship?"

They said, "We worship idols and remain to them devoted."

He said, "Do they hear you when you supplicate?

Or do they benefit you, or do they harm?"

They said, "But we found our fathers doing thus."

He said, "Then do you see what you have been worshipping,

You and your ancient forefathers?

Indeed, they are enemies to me, except the Lord of the worlds,

Who created me, and He [it is who] guides me.

And it is He who feeds me and gives me drink.

And when I am ill, it is He who cures me

And who will cause me to die and then bring me to life

*And who I aspire that He will forgive me my sin on the Day of
Recompense."*

[And he said], "My Lord, grant me authority and join me with the righteous.

And grant me a reputation of honor among later generations.

And place me among the inheritors of the Garden of Pleasure.

And forgive my father. Indeed, he has been of those astray.

And do not disgrace me on the Day they are [all] resurrected -

The Day when there will not benefit [anyone] wealth or children

But only one who comes to Allah with a sound heart."

And Paradise will be brought near [that Day] to the righteous.

And Hellfire will be brought forth for the deviators,

And it will be said to them, "Where are those you used to worship

Other than Allah ? Can they help you or help themselves?"

So they will be overturned into Hellfire, they and the deviators

And the soldiers of Iblees, all together.

*They will say while they dispute therein,
"By Allah , we were indeed in manifest error
When we equated you with the Lord of the worlds.
And no one misguided us except the criminals.
So now we have no intercessors
And not a devoted friend.*

Then if we only had a return [to the world] and could be of the believers... "

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The people of Noah denied the messengers

When their brother Noah said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

*And I do not ask you for it any payment. My payment is only from the Lord
of the worlds.*

So fear Allah and obey me."

*They said, "Should we believe you while you are followed by the lowest
[class of people]?"*

He said, "And what is my knowledge of what they used to do?

Their account is only upon my Lord, if you [could] perceive.

And I am not one to drive away the believers.

I am only a clear warner."

*They said, "If you do not desist, O Noah, you will surely be of those who
are stoned."*

*He said, "My Lord, indeed my people have denied me.
Then judge between me and them with decisive judgement and save me
and those with me of the believers."*

So We saved him and those with him in the laden ship.

*Then We drowned thereafter the remaining ones.
Indeed in that is a sign, but most of them were not to be believers.
And indeed, your Lord - He is the Exalted in Might, the Merciful.*

'Aad denied the messengers

*When their brother Hud said to them, "Will you not fear Allah ?
Indeed, I am to you a trustworthy messenger.*

So fear Allah and obey me.

*And I do not ask you for it any payment. My payment is only from the Lord
of the worlds.*

*Do you construct on every elevation a sign, amusing yourselves,
And take for yourselves palaces and fortresses that you might abide
eternally?*

And when you strike, you strike as tyrants.

So fear Allah and obey me.

*And fear He who provided you with that which you know,
Provided you with grazing livestock and children
And gardens and springs.*

Indeed, I fear for you the punishment of a terrible day."

*They said, "It is all the same to us whether you advise or are not of the
advisors.*

This is not but the custom of the former peoples,

And we are not to be punished."

*And they denied him, so We destroyed them. Indeed in that is a sign, but
most of them were not to be believers.*

And indeed, your Lord - He is the Exalted in Might, the Merciful.

Thamud denied the messengers

When their brother Salih said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

*And I do not ask you for it any payment. My payment is only from the Lord
of the worlds.*

Will you be left in what is here, secure [from death],

Within gardens and springs

And fields of crops and palm trees with softened fruit?

And you carve out of the mountains, homes, with skill.

So fear Allah and obey me.

And do not obey the order of the transgressors,

Who cause corruption in the land and do not amend."

They said, "You are only of those affected by magic.

*You are but a man like ourselves, so bring a sign, if you should be of the
truthful."*

*He said, "This is a she-camel. For her is a [time of] drink, and for you is a
[time of] drink, [each] on a known day.*

And do not touch her with harm, lest you be seized by the punishment of a terrible day."

But they hamstrung her and so became regretful.

And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The people of Lot denied the messengers

When their brother Lot said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

Do you approach males among the worlds

And leave what your Lord has created for you as mates? But you are a people transgressing."

They said, "If you do not desist, O Lot, you will surely be of those evicted."

He said, "Indeed, I am, toward your deed, of those who detest [it].

My Lord, save me and my family from [the consequence of] what they do."

So We saved him and his family, all,

Except an old woman among those who remained behind.

Then We destroyed the others.

And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

The companions of the thicket denied the messengers

When Shu'ayb said to them, "Will you not fear Allah ?

Indeed, I am to you a trustworthy messenger.

So fear Allah and obey me.

*And I do not ask you for it any payment. My payment is only from the Lord
of the worlds.*

Give full measure and do not be of those who cause loss.

And weigh with an even balance.

*And do not deprive people of their due and do not commit abuse on earth,
spreading corruption.*

And fear He who created you and the former creation."

They said, "You are only of those affected by magic.

*You are but a man like ourselves, and indeed, we think you are among the
liars.*

*So cause to fall upon us fragments of the sky, if you should be of the
truthful."*

He said, "My Lord is most knowing of what you do."

*And they denied him, so the punishment of the day of the black cloud
seized them. Indeed, it was the punishment of a terrible day.*

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord - He is the Exalted in Might, the Merciful.

And indeed, the Qur'an is the revelation of the Lord of the worlds.

The Trustworthy Spirit has brought it down

Upon your heart, - that you may be of the warners -

In a clear Arabic language.

And indeed, it is [mentioned] in the scriptures of former peoples.

*And has it not been a sign to them that it is recognized by the scholars of
the Children of Israel?*

And even if We had revealed it to one among the foreigners

*And he had recited it to them [perfectly], they would [still] not have been
believers in it.*

Thus have We inserted disbelief into the hearts of the criminals.

They will not believe in it until they see the painful punishment.

And it will come to them suddenly while they perceive [it] not.

And they will say, "May we be reprieved?"

So for Our punishment are they impatient?

Then have you considered if We gave them enjoyment for years

And then there came to them that which they were promised?

They would not be availed by the enjoyment with which they were provided.

And We did not destroy any city except that it had warners

As a reminder; and never have We been unjust.

And the devils have not brought the revelation down.

It is not allowable for them, nor would they be able.

Indeed they, from [its] hearing, are removed.

*So do not invoke with Allah another deity and [thus] be among the
punished.*

And warn, your closest kindred.

And lower your wing to those who follow you of the believers.

And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."

And rely upon the Exalted in Might, the Merciful,

Who sees you when you arise

And your movement among those who prostrate.

Indeed, He is the Hearing, the Knowing.

Shall I inform you upon whom the devils descend?

They descend upon every sinful liar.

They pass on what is heard, and most of them are liars.

And the poets - [only] the deviators follow them;

Do you not see that in every valley they roam

And that they say what they do not do? -

Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned."

Discussion on Verses 1-227 of 227

The ultimate understanding of the first verse is not known. Chapter 26 Ash Shu'ara, verse 1:

“Ta, Seen, Meem.”

Nevertheless, this may suggest that the Holy Quran is composed of Arabic letters and expressions well known to the Arabs, who were its initial audience. This indicates that they had no legitimate excuse to question its authenticity, for they clearly understood its language and witnessed its unparalleled eloquence. Despite their reputation as masters of Arabic and their pride in linguistic excellence, they could not produce even a single composition that matched the Holy Quran in depth of meaning, beauty of expression, or practical guidance. Their inability to replicate it, despite possessing every linguistic advantage, serves as a clear 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.”

This may clarify why the Holy Quran is mentioned immediately after in verse 2. Its position emphasizes that the very scripture revealed to them—formed from the same familiar letters and language they knew—serves as the most evident proof of its divine origin and the most compelling refutation of their doubts. Chapter 26 Ash Shu'ara, verse 2:

“These are the verses of the clear Book.”

Even if an individual were to compose the most graceful and rhythmic sentence in Arabic, they would inevitably fall short of capturing the profound insights into human nature, psyche, and disposition that the Holy Quran provides. No human composition could ever attain the same clarity that allows even those without formal education to comprehend and implement its teachings in their daily lives. Chapter 26 Ash Shu'ara, verse 2:

“These are the verses of the clear Book.”

Nor could any human effort succeed in expressing abstract concepts in a manner so simple, practical, and universally applicable as that demonstrated by the Holy Quran. It addresses the very 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 conveyed with extraordinary precision. Its verses display an eloquence that surpasses all other literary works. Unlike other scriptures and teachings, which often contain contradictions and inconsistencies, the Holy Quran is free from error. 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 the individual and societal dimensions of life, 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. Chapter 26 Ash Shu'ara, verse 2:

“These are the verses of the clear Book.”

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. 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. Chapter 15 Al Hijr, verse 9:

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

No other text in human history possesses this extraordinary and unique characteristic. 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...”

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 26 Ash Shu'ara, verse 1:

“Ta, Seen, Meem.”

This chapter of the Holy Quran, like many others, begins with disjointed letters whose precise meanings are not fully known to people. Their presence serves as a profound reminder that human knowledge is limited and that individuals must approach the Holy Quran with humility. These letters stand as a divine sign that the Book is not the product of human intellect but revelation from Allah, the Exalted. By acknowledging the limits of their own understanding, people open themselves to receive deeper insights from the guidance contained within the Holy Quran. Conversely, those who approach the Holy Quran with arrogance, relying solely on their

own intellect and dismissing what they cannot immediately comprehend, often find themselves unsettled. When they encounter verses whose wisdom is beyond their grasp, they may fall into doubt or rejection. This is not due to any deficiency in the Holy Quran but rather due to the arrogance of the one who refuses to accept that divine wisdom surpasses human reasoning. The example may be likened to that of a devoted student and a teacher. A student who approaches their teacher with humility benefits from their instruction, even when the subject is difficult or beyond their immediate comprehension. Over time, the student grows in knowledge and understanding. By contrast, the arrogant student who insists on measuring everything by their own limited knowledge deprives themselves of learning. In the same way, only those who exhibit humility before the Holy Quran will truly benefit from its guidance. Such humility leads to peace of mind in both worlds. It enables a person to achieve harmony in their mental and physical state, for they no longer struggle against divine wisdom but instead align themselves with it. It allows them to correctly position everything and everyone within their lives according to the order established by Allah, the Exalted. In this way, humility before the Holy Quran is not merely an intellectual posture but a practical key to balance, tranquillity, and success in both this world and the Hereafter.

Chapter 26 Ash Shu'ara, verse 1:

“Ta, Seen, Meem.”

The fundamental component of knowledge is comprised of letters, and thus the opening of this chapter may also symbolize the centrality of knowledge

itself. It is the duty of every person to seek and apply both beneficial worldly and religious knowledge, as emphasized 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, which 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 attaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 26 Ash Shu'ara, verse 2:

“These are the verses of the clear Book.”

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. The Holy Quran is therefore not only the perfection of knowledge but also the perfection of guidance, transforming human life when approached with sincerity, humility, and action.

Islam issues a standing, universal invitation for all people, irrespective of their education or background, to engage in deep reflection on the Holy Quran. Chapter 26 Ash Shu'ara, verse 2:

“These are the verses of the clear Book.”

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.”

Thus, the belief that contemplation of the Holy Quran is reserved exclusively for scholars is a misconception that undermines the very purpose for which the Holy Quran was revealed. The Holy Quran was sent as a universal guide for all of humanity, not as a text confined to the intellectual elite. Every person, regardless of their level of education, is encouraged to reflect upon its verses, for reflection is the key to nurturing faith, strengthening conviction, and transforming conduct. To deny the general public this right is to contradict the essence of Islamic teachings, which emphasise accessibility, clarity, and universality.

However, it is equally important to recognise the boundaries of such reflection. While every person is encouraged to ponder over the Holy Quran, this does not grant them the authority to independently interpret complex verses or derive legal rulings without the necessary scholarly training. Such attempts can easily lead to misguidance, as the subtleties of jurisprudence, language, and context require deep expertise. Instead, individuals should focus their reflections on the clear and straightforward aspects of the Holy Quran—those that highlight the virtues to be cultivated, such as honesty, patience, humility, and gratitude, and those that warn against vices such as arrogance, greed, and injustice. These lessons are accessible to all and serve as practical guidance for achieving peace of mind in both worlds.

More intricate subjects, particularly those related to law, theology, or historical context, should be approached with the aid of reliable translations and commentaries. Authentic exegesis provides the necessary framework to ensure that reflection remains within the bounds of truth and does not drift into personal conjecture. When laypeople engage with the Holy Quran through such authentic explanations, they develop a deeper love and reverence for Allah, the Exalted. Their faith is strengthened as they witness the clear proofs and evidences contained within the Holy Quran, and this nurtures a genuine desire to obey Him. In turn, this obedience ensures that they prepare practically for their accountability on the Day of Judgement by using the blessings they have been granted in accordance with divine guidance. The most effective way to achieve this understanding is through learning under the mentorship of a scholar. A scholar not only imparts knowledge but also provides context, wisdom, and practical application, ensuring that the learner avoids error. Yet, it is essential that whatever is learned in this context is not left as theory but is personally reflected upon

and applied in daily life. In this way, the Holy Quran becomes a living guide, shaping character, conduct, and priorities. If studying under a scholar is not feasible, individuals should turn to authentic interpretations of the Holy Quran, ensuring that the sources are reliable and rooted in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever confusion arises, they should seek clarification from scholars rather than relying on personal reasoning alone. This balance—personal reflection on clear matters, combined with scholarly guidance on complex issues—ensures that every individual can benefit from the Holy Quran without falling into misinterpretation.

Thus, the Holy Quran remains a universal guide: accessible to all for reflection, yet safeguarded from distortion through the guidance of scholars. Those who approach it with humility, sincerity, and a willingness to act upon its teachings will find that it transforms their lives, granting them balance, peace, and success in both this world and the Hereafter. The Holy Quran is not merely a book to be recited; it is a living source of light, a map to salvation, and a comprehensive framework for human flourishing.

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.

As the Holy Prophet Muhammad, peace and blessings be upon him, understood the reality of human stubbornness, he would grieve deeply over those who persisted in following their desires, despite the clear proofs and evidences that supported the Islamic code of conduct. Chapter 26 Ash Shu'ara, verse 3:

"Perhaps, you would kill yourself with grief that they will not be believers."

This verse highlights the immense compassion of the Holy Prophet Muhammad, peace and blessings be upon him, whose concern for the guidance of humanity was so profound that it caused him personal anguish. Yet, throughout the Holy Quran, Allah, the Exalted, reminds him—and by extension, all who call to righteousness—that their role is to convey the truth, not to enforce it. The responsibility of the caller is to present the message clearly, to distinguish between right and wrong, and to encourage 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 freely. Chapter 88 Al Ghashiyah, verses 21-22:

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

This divine wisdom liberates the caller from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while 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, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that the acceptance of truth lies beyond human control. The reminder that guidance is solely in the hands of Allah, the Exalted, allows

them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully. Those who sincerely seek truth recognise 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. They 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 fulfilment. This reality becomes strikingly clear when one observes those who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom.

Allah, the Exalted, further reminds the Holy Prophet Muhammad, peace and blessings be upon him, that Islam does not compel people to accept right guidance, for such compulsion would nullify the very purpose of the test of life. Humanity has been granted free will, and each person is left to choose their path, whether towards truth or falsehood. Chapter 26 Ash Shu'ara, verse 4:

“If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.”

This verse makes clear that if Allah, the Exalted, had willed, He could have manifested such overwhelming signs that no one would be able to deny the truth. Yet, such a display would remove the element of choice, and the trial of life would lose its meaning. Instead, people are given sufficient signs—within themselves, in the universe, and in revelation—to recognise the truth, while still retaining the freedom to accept or reject it.

It is important to note that this verse will ultimately materialise at the time when no further opportunity for repentance or reform will remain: at the moment of death and on the Day of Judgement. At that stage, the truth will be undeniable, but recognition will no longer avail the one who rejected it during their lifetime. Thus, this verse serves as a clear warning to humble oneself to the truth and to the widespread benefits of the Islamic code of conduct before the period of respite comes to an end. 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. In this world, such an attitude prevents them 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, their family, friends, career, and wealth—blessings that should bring comfort—become sources of stress and anxiety. If they persist in disobedience, they will begin to blame the wrong things and people for their unrest, 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 instability. This can manifest in depression, substance abuse, and even suicidal tendencies. Such outcomes are not hidden but are evident when one observes those who persist in misusing their blessings, such as the rich and famous. Despite their luxuries, many

remain restless, discontent, and plagued by destructive habits. Yet, this worldly turmoil is only a fraction of the true consequence. Because their attitude prevented them from preparing for their accountability before Allah, the Exalted, their punishment in the Hereafter will be far worse. On that Day, when the truth is laid bare and no denial is possible, they will face the eternal outcome of their choices.

Thus, the verse is both a warning and a mercy: a warning that the time of forced recognition will come when it is too late, and a mercy in that people are reminded now, while they still have the chance to humble themselves, reform their conduct, and use their blessings in ways pleasing to Allah, the Exalted. True wisdom lies in recognising the signs before the final sign appears, and in preparing for the Day when every soul will be held accountable for how it lived.

Obedying Allah, the Exalted, and preparing for accountability often contradict the worldly desires of people. For this reason, many will continue to reject or ignore Islamic teachings, even while outwardly claiming belief in them, despite the fact that the Islamic code of conduct is rooted in mercy and widespread benefits for all people in both worlds. Chapter 26 Ash Shu'ara, verse 5:

“And no reminder comes to them anew from the Most Merciful except that they turn away from it.”

This is indeed a strange reaction, for they behave as though divine revelation is something foreign to them, even though it is presented as a reminder—something already familiar to every soul. The Holy Quran does not introduce an alien code of conduct; rather, it calls people back to what is already inscribed within their very nature. Islamic teachings serve as a reminder for all people because they are designed in perfect harmony with human nature. Any code of conduct that contradicts the innate disposition of humanity will inevitably feel burdensome and unnatural, 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 written upon their hearts. This is because Islam does not impose an artificial framework upon human beings; rather, it restores them to their natural state upon which Allah, the Exalted, has created all people. Other systems, by contrast, often impose codes of conduct that are foreign to human nature. They may be shaped by cultural fashions, political agendas, or human desires, and thus they lead to inner conflict, imbalance, and discontent. People may attempt to follow them, but the result is often restlessness, dissatisfaction, and a lack of harmony within themselves and their societies. 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 functions both as a mirror and as 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 attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Those who turn

away from this reminder deprive themselves of the very harmony they seek, while those who embrace it find that it leads them back to their true nature and ultimate success.

Chapter 26 Ash Shu'ara, verse 5:

“And no reminder comes to them anew from the Most Merciful except that they turn away from it.”

In this verse, outright disbelief in revelation is not mentioned. Instead, the focus is placed upon the subtle yet perilous act of turning away from divine reminders, even while professing faith. This distinction highlights a critical truth: neglecting to act upon the teachings of Islam is itself a form of practical rejection. A person may declare belief with their tongue, yet if their actions consistently contradict the guidance of Allah, the Exalted, they place themselves in grave danger of losing the very faith they claim to hold. 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 not sustained through consistent acts of obedience. Prayer, remembrance, charity, and reflection are the fuel that keeps the flame of faith alive. Without these, the heart grows cold, and the light that once guided a person through life begins to fade. Neglecting this spiritual nourishment places a person at risk of losing the very light that distinguishes truth from falsehood. Such a loss is the most devastating of all, for it deprives the soul of its compass and leaves it vulnerable to the storms of desire, doubt, and heedlessness. Chapter 26 Ash Shu'ara, verse 6:

“For they have certainly denied, but there will come to them the news of that which they used to ridicule.”

This verse makes clear that those who dismiss divine reminders—whether through outright denial or through neglect disguised as belief—will eventually face the reality of what they once ridiculed. The consequences of their heedlessness will become undeniable, whether in this world through inner turmoil and imbalance, or in the Hereafter through accountability and punishment. A person in this state may still surround themselves with worldly comforts, yet inwardly they remain restless, for the peace of faith cannot coexist with persistent neglect of divine guidance. Their possessions, relationships, and achievements cannot shield them from the emptiness that arises when the heart is deprived of spiritual light. What should have been blessings that bring tranquillity instead become burdens that weigh heavily upon them. In fact, their attitude only encourages them to misuse the very blessings they have been granted. Wealth becomes a tool for indulgence rather than gratitude, relationships become strained through misplaced blame, and influence is wielded for self-interest rather than justice. As a result, they obtain an unbalanced mental and physical state, for they no longer see the world through the lens of divine wisdom. They misplace everything and everyone within their life, failing to recognise the true purpose of creation and the rightful order of priorities. This negligence prevents them from adequately preparing for their accountability on the Day of Judgement. Instead of using their time, health, and resources to draw nearer to Allah, the Exalted, they squander them in pursuit of fleeting desires. The inevitable outcome is stress, trouble, and difficulty in both worlds. Even if they enjoy certain worldly luxuries, these cannot protect them from inner turmoil, nor can they prevent the

reckoning that awaits them in the Hereafter. Chapter 26 Ash Shu'ara, verse 6:

“...but there will come to them the news of that which they used to ridicule.”

Thus, these verses serve as a warning not only to those who openly reject revelation but also to those who, while professing belief, live as though the reminders of Allah, the Exalted, are irrelevant to their daily lives. True faith is not static; it requires constant renewal through obedience, reflection, and humility. Only by tending to the flame of faith can a person ensure that it continues to illuminate their path, guiding them to peace in this world and salvation in the Hereafter. This illumination brings balance to the mental and physical state and enables a person to correctly place everything and everyone within their life according to divine wisdom.

In order to encourage people to adopt the right behaviour, Allah, the Exalted, reminds people that as He alone provides countless and continuous blessings to the creation, He alone must be obeyed at all times. Chapter 26 Ash Shu'ara, verses 7-8:

“Did they not look at the earth - how much We have produced therein from every noble kind?” Indeed in that is a sign...”

When a person provides even a portion of another's needs—such as shelter or sustenance—they are naturally regarded as deserving of thanks. If gratitude is due to human beings for such limited provision, then surely Allah, the Exalted, who has granted every blessing in existence, is most worthy of gratitude. True gratitude begins with intention. It means that every action is carried out solely to please Allah, the Exalted. If deeds are performed for recognition, praise, or worldly gain, they carry no weight with Him. This reality is emphasised in a narration found in Jami At Tirmidhi, number 3154. A sign of sincerity is that a person does not expect appreciation or reward from others. Gratitude also manifests through speech. This is achieved by speaking words of goodness or, when goodness cannot be spoken, by remaining silent. Gratitude through action is demonstrated by using the blessings granted by Allah, the Exalted, in ways that align with His commands, 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 brings peace of mind in both worlds, enabling a person to achieve balance in their mental and physical state and to correctly order everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Ownership also illustrates this truth. When a person owns something, it is accepted that they may use it however they wish. Allah, the Exalted, is the Creator, Owner, and Sustainer of the entire universe, including humanity itself. Therefore, He alone has the right to decide what should and should not occur within His creation. It follows that obedience to Him is not only an obligation but also the most reasonable and just course of action.

In the same way, when someone lends their property to another, it is only fair that the borrower use it according to the lender's wishes. Allah, the Exalted, has entrusted every blessing in this world to people as a loan, not as a permanent gift. Like any loan, it must be repaid, and the only repayment is to use these blessings in ways that please Him. By contrast, the blessings of Paradise are not loans but gifts. Once granted, 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.""

It is therefore essential that a person does not confuse the temporary blessings of this world, which are loans entrusted to them, with the eternal gifts of Paradise. Worldly blessings must be used responsibly, in obedience to Allah, the Exalted, while the gifts of Paradise will be enjoyed without limit as a reward for faith and righteous deeds. Chapter 26 Ash Shu'ara, verse 9:

"Indeed in that is a sign..."

But as correctly using the blessings Allah, the Exalted, has granted people often contradicts their worldly desires and aspirations, many of them will persist on disobeying Him. Chapter 26 Ash Shu'ara, verse 8:

“...but most of them were not to be believers.”

It is significant to note that in this verse the term believers is used, rather than Muslims. This distinction is vital, for it highlights the difference between mere outward submission and the deeper, knowledge-based conviction that constitutes true faith. A Muslim, in the general sense, may be one who has accepted Islam due to family ties or cultural inheritance, such as through their parents, but who has not yet developed a strong foundation of knowledge and 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, particularly when their desires conflict with Islamic teachings. Even if they fulfil the basic obligatory duties, their lack of conviction leaves them vulnerable to misusing the blessings they have been granted.

By contrast, the believer is one who accepts Islam upon the basis of 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 believer, through strong faith, demonstrates constancy in both ease and hardship. In times of ease, they show gratitude; in times of difficulty, they show patience. Gratitude in intention means acting solely to please Allah, the Exalted, without seeking recognition from others. Gratitude in speech means speaking only what is good or remaining silent. Gratitude in action means using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude leads to an increase in blessings, tranquility, and success in both this life and the Hereafter, by fostering balance in one’s mental and physical state and by correctly ordering everything and everyone within one’s 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 He always chooses what is best, even when 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.”

Thus, those who embody both gratitude and patience—acting rightly in all circumstances—are granted the steadfast support and mercy of Allah, the Exalted. This divine support cultivates tranquility in both worlds, enabling them to attain harmony in their mental and physical condition and to correctly place everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, in His infinite mercy, does not immediately hold people accountable for their ingratitude. Instead, He grants them respite, allowing time for reflection, repentance, and reform. This delay in accountability is itself a manifestation of His mercy, for if He were to seize people instantly for every act of negligence, none would remain upon the earth. Yet, this respite must never be mistaken for exemption. The delay is temporary, and accountability is certain. Allah, the Exalted, will hold every person responsible for their intentions, their words, and their deeds—whether in

this world through trials and consequences, or in the Hereafter through the ultimate reckoning. Chapter 26 Ash Shu'ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse encapsulates the dual reality of divine justice. On one hand, Allah, the Exalted, is the Exalted in Might, fully capable of seizing people instantly for their disobedience. On the other hand, He is the Most Merciful, granting them opportunities to repent and amend their ways. The wise person recognises that this combination of might and mercy is not a contradiction but a perfect harmony: His might ensures that justice will inevitably be served, while His mercy ensures that no one is deprived of the chance to seek forgiveness before the appointed time. Therefore, every person must take heed. The respite they enjoy is not a sign of divine neglect but a test of their sincerity. Those who use this time to reform, to show gratitude, and to align their lives with divine guidance will find that the mercy of Allah, the Exalted, outweighs their shortcomings. But those who persist in heedlessness, mistaking delay for escape, will eventually face the full reality of His might. The lesson is clear: gratitude and obedience must not be postponed. The opportunity to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—whether through death or on the Day of Judgement—the chance to change will be gone, and every soul will be confronted with the outcome of its choices.

After presenting the sign within creation that demonstrates how Allah, the Exalted, alone provides continuous and countless blessings to His creation—and therefore alone deserves to be obeyed in every

circumstance—Allah, the Exalted, turns to history to illustrate the consequences of obedience and disobedience. Chapter 26 Ash Shu'ara, verses 10-11:

“And when your Lord called Musa, [saying], "Go to the wrongdoing people. The people of Pharaoh. Will they not become righteous?"”

This reminder is not merely a historical account but a timeless lesson. History bears witness that whenever people abandoned the divine code of conduct and instead adopted man-made systems, they inevitably misused the blessings granted to them by Allah, the Exalted—whether wealth, influence, or authority. Such misuse led them to an unbalanced mental and physical state, causing them to misplace everything and everyone within their lives. They failed to prepare for their accountability on the Day of Judgement, and as a result, they experienced stress, turmoil, and hardship in both worlds, even if they appeared outwardly successful or enjoyed worldly luxuries. Moreover, by neglecting the rights of others, they spread corruption and injustice within society, just as Pharaoh and his people did. For this reason, Allah, the Exalted, continuously revealed a divine code of conduct for humanity to follow. This code ensures peace of mind on an individual level—by granting balance in one's mental and physical state and by correctly ordering everything and everyone in life—and it ensures justice and harmony on a societal level—by safeguarding the rights of people and preventing oppression.

No matter how advanced a society may become, and regardless of the knowledge it acquires in various fields, including psychology, medicine, or

social sciences, it remains beyond human capacity to formulate a code of conduct that is perfectly aligned with human nature and applicable to every circumstance across time. Humanity continues to discover new aspects of its own existence, such as the functions of the human brain, yet it cannot hope to gather sufficient knowledge to establish a flawless system that guarantees tranquillity and justice 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 deliver a code of conduct that distinguishes good from evil, benefit from harm, and that leads to peace of mind rather than a life consumed by stress and imbalance. History itself confirms this truth. Whenever the divine code of conduct was sincerely implemented, it produced tranquillity, justice, and peace within society. Conversely, whenever it was neglected, corruption, oppression, and disorder spread. The lesson is therefore clear: individuals must embrace the divine code of conduct, recognising it as the most beneficial for their well-being, even when certain aspects conflict with their personal desires. They should approach it as a wise patient approaches the counsel of a skilled physician. Though the prescribed medicine may be bitter and the dietary restrictions difficult, the patient accepts them, knowing they are ultimately for their own good. In the same way, obedience to Allah, the Exalted, may at times require sacrifice, restraint, and discipline, but it is the only path that secures true health of the soul, balance of the body and mind, and lasting peace in both this world and the Hereafter.

Islam, the religion of all the Holy Prophets, peace be upon them, calls people to discipline their worldly desires and to live within the boundaries set by Allah, the Exalted. This call to self-restraint inevitably provokes criticism from those whose only aim in life is to gratify their desires without limit. To them, the restraint encouraged by Islam exposes the animalistic nature of unchecked indulgence, and rather than reforming themselves,

they choose to ridicule and oppose the message. In addition, entire industries and businesses thrive on the unrestrained pursuit of desire. Whether through entertainment, fashion, intoxicants, or other means, their profits depend on people abandoning moderation and surrendering to excess. For this reason, such industries actively resist Islamic teachings, striving to divert people away from obedience to Allah, the Exalted, and towards lifestyles that serve their commercial interests. This opposition is not new. It is the same resistance faced by the Holy Prophets, peace be upon them, throughout history. When the Holy Prophet Musa, peace be upon him, was commanded to confront Pharaoh and his people, he expressed his concern. Chapter 26 Ash Shu'ara, verse 12:

“He said, “My Lord, indeed I fear that they will deny me.””

This verse highlights the timeless reality that those who call to truth will often be denied, not because the message lacks clarity, but because it challenges the desires, privileges, and interests of those who oppose it. The fear of denial expressed by the Holy Prophet Musa, peace be upon him, reflects the natural difficulty of confronting entrenched power and desire. Yet, it also serves as a reminder that the task of the caller is to convey the truth with sincerity, leaving the outcome to Allah, the Exalted.

The lesson is clear: opposition to divine guidance is rarely intellectual in nature. More often, it is rooted in arrogance, pride, and the unwillingness to restrain one's desires. Those who profit from indulgence will resist any system that calls for moderation, while those enslaved to their passions will ridicule any teaching that exposes their weakness. Nevertheless, the

responsibility of the one who follows the path of the Holy Prophets, peace be upon them, is to remain steadfast, to convey the truth with wisdom, and to trust in the support of Allah, the Exalted, who ultimately grants success, just like the Holy Prophet Musa, peace be upon him, done. Chapter 26 Ash Shu'ara, verse 13:

“And that my breast will tighten and my tongue will not be fluent, so send for Aaron.”

This verse provides a profound insight into the qualities of sincerity, humility, and cooperation in the path of truth. Confidence is indeed an essential quality when confronting challenges, whether in worldly matters or in religious responsibilities. Yet confidence must never be confused with arrogance. Arrogance blinds a person to their weaknesses, preventing them from addressing shortcomings that, if left unresolved, will hinder the fulfilment of their goals. The Holy Prophet Musa, peace be upon him, was commanded to confront Pharaoh, the most powerful ruler of his time. This was a daunting task, not only because of Pharaoh's immense worldly authority but also because of the arrogance and hostility of his people. In this moment, the Holy Prophet Musa, peace be upon him, did not conceal his limitations. He openly acknowledged his difficulty in speech and the distress it caused him. Rather than allowing pride to prevent him from seeking help, he requested the support of his brother, the Holy Prophet Harun, peace be upon him, who was more fluent in speech. This request demonstrates the sincerity of the Holy Prophet Musa, peace be upon him. He was not concerned with preserving personal honour or superiority, even though sharing his mission with another meant that the distinction granted to him by Allah, the Exalted, would also be shared. His only concern was to fulfil his mission in the best possible way. By avoiding greed for prominence

and embracing humility, he set a timeless example of sincerity in service to Allah, the Exalted. This principle extends to all people. Chapter 5 Al Ma'idah, verse 2:

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

The righteous predecessors embodied this command. They supported good actions regardless of who performed them, even if the person was not close to them or was someone with whom they had personal differences. Their concern was not who was acting, but what was being done. By contrast, many in later generations have fallen into the opposite attitude: supporting relatives or allies even when they act wrongly, and withholding support from others—even in good—simply because they lack personal ties. This contradicts the spirit of the divine command and the example of the early generations.

Another failing is the fear that supporting others in good will diminish one's own prominence. This attitude has even affected scholars and institutions, who sometimes withhold cooperation out of concern that another may gain greater recognition. Yet history proves the opposite. When support is given sincerely for the sake of Allah, the Exalted, it only increases the honour of the one who gives it. Allah, the Exalted, turns the hearts of people towards those who act selflessly, even if their support benefits another organisation or individual. A striking example is found in the conduct of Umar Ibn al-Khattab, may Allah be pleased with him, after the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Umar, may Allah

be pleased with him, could have claimed leadership for himself and would have found many supporters. Yet he recognised that the right course was to pledge allegiance to Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph. He did not fear being forgotten by society if he supported another. Instead, he obeyed the divine command to support what was right. This action, recorded in Sahih Bukhari numbers 3667 and 3668, only increased his honour and respect in the eyes of the people, as history clearly testifies.

The lesson is timeless: people must reflect deeply, change their mentality, and strive to aid others in good regardless of who performs it. They must not withhold support out of fear that their own recognition will diminish. Those who obey Allah, the Exalted, will never be forgotten in this world or the next. On the contrary, their respect and honour will only grow, for Allah, the Exalted, elevates those who act with sincerity, humility, and devotion to what is right.

When the Holy Prophet Musa, peace be upon him, was entrusted with the mission of confronting Pharaoh and calling his people to righteousness, he expressed a deep concern to Allah, the Exalted. Earlier in his life, he had accidentally killed an Egyptian soldier while defending an Israelite. Though this act was unintentional, it left him fearful that the Egyptian authorities would seize the opportunity to punish him with death before he could fulfil the divine mission assigned to him. Chapter 26 Ash Shu'ara, verse 14:

“And they have upon me a [claim due to] sin, so I fear that they will kill me.”

This verse highlights several important lessons. First, it demonstrates the humility and honesty of the Holy Prophet Musa, peace be upon him. He did not conceal his past mistake, nor did he attempt to justify it. Instead, he acknowledged his weakness and expressed his fear directly to Allah, the Exalted. This sincerity is a hallmark of true servitude: recognising one's limitations and seeking divine assistance rather than relying solely on personal strength.

Second, the verse illustrates that even the greatest of the chosen Holy Prophets, peace be upon them, experienced human emotions such as fear and anxiety. Their greatness lay not in being free from such feelings, but in how they responded to them—with obedience and trust in Allah, the Exalted, and with a determination to fulfil their mission despite the obstacles.

Third, the verse reminds people that past mistakes, even when unintentional, can have consequences in worldly life. Yet, when a person turns sincerely to Allah, the Exalted, and strives to act rightly thereafter, those mistakes do not prevent them from fulfilling their higher purpose. The Holy Prophet Musa, peace be upon him, did not allow fear of his past to paralyse him; instead, he sought divine support and pressed forward with his mission.

Finally, this verse underscores the principle that success in any righteous endeavour requires reliance upon Allah, the Exalted. Human beings may face opposition, threats, or the weight of their own past errors, but when they acknowledge their weaknesses and seek divine aid through practical obedience, Allah, the Exalted, grants them the strength to persevere.

Thus, the example of the Holy Prophet Musa, peace be upon him, teaches that acknowledging one's limitations is not a sign of weakness but of sincerity. True strength lies in entrusting one's affairs to Allah, the Exalted, and striving to fulfil His commands with humility, courage, and reliance upon Him. The one who adopts this attitude will receive the aid of Allah, the Exalted, just like the Holy Prophets Musa and Harun, peace be upon them, did. Chapter 26 Ash Shu'ara, verse 15:

"[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.""

And chapter 65 At Talaq, verse 3:

"...And whoever relies upon Allah - then He is sufficient for him..."

It is essential to recognise that divine assistance is never dispensed according to a person's limited wishes, preferences, or narrow understanding. Rather, it is granted in perfect harmony with the infinite knowledge and flawless wisdom of Allah, the Exalted. What may appear to human perception as delay, denial, or even hardship is, in reality, a precise manifestation of divine mercy and planning. Allah, the Exalted, provides support at the most appropriate time and in the most beneficial manner for each individual, even when the wisdom behind it remains hidden from them. This reality may be likened to the work of a skilled physician. A patient may desire a sweet remedy or an easy treatment, but the physician prescribes what truly addresses the illness, even if it is bitter or difficult to endure. In the same way, Allah, the Exalted, administers His help in ways that heal the soul, correct the heart, and guide the person toward lasting success. What may seem painful in the moment is often the very means by which a person is purified, strengthened, and prepared for greater blessings. Therefore, a person should cultivate trust in Allah, the Exalted, by recognising that every act of divine assistance—whether it comes in the form of ease or trial—is perfectly designed for their spiritual growth. Ease nurtures gratitude, while hardship nurtures patience, and both are essential for the development of a complete and balanced character. Through this process, reliance upon the Creator is deepened, worldly attachments are refined, and the soul is prepared for what lies ahead in both this world and the Hereafter. The wise person, then, does not measure divine assistance by immediate comfort but by its ultimate purpose: to bring them closer to Allah, the Exalted, and to secure their eternal well-being. In this way, every circumstance—whether seemingly favourable or unfavourable—becomes a form of divine support, perfectly tailored to the individual's journey toward peace, balance, and salvation.

Allah, the Exalted, then draws attention to a profound reality: all the Holy Prophets, peace be upon them, were entrusted with the same mission. This is emphasized in the case of the Holy Prophets Musa and Harun, peace be

upon them, who were referred to collectively as a single Holy Prophet and Messenger, peace be upon them. Chapter 26 Ash Shu'ara, verse 16:

“Go to Pharaoh and say, 'We are the messenger of the Lord of the worlds.’”

By uniting them under one title, Allah, the Exalted, reminds humanity that the mission of the Holy Prophets, peace be upon them, was never fragmented or contradictory. Each was sent with the same essential purpose: to guide mankind through divine revelation, to call them to the worship of Allah, the Exalted, alone, and to establish peace of mind in both worlds—on an individual level by attaining balance in one's mental and physical state, and on a societal level by ensuring justice and harmony through fulfilling the rights of people.

This verse also served as a reminder to the non-believers of Mecca and the people of the book in Medina, that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing something novel or alien. Chapter 46 Al Ahqaf, verse 9:

“Say, 'I am not something original among the messengers...’”

Rather, he was the final link in a long and unbroken chain of Holy Prophets, peace be upon them, who all carried the same divine message. His mission was the completion and perfection of what had been entrusted to his predecessors.

The lesson is clear: divine revelation is consistent across time and place. While the circumstances of each nation differed, the essence of the message remained the same—submission to Allah, the Exalted, and adherence to His guidance. Those who rejected the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new religion but turning away from the very same truth that had been conveyed by all the Holy Prophets, peace be upon them, before him. This continuity underscores the unity of divine guidance. Just as the Holy Prophets Musa and Harun, peace be upon them, were described as one messenger, so too the entire chain of Holy Prophets, peace be upon them, may be seen as one collective mission, culminating in the final revelation of Islam. To accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth.

Pharaoh, having misused the blessings granted to him by Allah, the Exalted, allowed fear of losing his social influence, authority, and wealth to dictate his actions. In his arrogance, he enslaved the Children of Israel, fearing that their freedom might lead to rebellion and the weakening of his power. Thus, an essential aspect of the mission of the Holy Prophets Musa and Harun, peace be upon them, was to demand the release of the Children of Israel from bondage and to guide them according to divine revelation. Chapter 26 Ash Shu'ara, verse 17:

"[Commanded to say], 'Send with us the Children of Israel.'"

Pharaoh, however, unwilling to relinquish his control, refused to address this demand directly. Instead, he attempted to deflect the matter by guilt-tripping and shaming the Holy Prophet Musa, peace be upon him. He reminded him that he had been raised in Pharaoh's palace as a child, enjoying the privileges of a prince, and accused him of ingratitude for now challenging his authority. Pharaoh even alluded to the incident in which the Holy Prophet Musa, peace be upon him, had unintentionally killed an Egyptian soldier, using it as a means to undermine his credibility and silence his call. Chapter 26 Ash Shu'ara, verses 18-19:

"[Pharaoh] said, 'Did we not raise you among us as a child, and you remained among us for years of your life? And [then] you did your deed which you did, and you were of the ungrateful.'"

This exchange reveals a timeless pattern of behaviour. When individuals cannot justify their wrongdoing, they often resort to belittling, shaming, or guilt-tripping those who challenge them. Instead of addressing the truth of the criticism, they attempt to silence it by appealing to past favours, personal history, or misplaced accusations of ingratitude. Pharaoh's tactic was not to engage with the demand for justice but to distract from it by attacking the character of the one who delivered the message. This same destructive attitude, once embodied by Pharaoh, sadly continues to manifest among

people today, including those who profess faith. When confronted with reminders that expose their shortcomings, many choose not to reform but instead to silence those who speak the truth. Parents, for example, may attempt to guilt their children into silence when the latter question actions that contradict divine teachings—such as the pursuit of unlawful wealth, neglect of religious duties, or unjust practices. Lacking a sound justification for their behaviour, they resort to emotional manipulation, hoping to deter their children from speaking out. In doing so, they mirror Pharaoh's arrogance, prioritising their pride and authority over truth and justice. This approach is deeply flawed, for genuine leadership and care require humility. True authority is not demonstrated by silencing criticism but by acknowledging mistakes and reforming when reminded of divine guidance. To shame or suppress those who call to righteousness is to perpetuate injustice and to misuse the blessings of authority and influence, just as Pharaoh did. Such behaviour corrupts the very trust that should exist between parent and child, teacher and student, or leader and community. The righteous predecessors, by contrast, embodied the opposite attitude. They welcomed sincere reminders, even when they came from those younger, less experienced, or socially beneath them. They recognised that truth is not diminished by the status of the one who speaks it. A reminder rooted in divine guidance is valuable regardless of its source, and to reject it out of pride is to reject the mercy of Allah, the Exalted, who sends reminders through various means. The lesson is clear: people must avoid the Pharaoh-like tendency of deflecting criticism through guilt and shame. Instead, they should welcome sincere reminders, even when they come from those under their care, and use them as opportunities for self-correction. In doing so, they align themselves with the path of the Holy Prophets, peace be upon them, who accepted truth regardless of its source and who guided others with humility, sincerity, and justice. Those who adopt this attitude will not only correct their own shortcomings but will also cultivate environments of trust, respect, and righteousness within their families and communities. Such environments nurture honesty, encourage accountability, and strengthen the bonds of faith. By contrast, those who persist in silencing truth through guilt and manipulation will only perpetuate corruption, injustice, and imbalance, both within themselves and within

society. Their authority may appear strong outwardly, but inwardly it is hollow, for it is built upon pride rather than sincerity, and upon fear rather than trust. Thus, the example of Pharaoh serves as a timeless warning: authority misused to suppress truth leads only to ruin, while humility in accepting reminders leads to reform, harmony, and enduring honour in both this world and the next.

Although Pharaoh attempted to silence the Holy Prophet Musa, peace be upon him, by reminding him of the favors he had once bestowed upon him and by recalling the incident in which he had accidentally killed an Egyptian soldier, the Holy Prophet Musa, peace be upon him, did not adopt Pharaoh's strategy of deflection. Instead, he displayed humility and honesty by admitting his error. Chapter 26 Ash Shu'ara, verses 20-21:

"[Musa] said, 'I did it, then, while I was of those who made an error. So I fled from you when I feared you...'"

This response highlights a profound principle: true strength lies not in denying or concealing one's mistakes, but in acknowledging them with sincerity and striving to reform. Pharaoh sought to use the past as a weapon of humiliation, but the Holy Prophet Musa, peace be upon him, transformed it into a testimony of humility and repentance. His example demonstrates that the one who admits error and seeks to correct it is far stronger than the one who hides behind pride and arrogance.

More generally, a person must never allow their past mistakes—whether intentional or unintentional—to define their future. The mercy of Allah, the Exalted, is vast, and the door of repentance remains open until the final moments of life. The Devil and his human followers often exploit past errors to belittle and shame people, attempting to drive them into despair. When despair takes root, individuals may abandon hope of forgiveness, resign themselves to failure, and persist in sin. This is one of the most destructive deceptions, for despair severs the path to reformation and blinds a person to the mercy of their Creator. Instead of succumbing to despair, a person must take advantage of the time and opportunities Allah, the Exalted, has granted them. Every moment of life is a chance to repent, to reform, and to redefine oneself not by past errors but by present sincerity. Sincere repentance erases past sins, provided it is accompanied by its essential conditions. A person must feel genuine remorse in their heart for the wrong they have committed, recognising the gravity of their actions and sincerely regretting them. They must turn to Allah, the Exalted, in supplication, seeking His forgiveness with humility and hope. Where possible, they should also seek pardon from those they have wronged, provided this does not lead to further harm or injustice. Repentance also requires a firm resolve to avoid repeating the same or similar sin again. Without this determination, repentance becomes hollow, for it lacks the commitment to change. Furthermore, if the sin involved the violation of the rights of Allah, the Exalted, or the rights of people, then restitution must be made. This may involve fulfilling neglected duties, compensating those who were wronged, or correcting the harm caused. Finally, repentance must be followed by continued obedience, whereby a person strives to use the blessings of Allah, the Exalted, in ways that align with His guidance as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this process, a person is no longer defined by their past mistakes but by their present sincerity and their commitment to righteousness. Just as the Holy Prophet Musa, peace be upon him, did not allow his past error to prevent him from fulfilling his divine mission, so too must people refuse to let their past sins paralyse them. Instead, they should rise with humility, repent with sincerity, and move forward with renewed determination.

The lesson is clear: mistakes are not the end of a person's journey but an opportunity for growth. When acknowledged with humility and corrected through repentance, they become stepping stones toward greater strength, deeper faith, and lasting peace in both this world and the Hereafter. The one who despairs imprisons themselves in their past, while the one who repents and reforms transforms their past into a source of wisdom and strength. In this way, the mercy of Allah, the Exalted, becomes a guiding light, turning errors into lessons and weaknesses into opportunities for spiritual elevation.

The great humility of the Holy Prophet Musa, peace be upon him, is beautifully illustrated in his words when he attributed every blessing he possessed to Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 21:

"...Then my Lord granted me judgement and prophethood and appointed me [as one] of the messengers."

This statement reflects the essence of humility: recognising that every gift, whether of knowledge, wisdom, or status, originates solely from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, did not claim these blessings as the result of his own merit or effort. Instead, he acknowledged them as divine bestowals, thereby teaching that true honour lies not in self-glorification but in gratitude and servitude to the Creator.

The term judgement in this verse carries profound meaning. It refers to the ability to make sound decisions in every circumstance, whether in matters of worldly life or in matters of religion. Such judgement ensures that a person remains steadfast in obedience to Allah, the Exalted, and thereby secures peace of mind. This peace is achieved through balance—by maintaining harmony between one's mental and physical state and by correctly placing everything and everyone in their rightful position within life. Without such judgement, a person becomes prone to confusion, imbalance, and misplacement, which inevitably leads to unrest both inwardly and outwardly.

The word translated as judgement can also mean wisdom. Wisdom is the ability to apply knowledge correctly so that it produces benefit rather than harm. Knowledge alone is not sufficient, for knowledge without wisdom can be misused. The one who possesses wisdom ensures that their knowledge, whether religious or worldly, is directed toward what benefits themselves and others in both this world and the Hereafter. For example, a person of wisdom who possesses scientific knowledge will use it to develop medicines that heal and improve the quality of life. By contrast, one who lacks wisdom may misuse the same knowledge to create destructive weapons that bring harm and devastation. Thus, wisdom is the guiding principle that transforms knowledge into a force for good. It is the light that directs human ability toward righteousness, justice, and compassion. Without wisdom, knowledge becomes a tool of arrogance and destruction; with wisdom, it becomes a means of service, healing, and progress.

The humility of the Holy Prophet Musa, peace be upon him, in attributing both judgement and prophethood to Allah, the Exalted, therefore teaches two timeless lessons. First, that every blessing must be recognised as a trust from the Creator, not as a personal achievement. Second, that blessings such as knowledge and authority must be guided by wisdom, so that they are used for the benefit of humanity and not for its harm. In this way, the example of the Holy Prophet Musa, peace be upon him, becomes a model for all people: to acknowledge their blessings with gratitude, to use them with wisdom, and to remember that true honour lies not in possession but in obedience to Allah, the Exalted, who grants and withholds according to His perfect wisdom.

When Pharaoh attempted to shame and guilt the Holy Prophet Musa, peace be upon him, by reminding him of the favor of raising him in his palace as a prince, the Holy Prophet Musa, peace be upon him, firmly rebuked him. Pharaoh sought to silence the truth by appealing to personal history, but the Holy Prophet Musa, peace be upon him, redirected the matter to the real issue: the oppression of the Children of Israel. Chapter 26 Ash Shu'ara, verse 22:

“And is this a favor of which you remind me - that you have enslaved the Children of Israel?”

This response is a timeless demonstration of clarity, courage, and justice. Pharaoh attempted to use personal favours as a shield for his tyranny, but the Holy Prophet Musa, peace be upon him, exposed the fallacy of such reasoning. No personal kindness, however great, can justify systemic

injustice. Pharaoh's attempt to silence criticism by appealing to gratitude was dismantled by the reminder that enslaving an entire people cannot be excused by isolated acts of generosity. The lesson here is profound. Whenever a person is confronted with wrongdoing, they must not be deterred by attempts to silence them through guilt or emotional manipulation. It is common for people to recount past favours in order to discourage others from challenging their present misdeeds. Yet, gratitude for kindnesses received must never be twisted into a justification for injustice. The Holy Prophet Musa, peace be upon him, teaches that truth and justice must always take precedence over misplaced loyalty or personal indebtedness.

This principle extends further. One must never allow themselves to be guilted into supporting others in wrongdoing out of a sense of obligation for past favours. True loyalty is not blind allegiance to individuals but steadfastness to truth. To support someone in their wrongdoing is to share in their guilt, while to oppose them in their wrongdoing is to uphold justice and sincerity. Chapter 5 Al Ma'idah, verse 2:

"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."

The righteous predecessors embodied this command with remarkable consistency. They supported others in good regardless of personal ties, and they opposed wrongdoing even when it came from those closest to them. Their loyalty was to truth, not to individuals. By contrast, those who fail to adopt this attitude inevitably misuse the blessings they have been

granted. They allow misplaced loyalty to cloud their judgement, leading them to support injustice and corruption. The consequences of such failure are severe. A person who compromises truth for the sake of misplaced loyalty will find themselves in an unbalanced state, both mentally and physically. They will misplace priorities, elevating personal relationships above divine guidance, and they will fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly luxuries, their inner state will be marked by stress, turmoil, and unrest. Moreover, by supporting others in wrongdoing, they contribute to the spread of injustice and corruption within their homes, communities, and societies.

The example of Pharaoh thus serves as a warning for all generations. Authority, wealth, and influence are blessings from Allah, the Exalted, but when misused, they become tools of oppression. To excuse such misuse on the basis of personal favours is to perpetuate injustice. The example of the Holy Prophet Musa, peace be upon him, by contrast, shows the path of righteousness: to speak truth to power, to reject manipulation, and to uphold justice even when it requires confronting those who once showed kindness.

The lesson is clear and enduring. Gratitude for favours must never blind a person to truth. One must always support others in what is good and oppose them in what is wrong, irrespective of who they are. To do otherwise is to follow the path of Pharaoh, who sought to use personal favours as a shield for oppression. To follow the path of the Holy Prophets, peace be upon them, is to uphold justice with humility, sincerity, and courage, even when it requires speaking against those who once showed kindness. Those who adopt this attitude will cultivate environments of trust,

respect, and righteousness, while those who persist in silencing truth through guilt and manipulation will only perpetuate corruption, imbalance, and eventual ruin.

When Pharaoh found himself unable to justify the enslavement of the Children of Israel, and when his attempt to shame the Holy Prophet Musa, peace be upon him, by reminding him of past favors failed to deter him from speaking the truth, Pharaoh immediately shifted the subject. Chapter 26 Ash Shu'ara, verse 23:

"Said Pharaoh, "And what is the Lord of the worlds?""

This sudden change of topic was not an act of genuine inquiry but a deliberate attempt to divert attention away from his injustice. Pharaoh, unable to defend his tyranny, sought to confuse the discussion by raising a question that was disconnected from the matter at hand. His intention was not to seek knowledge but to undermine the authority of Musa, peace be upon him, and to distract those who were listening from the truth that had been presented to them.

This behaviour is a timeless reflection of those who lack evidence or knowledge to support their claims. Instead of admitting their error, they persistently move from one subject to another, often without any logical connection, in order to avoid accountability. By doing so, they hope to

frustrate or exhaust the one who is confronting them, causing them to abandon their efforts and leave them entrenched in their misguided ways. Such behaviour is not merely a debating tactic but a manifestation of arrogance. It reveals a heart that refuses to submit to truth because it contradicts personal desires, pride, or worldly interests. Rather than humbling themselves before what is right, such individuals mask their errors by changing the subject, hoping to preserve their false sense of superiority. This is the very essence of hypocrisy: to know inwardly that one is wrong, yet outwardly to persist in denial by resorting to diversion and manipulation. This pattern is not confined to Pharaoh's time. It is a recurring feature of human behaviour throughout history and remains evident today. In personal disputes, family disagreements, or societal debates, when individuals are confronted with wrongdoing, they often resort to diversion rather than honest reflection. They may raise irrelevant questions, introduce unrelated issues, or attempt to discredit the one who speaks the truth, all in an effort to avoid admitting fault. The lesson is clear. Changing the subject in the face of truth is not a sign of strength but of weakness. It is an indication of arrogance and insincerity, for it demonstrates that a person values their pride and desires above justice and sincerity. The example of Pharaoh warns against this destructive tendency. By contrast, the example of Musa, peace be upon him, teaches steadfastness: to remain focused on truth, to refuse to be distracted by diversions, and to continue calling to justice with clarity and patience. Those who adopt this prophetic attitude will not be swayed by the diversions of others. They will recognise such tactics for what they are—attempts to conceal error—and will remain firm in their commitment to truth. In doing so, they align themselves with the path of the Holy Prophets, peace be upon them, who never allowed arrogance, manipulation, or diversion to deter them from their mission of guiding humanity to righteousness. Those who remain firm upon truth, even when faced with manipulation and distraction, will find themselves supported by Allah, the Exalted, and will ultimately prevail, while those who persist in arrogance and denial will only hasten their own downfall.

Despite Pharoah referring to Allah, the Exalted, in a mocking way, the Holy Prophet Musa, peace be upon him, took the opportunity to discuss Allah, the Exalted, to those listening to their debate, as he understood Pharoah was not interested in seeking knowledge about Allah, the Exalted, or obtaining right guidance. This is clearly shown in Pharoah's responses as he attempted to discourage those around him from paying attention to the Holy Prophet Musa, peace be upon him, by mocking him and his message. Chapter 26 Ash Shu'ara, verses 23-28:

"Said Pharaoh, 'And what is the Lord of the worlds?' [Musa] said, 'The Lord of the heavens and earth and that between them, if you should be convinced.'" [Pharaoh] said to those around him, 'Do you not hear?' [Musa] said, 'Your Lord and the Lord of your first forefathers.'" [Pharaoh] said, 'Indeed, your 'messenger' who has been sent to you is mad.'" [Musa] said, 'Lord of the east and the west and that between them, if you were to reason.'"

Generally speaking, when one sincerely reflects upon the creation of the heavens and the earth, and upon the countless, perfectly balanced systems operating within them, it becomes undeniably clear that there is only One who brought them into existence and continues to sustain them. Every aspect of the natural order points towards the absolute Oneness, power, and wisdom of Allah, the Exalted. For instance, the precise distance between the sun and the earth serves as a clear sign of divine precision and wisdom. If the sun were slightly nearer, life on earth would perish from unbearable heat; if it were slightly farther away, the planet would freeze into lifelessness. Similarly, the earth's atmosphere has been created with perfect composition and balance, enabling life to flourish. The oxygen level,

air pressure, and temperature ranges are all finely tuned so that people, animals, and plants may coexist harmoniously within this vast ecosystem—an arrangement that could never emerge from chance or chaos. Chapter 2 Al Baqarah, verse 164:

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

The alternating cycle of day and night, and their changing lengths throughout the year, are further proofs of divine design. These changes allow people to benefit fully from both. If the days were much longer, exhaustion would overwhelm humanity due to prolonged labor and exposure to heat. If the nights were longer, livelihoods and learning would suffer. And if the nights were too short, rest and recovery would be insufficient, leading to physical and mental harm. The alteration of day and night also directly affects agriculture—too much or too little daylight could destroy crops, upsetting the food chain for humans and animals alike. The harmony among all these natural systems demonstrates that they operate under the command of a single Creator. 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...”

This perfect order proves that there can only be one supreme authority governing all things, for if multiple gods existed, each would seek dominance, causing conflict and chaos throughout the universe.

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...”

Even the water cycle bears witness to divine craftsmanship. Water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—nourishing every corner of the earth. The rain initially falls with natural acidity, yet Allah, the Exalted, created mountains that neutralize it, ensuring that the water becomes pure and safe for use. If any part of this process were disrupted—if evaporation ceased, if mountains did not purify the rain, or if rainfall became unbalanced—life would collapse. The salinity of the seas, too, is a divine measure; it prevents decay from overwhelming marine environments. Without salt, the bodies of dead sea creatures would corrupt the water, spreading disease and death to all life, even on land. Furthermore, the unique density and composition of water allow both marine life to survive beneath its surface and massive ships to float upon it. If the chemical balance were altered even slightly, ships would sink or marine life would perish. To this day, maritime trade remains the primary means of transporting goods globally—another manifestation of the mercy of Allah, the Exalted, foresight in designing the world.

The balance extends to living beings as well. Evolution, being based on random mutation, cannot account for the perfection and harmony observable in the natural world. Every species has been fashioned precisely for its environment. The camel, for example, has been created to endure scorching deserts without water for long periods, its body uniquely adapted to conserve moisture and resist heat. Chapter 88 Al Ghashiyah, verse 17:

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

Likewise, the goat produces pure, nourishing milk, though it originates between impurities within its body. The process is a miracle of divine separation, ensuring that what reaches people is wholesome. Chapter 16 An Nahl, verse 66:

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

Every species has also been granted a divinely fixed lifespan and rate of reproduction, maintaining ecological balance. Flies, for instance, live only a

few weeks but reproduce rapidly. Were their lifespan longer, they would overrun the planet. Conversely, creatures with long lifespans reproduce slowly, ensuring moderation in their population. This delicate equilibrium cannot be explained by coincidence—it is the sign of the meticulous planning of Allah, the Exalted. 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 perfectly balanced. They scatter seeds and pollinate crops, enabling plants and trees to reproduce. They move clouds to deliver rain where it is needed most and once served as the main force behind sea travel—still essential for global trade. A complete absence of wind would bring stagnation, while excessive winds would cause destruction. The same is true for rain: too little results in drought and famine, too much in floods and ruin. 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 perfectly balanced systems—winds, rains, oceans, and life itself—cannot be products of chance. Every element works in harmony, guided by divine wisdom. The one who truly reflects upon this order will find no logical

reason to deny the existence of the single Creator, the One who governs all things with precision and mercy.

In addition, when someone provides even a portion of another's needs—such as food or shelter—they are shown gratitude. How much more gratitude, then, is due to Allah, the Exalted, who grants every blessing in existence? Gratitude is expressed through intention, speech, and action. Gratitude with intention means performing deeds purely to please Allah, the Exalted. The one who acts for worldly recognition gains no reward from Him, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A pure intention is evident when one expects neither praise nor compensation from people. Gratitude with the tongue involves speaking good or remaining silent. Gratitude through action means using every blessing—wealth, time, health, knowledge—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. This attitude of thankfulness leads to the increase of blessings, inner peace, and a balanced life, 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]...”

Moreover, ownership implies authority. Just as an owner may rightfully use their property as they wish, Allah, the Exalted—who created, owns, and sustains the entire universe—alone has the right to determine what occurs within it. Thus, it is only just that people obey Him.

Likewise, when something is borrowed, the borrower must use it according to the owner's terms. The blessings of this world—health, wealth, family, and life itself—are divine loans, not gifts. These must be repaid by using them as Allah, the Exalted, commands. In contrast, the blessings of Paradise are true gifts, granted eternally to the righteous, who may enjoy them freely. Chapter 7 Al A'raf, verse 43:

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

Therefore, a person must not confuse worldly blessings, which are temporary loans requiring accountability, with the everlasting gifts of Paradise. Reflecting on this truth should inspire obedience, humility, and constant gratitude to Allah, the Exalted—the One who created all things in perfect balance, sustains them with mercy, and alone possesses the right to be worshipped. Chapter 26 Ash Shu'ara, verse 28:

"[Musa] said, "Lord of the east and the west and that between them, if you were to reason.""

After Pharaoh's repeated attempts to discourage the Holy Prophet Musa, peace be upon him, through shaming and guilting him had failed, he resorted to a more direct and forceful approach. Pharaoh feared that if the Holy Prophet Musa, peace be upon him, continued to speak openly, the people around him might be influenced by his words and begin to question Pharaoh's false authority. Thus, Pharaoh issued a threat, not only directed at the Holy Prophet Musa, peace be upon him, but also subtly aimed at everyone else who might be listening. Chapter 26 Ash Shu'ara, verse 29:

"[Pharaoh] said, 'If you take a god other than me, I will surely place you among those imprisoned.'"

This threat was intended to intimidate and silence. Pharaoh could have arrested the Holy Prophet Musa, peace be upon him, at any time, yet he refrained, for deep within himself he feared the punishment of Allah, the Exalted. His words were therefore a desperate attempt to maintain control over his people by instilling fear, while concealing his own inner weakness. In the face of this threat, the Holy Prophet Musa, peace be upon him, displayed remarkable composure. He did not allow emotions such as anger or fear to dictate his response. Instead, he remained calm and focused on his mission. Having already presented rational evidence of the Oneness of Allah, the Exalted, he now chose to demonstrate some of the miracles granted to him as further proof of his truthfulness. Chapter 26 Ash Shu'ara, verse 30:

"[Musa] said, 'Even if I brought you proof manifest?'"

Pharaoh, having failed to respond to the earlier evidence of the Oneness of Allah, the Exalted, found himself cornered. He could not simply dismiss this challenge, for to do so would have caused his people to doubt his authority. Thus, he reluctantly accepted the offer. Chapter 26 Ash Shu'ara, verse 31:

"[Pharaoh] said, 'Then bring it, if you should be of the truthful.'"

This exchange opened the way for the Holy Prophet Musa, peace be upon him, to display the miracles entrusted to him by Allah, the Exalted. Chapter 26 Ash Shu'ara, verses 32-33:

"So [Musa] threw his staff, and suddenly it was a serpent manifest. And he drew out his hand; thereupon it was white for the observers."

These miracles were not mere spectacles but signs of divine authority, designed to expose the falsehood of Pharaoh's claims and to establish the truth of the message of the Holy Prophet Musa, peace be upon him. The transformation of the staff into a serpent and the radiance of his hand were visible proofs that his mission was supported by the power of Allah, the Exalted, and not by human invention.

The lesson here is profound. When confronted with threats, intimidation, or attempts to silence truth, one must remain calm and steadfast, as the Holy Prophet Musa, peace be upon him, did. Emotional reactions such as anger or fear can cloud judgement, but composure allows truth to shine with clarity. Furthermore, the miracles remind us that ultimate authority rests not with tyrants who wield worldly power, but with Allah, the Exalted, who grants His support to those who stand firm upon righteousness.

Magic in the time of the Holy Prophet Musa, peace be upon him, was very prominent and therefore educated people, such as Pharoah and his senior followers could easily differentiate between magic and a miracle. But as Pharoah could not counter the miracles displayed by the Holy Prophet Musa, peace be upon him, he resorted to calling it magic in order to discourage the people from accepting the message of the Holy Prophet Musa, peace be upon him. This was the same accusation hurled at all the Holy Prophets, peace be upon them, who were accused of being magicians, despite the fact they were very well known amongst their people and did not possess any of the characteristics of a magician. Chapter 26 Ash Shu'ara, verse 34:

“[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.””

Despite the fact that the Holy Prophet Musa, peace be upon him, had already made his mission clear to Pharaoh and his people—namely, the

release of the Children of Israel from bondage and the invitation to Pharaoh and his people to embrace right guidance—Pharaoh accused him of ulterior motives. He claimed that the Holy Prophet Musa, peace be upon him, had declared prophethood out of a desire for authority and power. Chapter 26 Ash Shu'ara, verse 35:

"He wants to drive you out of your land by his magic, so what do you advise?"

This accusation was not unique to Pharaoh. Throughout history, the enemies of the Holy Prophets, peace be upon them, have consistently hurled similar charges against them. They accused them of seeking worldly gain, of desiring leadership, or of attempting to disrupt the established order. Yet the honesty, sincerity, and tireless struggle of the Holy Prophets, peace be upon them, made it clear to all fair-minded observers that their only desire was to guide people to the right path. They never asked for wealth, authority, or worldly reward in return for their message. Their sole concern was the spiritual and moral well-being of humanity, and their lives bore witness to this truth. Pharaoh's accusation also reveals his awareness of the fears harboured by his senior followers. They, like him, were deeply attached to their positions of authority and social influence. Pharaoh, though king, deliberately mentioned the possibility of them losing their land and power, knowing that this would stir their anxieties and bind them more tightly to his cause. In this way, he manipulated their fears to ensure their loyalty. His words were not only an attack on the Holy Prophet Musa, peace be upon him, but also a calculated attempt to unite his followers against the truth by appealing to their self-interest. This manipulation is not confined to Pharaoh's time. It has occurred throughout history and continues to manifest in every age. Those who fear that divine guidance

will strip them of their influence, wealth, or leadership often resort to frightening others into joining them in opposition. They portray the call to truth as a threat to stability, prosperity, or social order, when in reality it is their own unjust privileges that are endangered. By doing so, they seek to preserve their worldly power at the expense of truth and justice. The lesson is clear. The accusations levelled against the Holy Prophets, peace be upon them, were never grounded in reality but in fear, arrogance, and self-interest. Their enemies sought to discredit them by attributing to them the very motives that they themselves harboured. Yet the lives of the Holy Prophets, peace be upon them, stand as a testimony to the opposite: they lived simply, they endured hardship, and they sacrificed comfort and safety, all for the sake of guiding humanity. Their sincerity was evident in their refusal to seek worldly reward, and their legacy continues to expose the baselessness of the accusations made against them.

Thus, the confrontation between Pharaoh and the Holy Prophet Musa, peace be upon him, is not merely a historical episode but a timeless lesson. It shows how the enemies of truth attempt to manipulate fear and self-interest to preserve their power, and how the Holy Prophets, peace be upon them, countered such tactics with sincerity, patience, and unwavering commitment to their mission. Those who follow their example must remain vigilant against such manipulations, recognising them for what they are, and must remain steadfast in supporting truth regardless of the worldly consequences.

Pharaoh and his senior followers, realizing that the message of the Holy Prophet Musa, peace be upon him, could not be silenced through shaming, guilting, or threats, devised a new strategy. They understood that the only way to crush his mission and discourage others from following him was to

publicly challenge and discredit the miracles he had been granted by Allah, the Exalted. They therefore resolved to gather the most skilled magicians from across the land, hoping that by confronting the Holy Prophet Musa, peace be upon him, in a grand public spectacle, they could portray his miracles as mere sorcery. Chapter 26 Ash Shu'ara, verses 36-38:

"They said, "Postpone [the matter of] him and his brother and send among the cities gatherers. Who will bring you every learned, skilled magician." So the magicians were assembled for the appointment of a well-known day."

This was not a private contest but a carefully orchestrated display. Pharaoh wanted the encounter to take place on a day of public gathering, ensuring that the largest possible audience would witness it. His aim was to humiliate the Holy Prophet Musa, peace be upon him, before the masses, thereby deterring them from accepting his message. To strengthen his position, Pharaoh compelled the people to attend, subtly threatening them with consequences if they failed to show support for him and his magicians. This was not an invitation to free choice but an exercise in coercion, designed to create the illusion of unanimous support for Pharaoh's cause. Chapter 26 Ash Shu'ara, verses 39-40:

"And it was said to the people, "Will you congregate. That we might follow the magicians if they are the predominant?""

Here we see Pharaoh's manipulation at its clearest. He framed the contest as a matter of loyalty, suggesting that the people must follow the magicians if they prevailed. In doing so, he attempted to bind the people's allegiance to his side before the encounter even began. This was a subtle but powerful form of intimidation, for it implied that to support the Holy Prophet Musa, peace be upon him, would be to betray Pharaoh and the established order. This tactic is not confined to the past. It has been repeated throughout history and continues to manifest in the present age. Powerful figures, whether political leaders or social influencers, often seek to restrict people from freely practicing their faith. They may frame such restrictions as a duty to preserve social order, to protect freedom, or to promote integration, but in reality, their rhetoric mirrors the tactics of Pharaoh. By presenting faith as a threat to stability, they attempt to intimidate people into submission, discouraging them from independently recognising and accepting the truth. The lesson is profound. When truth confronts falsehood, those who fear losing their authority often resort to spectacle, manipulation, and intimidation. They seek to control the narrative, to silence dissent, and to force conformity, not through reasoned argument but through fear. Yet, as the story of the Holy Prophet Musa, peace be upon him, demonstrates, such tactics ultimately fail. The truth, supported by Allah, the Exalted, cannot be extinguished by intimidation or manipulation.

This episode therefore serves as a timeless reminder. People must remain vigilant against the tactics of those who seek to suppress truth under the guise of protecting society. They must recognise that true freedom lies in the ability to accept divine guidance without coercion, and that intimidation, whether subtle or overt, is a sign of weakness, not strength. The example of Pharaoh warns against arrogance and manipulation, while the example of the Holy Prophet Musa, peace be upon him, inspires steadfastness, courage, and reliance upon Allah, the Exalted, in the face of opposition.

Allah, the Exalted, further cautions against the destructive influence of greed for wealth and power, as such desires often drive a person to deviate from the path of righteousness and adopt a way of life that leads to corruption and ruin. Chapter 26 Ash Shu'ara, verses 41-42:

"And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" He said, "Yes, and indeed, you will then be of those near [to me].""

In fact, in a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves let loose upon a herd of sheep. This vivid similitude conveys the severity of the danger. Just as hardly any sheep would remain safe from two ravenous wolves, so too hardly any portion of a person's faith remains secure when they allow themselves to be consumed by the desire for wealth and fame. It is a warning that the pursuit of worldly gain, when unchecked, can strip a person of their spiritual integrity and leave them destitute before Allah, the Exalted.

The first type of craving for wealth is when a person develops an excessive love for it and strives tirelessly to acquire it, even through lawful means. Such behaviour is not the mark of wisdom, for a person of faith should firmly believe that their provision has already been decreed for them and cannot be altered. Indeed, the provision of all creation was allocated fifty

thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. The one who becomes preoccupied with the relentless pursuit of wealth inevitably neglects their duties to Allah, the Exalted, and fails to prepare adequately for the Hereafter. They may dedicate their entire life to acquiring wealth, only to depart this world without enjoying it, leaving it behind for others while still being held accountable for how it was earned and spent. Even if their wealth is acquired lawfully, they will never find true peace of mind, for the more they obtain, the more they desire. Such a person is in reality impoverished, regardless of how much they possess, for their heart remains unsatisfied. The only craving that is praiseworthy is the craving for true wealth, namely, righteous deeds that prepare a person for their return to Allah, the Exalted. This is the wealth that endures, the wealth that accompanies a person to their grave, and the wealth that secures their eternal success.

The second type of craving for wealth is even more destructive. It resembles the first in its intensity but is compounded by the pursuit of wealth through unlawful means and the neglect of the rights of others, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, warned in many Hadiths against this attitude. In a Hadith found in Sahih Muslim, number 6576, he explained that this very behaviour destroyed past nations, for they made unlawful things lawful, withheld the rights of others, and even shed blood for the sake of wealth. Such a person becomes consumed by greed, striving for what they are not entitled to, and in the process committing countless major sins. The Holy Prophet Muhammad, peace and blessings be upon him, warned in Jami At Tirmidhi, number 1961, that the greedy person is far from Allah, the Exalted, far from Paradise, far from people, and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, makes clear that extreme greed and true faith can never coexist in the heart of a person. The danger of this craving is so evident that even the unlearned can perceive it. It

corrodes faith until nothing remains but a fragile remnant, just as the Hadith under discussion warns that the destruction of faith caused by greed is more severe than the destruction caused by two hungry wolves among sheep. The greatest danger is that such a person may lose even the little faith they possess at the moment of death, which is the greatest of all losses.

Craving for fame and status is arguably even more destructive than craving for wealth. A person will often sacrifice their wealth in pursuit of prestige, spending their resources to secure recognition and authority. Yet it is rare for someone to obtain status and remain firm upon the correct path, prioritising the Hereafter over the fleeting attractions of this world. A Hadith found in Sahih Bukhari, number 6723, warns that the one who seeks leadership will be left to manage it alone, without divine aid, whereas the one upon whom leadership is bestowed without seeking it will be aided by Allah, the Exalted, in fulfilling its responsibilities. This is why the Holy Prophet Muhammad, peace and blessings be upon him, would never appoint a person who requested authority or even showed desire for it, as confirmed in Sahih Bukhari, number 6923. Another Hadith, found in Sahih Bukhari, number 7148, warns that people will be eager to obtain authority, but it will become a source of regret for them on the Day of Judgement. This craving is particularly dangerous because it compels a person not only to strive intensely to obtain status but also to commit further sins in order to maintain it, including oppression and injustice. The most perilous form of this craving is when a person seeks status through religion itself. The Holy Prophet Muhammad, peace and blessings be upon him, warned in Jami At Tirmidhi, number 2654, that such a person will be destined for Hell.

Therefore, it is far safer for a person to avoid the craving for excess wealth and high social status, for these two desires are among the greatest threats to faith. They distract the heart from preparing for the Hereafter, they corrupt intentions, and they lead to oppression and injustice. The true path to honour lies not in wealth or status but in obedience to Allah, the Exalted, and in the accumulation of righteous deeds that endure beyond death.

The Holy Prophet Musa, peace be upon him, in his wisdom and composure, sought to make clear before all the people the distinction between the illusions of magic and the reality of divine miracles. He therefore commanded the magicians to demonstrate their skills first, allowing the crowd to witness the full extent of their craft. Chapter 26 Ash Shu'ara, verses 43-44:

"Musa said to them, "Throw whatever you will throw." So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant.""

The magicians, confident in their abilities and emboldened by Pharaoh's patronage, declared their superiority. Their words revealed not only their arrogance but also their misplaced reliance upon Pharaoh's authority rather than upon truth. Yet their illusions, however impressive to the human eye, could not withstand the power of Allah, the Exalted. The miracle of the Holy Prophet Musa, peace be upon him, crushed their falsehood. Chapter 26 Ash Shu'ara, verse 45:

“Then Musa threw his staff, and at once it devoured what they falsified.”

In that instant, the difference between human trickery and divine power became undeniable. The magicians, who were themselves masters of illusion, immediately recognized that what they had witnessed was not sorcery but a true miracle granted by Allah, the Exalted. Their hearts were overwhelmed by the clarity of the truth, and they were compelled to submit. Chapter 26 Ash Shu'ara, verse 46:

“So the magicians were thrown down in prostration.”

This moment is of profound significance. The magicians had come seeking worldly gain, hoping for reward and status from Pharaoh. Yet when confronted with the undeniable truth, they abandoned their desires for wealth and authority and submitted themselves entirely to Allah, the Exalted. Their prostration was not a mere outward gesture but the expression of an inner transformation. They had been overpowered by the truth to such an extent that they no longer feared Pharaoh's wrath, nor did they cling to the fleeting comforts of this world. This episode illustrates a timeless principle: the overpowering experience of divine guidance occurs only when one approaches truth with sincerity and a genuine intention to act upon it, even when it contradicts personal desires. The one who pursues knowledge of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with an open and unbiased heart will inevitably be overcome by the clarity of its proofs. Their

spiritual heart will recognise and accept the truth, leaving them with no choice but to submit in sincerity. By contrast, the one who approaches Islamic teachings with a predetermined mindset, or with the wrong intention—namely, to accept only what aligns with their desires and to reject what challenges them—will not attain true guidance. Even if they outwardly profess Islam, they will not experience the peace of mind that comes from genuine submission. Their faith will remain superficial, and they will be deprived of the tranquillity that Allah, the Exalted, grants to those who surrender wholeheartedly. The example of Pharaoh's magicians is therefore a powerful reminder. They came as opponents, yet because they approached with sincerity and openness, they were transformed into believers. Despite the immense danger this posed to their worldly lives, they accepted faith without hesitation. Chapter 26 Ash Shu'ara, verses 47-48:

"They said, 'We have believed in the Lord of the worlds. The Lord of Musa and Aaron.'"

This is the reality of divine guidance. When the heart is open and the intention is pure, truth penetrates and compels submission. No worldly threat, no promise of wealth, and no fear of authority can prevent the sincere seeker from embracing it. The story of the magicians thus stands as a timeless lesson: sincerity of intention is the key to guidance, and when truth is recognized, it demands submission without hesitation.

When Pharaoh's carefully constructed plan to discredit the Holy Prophet Musa, peace be upon him, collapsed before the eyes of his people, his

immediate response was not to acknowledge the truth but to resort to intimidation. He declared that no one was permitted to believe without his consent, thereby attempting to assert control over the very hearts and minds of his subjects. Chapter 26 Ash Shu'ara, verse 49:

“[Pharaoh] said, "You believed him before I gave you permission..."”

This statement reveals the depth of Pharaoh's arrogance. He sought to claim ownership not only over the bodies of his people but even over their faith and convictions. At the same time, it betrays his fear, for he recognised that the signs of Allah, the Exalted, were undeniable and that his authority was slipping away. Lacking any rational argument or evidence, he turned to threats, hoping to suppress the people's awakening through fear rather than persuasion. This tactic is not confined to Pharaoh's time. It has been repeated throughout history and continues to manifest in the present age. Leaders and influential figures, whether political or social, often hint at restricting people from freely practicing their faith. They may frame such restrictions as a duty to preserve freedom, social order, or integration, but in reality, their rhetoric mirrors Pharaoh's. By presenting faith as a threat to stability, they attempt to intimidate people into submission rather than allow them to independently recognise and embrace the truth. When Pharaoh's intimidation failed to conceal his defeat, he resorted to slander. He accused the Holy Prophet Musa, peace be upon him, of conspiring with the magicians to mislead the people. Chapter 26 Ash Shu'ara, verse 49:

“...Indeed, he is your leader who has taught you magic...”

This baseless accusation was designed to sow doubt in the hearts of the masses and to divert them from the undeniable reality of the miracles they had witnessed. It is a timeless example of how those who reject truth, when stripped of evidence, resort to falsehood and distortion. This behaviour reflects a deeper reality: 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 clarity and proof. Instead, they will invent excuses to justify their rejection. A common example of this is seen in the criticisms directed at Islam today. Opponents often focus on particular aspects, such as the dress code prescribed for women, in an attempt to undermine its appeal. Yet such critiques are superficial, for they rarely apply the same scrutiny to the dress codes required in professions such as law enforcement, the military, healthcare, education, or business. This selective criticism exposes the weakness of their arguments. The true source of their opposition lies not in the details of Islamic practice but in their aversion to its principles of discipline, modesty, and accountability. The disciplined conduct of those who live by Islam serves as a living testimony to its truth, and it is this testimony that provokes hostility. When subtle threats and rhetorical attacks fail, those in positions of power often escalate to direct violence against those who remain steadfast. Their hostility arises from fear—fear of losing their influence, their status, and their leadership as the light of Islam spreads. Chapter 26 Ash Shu'ara, verse 49:

"...but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

This is the final recourse of tyrants: when reason, evidence, and even slander fail, they resort to brute force. Yet history testifies that such threats cannot extinguish the truth. The magicians who had witnessed the miracle of the Holy Prophet Musa, peace be upon him, remained steadfast despite Pharaoh's threats, proving that when faith takes root in the heart, no intimidation can uproot it.

A person must never allow the obedience of other entities—whether people, social media, fashion, or cultural trends—to take precedence over obedience to Allah, the Exalted. To do so is to misuse the blessings that have been entrusted to them. The inevitable result of such misplaced loyalty is imbalance, both mentally and physically. They will misplace everything and everyone within their lives, and they will fail to adequately prepare for their accountability on the Day of Judgement. Even if they enjoy certain worldly luxuries, they will be plagued by stress, challenges, and hardships in both worlds. By contrast, the one who remains firm upon the obedience of Allah, the Exalted, will attain peace of mind in both this life and the next. Such peace arises from balance—by correctly placing everything and everyone in their rightful place, and by maintaining obedience even in the face of difficulty. Chapter 26 Ash Shu'ara, verses 50:

"They said, 'No harm...'"

One of the main reasons people fail to show patience at the onset of a difficulty is that they lose sight of the bigger picture of life. Every situation a person faces is like a single piece of a vast jigsaw puzzle. When one focuses entirely on that single piece, especially if it represents a difficulty,

they lose sight of the whole puzzle. As a result, the difficulty appears far more serious than it truly is, and its negative consequences seem more severe than they actually are. This narrow focus hinders patience, which requires refraining from complaint in word or deed while maintaining sincere obedience to Allah, the Exalted. The best way to avoid this outcome is to keep one's focus firmly on the Day of Judgement. When a person reflects on that Day, they realise that no earthly difficulty can compare to the terrors of that Day, nor can the consequences of worldly trials outweigh the consequences of Judgement. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2421, that on that Day the Sun will be brought within two miles of creation, and each person will sweat according to their deeds. 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 also be a Day when people will reflect upon their deeds after witnessing Hell itself. 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 one keeps this Day in mind, worldly problems lose their weight. They no longer appear overwhelming, and this perspective enables a person to demonstrate patience from the very beginning of a trial. It allows them to evaluate and deal with difficulties in a manner that minimises stress and strengthens their resolve.

Moreover, focusing on the Day of Judgement ensures that a person turns away from, ignores, and belittles matters that will hold no importance on that Day. The fleeting stresses and difficulties of life pale in comparison to the eternal realities of the Hereafter. Instead, the believer will focus on what truly matters—demonstrating patience, obedience, and steadfastness. Chapter 39 Az Zumar, verse 10:

"...Indeed, the patient will be given their reward without account [i.e., limit]."

This correct attitude explains why the magicians of Pharaoh, after accepting faith, were not shaken by his threats of torture and execution. Their hearts were fixed upon the Day of Judgement, and so they declared with serenity and conviction. Chapter 26 Ash Shu'ara, verses 49-50:

"[Pharaoh] said, 'You believed him before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will

surely crucify you all." They said, "No harm. Indeed, to our Lord we will return.""

Their example demonstrates that when the heart is focused on the eternal reality of the Hereafter, no worldly threat can shake it. Patience becomes natural, fear is replaced with tranquility, and one finds strength in the certainty that returning to Allah, the Exalted, is the ultimate destination. Chapter 26 Ash Shu'ara, verse 50:

"They said, "No harm. Indeed, to our Lord we will return.""

As long as a person remains steadfast in their obedience to Allah, the Exalted, by correctly using the blessings He has granted them in accordance with Islamic teachings, they will attain both forgiveness and peace of mind in this world and the next. This peace is not the absence of difficulty, but the presence of balance—mentally, physically, and spiritually—through correctly placing everything and everyone in their rightful place within life. Even when trials arise, such a person remains composed, for they know that obedience to Allah, the Exalted, is the path to true tranquility. Chapter 26 Ash Shu'ara, verse 51:

"Indeed, we hope that our Lord will forgive us our sins because we were the first of the believers.""

Their statement carries a profound lesson. It shows the importance of resisting the temptation to follow the crowd blindly. They had once been celebrated figures under Pharaoh's authority, yet when the truth became clear, they abandoned the majority opinion and chose faith, even though it was unpopular and dangerous. Their courage demonstrates that true success lies not in conforming to the desires of the masses but in aligning oneself with the eternal truth revealed by Allah, the Exalted. Many people, when they see the majority of society disregarding divine guidance, assume that the behaviour of the majority must be correct. Yet history repeatedly proves otherwise. For centuries, the majority believed the Earth was flat, until evidence revealed the truth. The lesson is clear: the majority view is not always right. To follow it without reflection is to act like cattle, driven by instinct rather than reason, and this often leads to error 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 of surrendering to the sway of popular opinion, a person must use the intellect and reasoning that Allah, the Exalted, has bestowed upon them. They must weigh each matter carefully, guided by knowledge and evidence, even if this leads them to conclusions that differ from the majority. Islam does not encourage blind imitation in matters of religion; rather, it calls for understanding, reflection, and conscious obedience. Chapter 12 Yusuf, verse 108:

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

By grounding themselves in knowledge and divine guidance, a person ensures that their choices are not dictated by fleeting fashions or cultural pressures but by eternal truths. In this way, they mirror the example of the magicians who, despite immense pressure and the threat of death, chose to follow the truth when it became clear to them. Their courage shows that when the heart is sincere and the intention is pure, divine guidance penetrates and compels submission, even against the tide of popular opinion.

Thus, the lesson is timeless: forgiveness, balance, and peace of mind are not found in conformity to the majority but in steadfast obedience to Allah, the Exalted. The one who resists blind imitation and instead acts upon knowledge secures stability in this life and eternal success in the Hereafter.

Despite the countless signs and proofs granted to the Holy Prophet Musa, peace be upon him, Pharaoh and his chiefs persisted in their rejection of divine guidance. Their hearts were blinded by love of wealth, power, and authority, and so they refused to humble themselves before the truth. Instead of reflecting upon the miracles they had witnessed, Pharaoh hardened his stance until he reached the point of openly declaring his intention to kill the Holy Prophet Musa, peace be upon him. In doing so, he

sealed his own fate and the fate of those who followed him. Chapter 40 Ghafir, verse 26:

“And Pharaoh said, "Let me kill Musa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."”

This statement reveals Pharaoh’s hypocrisy. He claimed to fear corruption, yet he himself was the greatest source of corruption in the land. He accused the Holy Prophet Musa, peace be upon him, of threatening their religion, when in reality it was Pharaoh’s false religion and tyranny that endangered the people. His words were not born of genuine concern but of fear—fear that his authority would collapse if the people embraced the truth.

At this point, Allah, the Exalted, commanded the Holy Prophet Musa, peace be upon him, and his followers to migrate from Egypt. Their departure was not merely a physical journey but a decisive act of separation between truth and falsehood. Chapter 26 Ash Shu’ara, verse 52:

“And We inspired to Musa, "Travel by night with My servants; indeed, you will be pursued."”

This migration was a test of faith and trust. The believers were instructed to leave under the cover of night, knowing that Pharaoh would not allow them to depart freely. Their exodus would inevitably be seen as rebellion, and Pharaoh, fearing that this act might inspire wider resistance to his rule, resolved to make an example of them. He mobilized his forces, determined to pursue and annihilate the Holy Prophet Musa, peace be upon him, and his followers once and for all. Chapter 26 Ash Shu'ara, verses 53-56:

“Then Pharaoh sent among the cities gatherers. [And said], “Indeed, those are but a small band. And indeed, they are enraging us. And indeed, we are a cautious group.””

Here Pharaoh attempted to rally his people by belittling the believers as a small and insignificant group, portraying them as a source of anger and unrest. His words reveal both arrogance and insecurity. By calling them a “small band,” he sought to diminish their importance, yet by admitting that they enraged him, he exposed the fear that gnawed at his heart. His claim that they were a “cautious group” was an attempt to present himself and his followers as vigilant defenders of order, when in reality they were oppressors desperate to preserve their crumbling authority.

This episode illustrates a timeless truth: when tyrants are confronted with divine guidance, they often respond with threats, slander, and violence. They accuse the righteous of causing corruption, when in fact it is their own injustice that corrupts society. They belittle the faithful as weak and insignificant, yet they fear them precisely because truth carries a power that falsehood cannot withstand.

The migration of the Holy Prophet Musa, peace be upon him, and his followers therefore stands as a symbol of trust in Allah, the Exalted, and of the inevitable downfall of tyranny. Pharaoh marshalled his forces with confidence, but his arrogance blinded him to the reality that no army, however great, can prevail against the will of Allah, the Exalted. Chapter 26 Ash Shu'ara, verses 57-60:

“So We removed them from gardens and springs. And treasures and honorable station. Thus. And We caused to inherit it the Children of Israel. So they pursued them at sunrise.”

When the two groups finally came into sight of one another, the followers of the Holy Prophet Musa, peace be upon him, were immediately overcome with fear. Their eyes saw only the apparent imbalance of power: Pharaoh's army, vast and well-equipped, against their own small and vulnerable band. In their panic, they cried out. Chapter 26 Ash Shu'ara, verse 61:

“And when the two companies saw one another, the companions of Musa said, "Indeed, we are to be overtaken!"”

This reaction reflects the natural weakness of human beings when they focus only on outward circumstances. They measured their chances of survival by worldly standards and concluded that defeat was inevitable. Yet the Holy Prophet Musa, peace be upon him, stood firm, his heart unwavering in trust. He did not allow the sight of Pharaoh's army to shake his certainty in the promise of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 62:

"[Musa] said, 'No! Indeed, with me is my Lord; He will guide me.'"

The contrast between these two reactions is striking. The companions, though sincere in their belief, faltered because their faith was not yet deeply rooted. The Holy Prophet Musa, peace be upon him, by contrast, possessed unshakable conviction. He knew that Allah, the Exalted, never abandons those who remain steadfast in obedience, and that divine guidance is not bound by the apparent strength or weakness of worldly forces. This moment teaches that the difference between despair and serenity lies in the strength of one's faith. Strong faith transforms fear into trust, panic into patience, and uncertainty into reliance upon Allah, the Exalted. Weak faith, however, leaves a person vulnerable to doubt, especially when their desires or fears clash with divine guidance. Such deep faith is not attained by mere words but is nurtured through knowledge and practice. By studying and implementing the clear signs of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person learns that true obedience to Allah, the Exalted, brings peace in both this life and the next. These teachings remind us that surrendering personal desires in favour of divine commands is not a loss but the very key to tranquillity and success. Those who neglect this pursuit of knowledge and understanding will inevitably find their faith fragile.

When confronted with trials, they will be more likely to falter, for they have not trained their hearts to see beyond the surface of events. They will mistake worldly hardship for ultimate defeat, forgetting that every trial is a test and every difficulty an opportunity to draw nearer to Allah, the Exalted. Therefore, it is essential for individuals to strengthen their faith by seeking knowledge, reflecting upon it, and applying it in their daily lives. This process ensures that they remain obedient to Allah, the Exalted, in every circumstance—whether in times of ease or in times of hardship. By correctly utilising the blessings they have been granted, as outlined in Islamic teachings, they achieve balance in both mind and body, and they learn to prioritise every aspect of their lives in its rightful place.

The example of the Holy Prophet Musa, peace be upon him, at the shore of the sea is thus a timeless lesson. It shows that when faith is strong, no worldly threat can shake the heart. The believer who trusts in Allah, the Exalted, walks with serenity even in the face of overwhelming odds, for they know that guidance and deliverance are always with those who remain steadfast. Chapter 65 At Talaq, verse 2:

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

It is of great importance to recognise that divine assistance is never bound by the inclinations, preferences, or limited understanding of human beings. Rather, it is dispensed in perfect harmony with the boundless knowledge and flawless wisdom of Allah, the Exalted. What a person may perceive as delay, denial, or even hardship is, in reality, a precise manifestation of divine mercy and planning. Assistance is always granted at the most

suitable moment and in the most beneficial form for each individual, even when the wisdom behind it remains veiled from immediate perception. This reality teaches that divine support is not a reflection of human desire but of divine wisdom. A person may long for relief in a particular way or at a particular time, yet Allah, the Exalted, knows what is truly best for them. Just as a skilled physician prescribes medicine according to the actual needs of the patient rather than their preference for sweetness or ease, so too does Allah, the Exalted, administer His aid in ways that heal the soul, strengthen the heart, and guide the individual toward lasting success. Therefore, the wise person does not measure divine assistance by whether it aligns with their immediate wishes, but by its ultimate purpose: to draw them nearer to Allah, the Exalted, and to secure their well-being in both this world and the Hereafter. To trust in this reality is to cultivate patience, gratitude, and reliance, knowing that every circumstance—whether ease or trial—is a form of divine support, perfectly tailored to one's journey. Chapter 26 Ash Shu'ara, verses 62-63:

"[Musa] said, 'No! Indeed, with me is my Lord; He will guide me.' Then We inspired to Musa, 'Strike with your staff the sea,' and it parted, and each portion was like a great towering mountain."

Even after witnessing yet another clear miracle, Pharaoh and his followers persisted in their obstinacy. Their hearts were hardened by arrogance and their minds clouded by fear of losing authority. Pharaoh, in particular, dreaded that if the Holy Prophet Musa, peace be upon him, and his followers were allowed to escape, it would embolden others across his empire to challenge his power and question his false claims of divinity. This fear of losing influence and control drove him to pursue the Holy Prophet Musa, peace be upon him, and his people, despite the undeniable signs

that he was opposing the will of Allah, the Exalted. His final act of stubbornness became the very cause of his destruction. Chapter 26 Ash Shu'ara, verses 64-66:

“And We advanced thereto the pursuers. And We saved Musa and those with him, all together. Then We drowned the others.”

It is significant that even the advancing of Pharaoh and his army is attributed to Allah, the Exalted. This reminds us that nothing in the universe occurs outside His will and decree. Pharaoh's arrogance and fear were the apparent causes of his pursuit, but ultimately, his destruction was part of the divine plan. His downfall was not accidental but a deliberate manifestation of divine justice, showing that those who persist in rebellion against Allah, the Exalted, will inevitably meet ruin, no matter how powerful they appear in worldly terms.

Pharaoh's fear of losing leadership and influence blinded him to the truth and drove him into the very sea that became his grave. His pursuit was not an act of strength but of desperation, a futile attempt to cling to authority that was already slipping from his grasp. In contrast, the Holy Prophet Musa, peace be upon him, and his followers remained steadfast in their obedience to Allah, the Exalted. Their trust in Him was rewarded with salvation and peace, as they were delivered safely while their enemies were drowned.

This episode is a timeless lesson. It demonstrates that worldly power, when misused in defiance of divine guidance, becomes a path to destruction. Fear of losing influence leads tyrants to commit reckless acts, but obedience and reliance upon Allah, the Exalted, lead to deliverance. The salvation of the Holy Prophet Musa, peace be upon him, and his followers shows that those who remain firm in faith, even when surrounded by apparent danger, will always find safety in the protection of Allah, the Exalted, even if this is not obvious to them immediately. Chapter 26 Ash Shu'ara, verse 67:

“Indeed in that is a sign...”

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will ignore the obvious signs within the creation and history that warn against disobeying Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 67:

“...but most of them were not to be believers.”

This verse serves as a profound warning against adopting a self-centred and heedless approach to life—one in which a person's focus remains fixated solely upon their own circumstances, desires, and immediate concerns, while neglecting the broader realities that unfold around them. Such a limited perspective veils the heart from perceiving the deeper

wisdom embedded in the unfolding of events—whether in the pages of history, the trials of life, or the experiences of others. A person who fails to reflect upon these lessons deprives themselves of the insight that nurtures humility, moral strength, and inner harmony. Contemplation, on the other hand, is one of the most effective means of cultivating noble character, avoiding repeated mistakes, and achieving lasting inner peace. It enables a person to obtain a balanced mental and physical state and to place everything and everyone within their life in its proper position. For instance, when one observes those blessed with vast wealth and fame misusing their provisions—chasing pleasure, status, or power—only to fall into anxiety, depression, addiction, or even self-destruction, it becomes clear that true tranquillity cannot be purchased with riches nor secured through indulgence. The worldly comforts that many pursue so obsessively often conceal deep spiritual emptiness, for peace of heart is not found in possessions but in contentment, gratitude, and obedience to Allah, the Exalted. Similarly, observing someone endure illness or physical limitation should awaken both compassion and gratitude within the observer. It reminds them of the fragility of health and the blessing of being able to perform daily acts with ease—blessings that are often taken for granted until they are lost. Such reflection should motivate one to use health, strength, and time in ways that please Allah, the Exalted, before these gifts inevitably fade away. Thus, Islam calls upon people to remain ever mindful and reflective—to rise above self-absorption and perceive the lessons woven throughout creation and human experience. The world around them serves as an open book of wisdom, written by the command of Allah, the Exalted, for those willing to ponder. In doing so, a person gains clarity of purpose, deepens their faith, and finds the tranquillity that wealth and desire can never provide.

Allah, the Exalted, in His boundless mercy, does not immediately punish people for their disobedience. Instead, He grants them time—time to reflect, repent, and reform. This delay in accountability is itself an

expression of His mercy, for if He were to call people to account instantly for every act of negligence, not a single soul would remain upon the earth. Yet this respite must never be mistaken for exemption, for the delay is temporary, and accountability is inevitable. Allah, the Exalted, will hold every person answerable for their intentions, words, and deeds—whether in this world through trials and consequences or in the Hereafter through the ultimate reckoning. Chapter 26 Ash Shu'ara, verse 68:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse captures the perfect balance between divine justice and mercy. On one hand, Allah, the Exalted, is the Exalted in Might, fully capable of seizing people at once for their wrongdoing. On the other hand, He is the Most Merciful, granting them ample opportunity to repent and correct their course. The wise understand that this harmony between might and mercy is not contradictory but complementary: His might guarantees that justice will ultimately prevail, while His mercy ensures that every person has the chance to seek forgiveness before the appointed time. Thus, every person should reflect deeply. The respite granted to them is not a sign of neglect but a test of sincerity. Those who use this time to reform, express gratitude, and align their lives with divine guidance will find that the mercy of Allah, the Exalted, far outweighs their faults. But those who persist in heedlessness—mistaking delay for escape—will one day face the full force of His might. The message is clear: gratitude and obedience must not be delayed. The moment to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—through death or on the Day of Judgement—the chance to change will be gone, and every soul will face the true consequence of its choices.

After recounting certain events from the life of the Holy Prophet Musa, peace be upon him, to help people recognise the outcomes of obedience and disobedience, Allah, the Exalted, then presents aspects from the life of the Holy Prophet Ibrahim, peace be upon him, with the same purpose—to guide hearts toward reflection and understanding. Chapter 26 Ash Shu'ara, verses 69-71:

“And recite to them the news of Abraham. When he said to his father and his people, “What do you worship?” They said, “We worship idols and remain to them devoted.””

The Holy Prophet Ibrahim, peace be upon him, sought to expose the error in their beliefs by reminding them that the idols they worshipped were utterly powerless—incapable of granting guidance, benefit, or peace of mind in this world or the next. Chapter 26 Ash Shu'ara, verses 72-73:

“He said, “Do they hear you when you supplicate? Or do they benefit you, or do they harm?””

It must be clearly understood that worship in Islam is not confined to bowing before idols or offering prayers to false deities. In reality, worship encompasses obedience and submission. Thus, whenever a person obeys something or someone in defiance of the commands of Allah, the Exalted,

they are, in effect, treating that entity as their lord. This may take the form of following social media trends, imitating fashion, conforming to cultural pressures, or yielding to the influence of 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 obeyed in matters that contradicted divine revelation, and 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 consciously worshipped the Devil, yet they are accused of worshipping him because they obeyed him in opposition to Allah, the Exalted. This demonstrates that worship is not merely ritual but is defined by where one directs their loyalty and obedience. For this reason, it is essential to avoid obedience that leads to disobedience of Allah, the Exalted. Those who persist in such behaviour inevitably become enslaved to other masters—whether individuals, employers, cultural norms, or the pursuit of wealth and fame. Attempting to satisfy these competing

influences is exhausting and futile, for they are inconsistent and ever-changing. Just as an employee with multiple supervisors struggles to meet conflicting demands, so too does the one who abandons servitude to Allah, the Exalted, find themselves torn apart by conflicting loyalties. The result of this misplaced servitude is inner turmoil. Such individuals may enjoy temporary luxuries, but they are weighed down by stress, anxiety, and dissatisfaction. Their endless striving to please worldly masters leaves them unfulfilled, and many fall into despair when their efforts fail to bring the satisfaction they sought. This reality is evident in the lives of those whom society often admires—celebrities and public figures—who, despite their wealth and fame, frequently struggle with emptiness and unhappiness. Moreover, obedience to false masters brings no benefit in the Hereafter. On the Day of Judgement, these entities—whether people, ideologies, or desires—will not defend or assist their followers. Every soul will stand alone before Allah, the Exalted, and all false attachments will vanish. The only path to true freedom and peace is to abandon obedience that leads to disobedience of Allah, the Exalted, and to devote oneself wholly to Him. This means using the blessings He has granted—time, wealth, health, and influence—in the manner prescribed by Islamic teachings. Such obedience restores balance to life, granting peace of mind in this world and eternal success in the next.

A major cause of misguidance across the generations is then mentioned: the blind imitation of the popular behaviour within society. Chapter 26 Ash Shu'ara, verse 74:

"They said, "But we found our fathers doing thus.""

One must be vigilant in avoiding the blind imitation of others, for the behaviour of the majority often leads to disobedience of Allah, the Exalted. Many individuals, upon witnessing the majority of society disregarding the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, assume that such behaviour must be correct, and they follow suit without thought or reflection. This tendency to equate popularity with truth has misled countless people throughout history. In reality, truth is not determined by numbers, and the majority opinion is not always correct. History provides numerous examples of how widely accepted beliefs were later proven false—such as the mistaken conviction that the Earth was flat—demonstrating that human consensus is no guarantee of truth or wisdom. Those who follow the majority without contemplation behave like cattle driven by herdsmen—moving wherever they are led, without comprehension or direction. This form of mindless conformity not only leads to error in worldly matters but also brings spiritual ruin, as it distances one from the commands of Allah, the Exalted. 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 serves as a timeless warning against surrendering one's intellect to the sway of public opinion. Instead, each person is commanded to employ the faculty of reason and understanding that Allah, the Exalted, has granted them. They must examine every matter—whether worldly or spiritual—through the lens of knowledge, reflection, and authentic

evidence. Only then can their actions be grounded in truth rather than mere assumption. Islam, therefore, strongly condemns blind imitation in matters of faith and guidance. It calls upon each person to seek knowledge, to understand the principles of their faith deeply, and to act with conviction rather than habit or social influence. Chapter 12 Yusuf, verse 108:

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

When a person sincerely follows the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with conscious understanding and reflection, they are safeguarded from the sway of societal fashions, misguided customs, and the confusion of the majority. Such an individual walks upon a path illuminated by clarity, a path that is straight and unwavering, even if they must tread it alone. Their peace of mind does not depend on the approval of others, nor is it shaken by the ridicule of the masses. Instead, it is anchored in the certainty that obedience to Allah, the Exalted, is the only true source of tranquillity and success. This principle is beautifully illustrated in the words of the Holy Prophet Ibrahim, peace be upon him. Chapter 26 Ash Shu’ara, verses 75-77:

“He said, “Then do you see what you have been worshipping. You and your ancient forefathers. Indeed, they are enemies to me, except the Lord of the worlds.”

Here, the Holy Prophet Ibrahim, peace be upon him, declared his disassociation from all false objects of worship, whether idols, traditions, or inherited customs. He recognised that anything which diverts a person from obedience to Allah, the Exalted, is in reality an enemy, for it leads only to the misuse of blessings and the corruption of one's life. This lesson remains timeless. Anything that encourages disobedience—whether people, ideologies, cultural trends, or personal desires—must be treated as an enemy. To obey them is to misuse the blessings of Allah, the Exalted, and to fall into imbalance. Such a person will misplace priorities, misjudge relationships, and fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary luxuries, they will inevitably face stress, hardship, and inner turmoil in both worlds. By contrast, the one who remains steadfast in obedience to Allah, the Exalted, by using His blessings in the manner prescribed by Islamic teachings, secures true peace of mind. This obedience restores balance to life, ensuring that every blessing is placed in its rightful context and every relationship is given its proper weight. Such a person achieves harmony between body and soul, between worldly responsibilities and eternal accountability. Their life becomes ordered, purposeful, and serene, for they have entrusted themselves to the Lord of the worlds. The lesson is therefore clear: peace of mind and salvation are not found in conformity to the majority or in the pursuit of worldly approval, but in steadfast obedience to Allah, the Exalted. The one who resists the pull of false influences and instead devotes themselves wholly to divine guidance will find balance in this life and eternal success in the next.

When addressing his people, the Holy Prophet Ibrahim, peace be upon him, began by establishing the most fundamental truth: that Allah, the Exalted, alone is worthy of obedience and worship, for He alone is the Creator. Chapter 26 Ash Shu'ara, verse 78:

“Who created me...”

This brief yet profound declaration contains the very essence of servitude. Creation itself establishes ownership, and ownership establishes authority. In worldly affairs, when a person possesses an object, it is universally accepted that they have the right to use it as they wish. No one disputes this principle, for ownership naturally entails control. If this is acknowledged in the limited sphere of human possessions, then the right of Allah, the Exalted, is infinitely greater, for He not only owns but also created and sustains the entire universe. Every atom, every breath, and every moment of existence is His creation. He is the One who brought all things into being from nothing, who maintains them at every instant, and who decrees their end. It is therefore only just and reasonable that His creation should submit to His will. To disobey the Creator while enjoying His countless blessings is both irrational and ungrateful. It is comparable to a servant consuming the provisions of his master while openly rebelling against him. This reasoning also exposes the futility of obeying others in opposition to Allah, the Exalted. No person, no authority, and no system can claim true ownership over creation. Their power is temporary, their authority limited, and their very existence dependent upon the One they defy. To obey them against the command of Allah, the Exalted, is to elevate the created above the Creator, the dependent above the Independent, and the weak above the All-Powerful. The declaration of the Holy Prophet Ibrahim, peace be upon him, is therefore not merely a statement of belief but a call to action. It serves as a reminder that obedience to Allah, the Exalted, is not a burden but the natural consequence of recognising His lordship. To live in accordance with His commands is to live in harmony with the reality of existence itself, while to disobey Him is to rebel against the very truth of one's creation. This principle also grants a person peace of mind. When a

person acknowledges that Allah, the Exalted, is the sole Creator and Owner, they are freed from enslavement to the demands of people, culture, or fleeting desires. Their loyalty is directed to the One who truly deserves it, and in this loyalty they discover balance, clarity, and tranquillity, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Thus, the words of the Holy Prophet Ibrahim, peace be upon him, continue to resonate across generations, reminding humanity that the foundation of faith is to recognise the Creator, to acknowledge His ownership, and to submit to His authority in every aspect of life.

After bringing mankind into existence, Allah, the Exalted, did not abandon them to wander aimlessly. Rather, He showered them with continuous and countless blessings, the greatest of which was the gift of divine guidance in the form of a code of conduct. This code was designed to secure peace of mind on an individual level by enabling each person to achieve balance in both mental and physical states and by teaching them to place everything and everyone in their rightful position within life. It also established peace and justice on a societal level by ensuring that the rights of people were fulfilled. Chapter 26 Ash Shu'ara, verse 78:

“Who created me, and He guides me.”

This verse highlights that creation was not followed by neglect. The Creator who brought mankind into existence also provided them with guidance, for without it they would be left in confusion, unable to distinguish what benefits them from what harms them. No matter how advanced a society

may become, and regardless of the knowledge it acquires in various fields—including the study 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 encounter throughout their existence. This task is fundamentally impossible for humanity, as people continue to uncover new insights about even the most basic aspects of their own existence, such as the functions of different regions of the brain. If mankind cannot fully comprehend itself, how can it hope to establish a flawless system that guarantees tranquillity and justice for both individuals and societies? Only Allah, the Exalted, possesses the knowledge required to accomplish this, for He is the Creator of all things. His knowledge is boundless, encompassing the past, present, and future in their entirety. For this reason, He alone is rightly positioned to provide humanity with a code of conduct that separates good from evil, beneficial from harmful, and that leads to peace of mind in place of stress and confusion. History itself bears witness to this truth. Whenever the divine code of conduct has been implemented sincerely in the lives of individuals and communities, it has produced tranquillity, justice, and harmony. Conversely, whenever it has been neglected, societies have fallen into disorder, oppression, and unrest. Therefore, individuals must embrace the divine code of conduct as the greatest blessing bestowed upon them, recognising it as the most advantageous for their well-being, even when certain elements conflict with their personal desires. They should approach it as a wise patient approaches the counsel of a skilled physician: accepting the prescription of bitter medicine and the discipline of a strict regimen, not because it is pleasant, but because it is ultimately in their best interest. In the same way, obedience to Allah, the Exalted, may at times challenge personal inclinations, but it is the only path that secures true balance, peace of mind, and eternal success.

Allah, the Exalted, not only provides people spiritual nourishment and guidance but also provides for their physical needs to. Chapter 26 Ash Shu'ara, verse 79:

“And it is He who feeds me and gives me drink.”

When a person provides even a portion of another's necessities—such as food, clothing, or shelter—it is only natural and proper to express gratitude towards them. If such appreciation is due to those who assist in a limited capacity, then how much more deserving of gratitude is Allah, the Exalted, who has granted every blessing that exists within the universe. From the air one breathes, to the light of the Sun, to the strength of one's limbs and the clarity of one's mind—every provision, comfort, and opportunity is a direct favor from Allah, the Exalted. Therefore, it is both reasonable and just that a person should show continuous gratitude to Him. True gratitude, however, extends beyond mere words; it encompasses one's entire being—intention, speech, and action. Gratitude with intention means that every deed should be performed sincerely for the sake of pleasing Allah, the Exalted, alone. Actions done for worldly recognition, status, or the praise of others hold no weight in the sight of Allah, the Exalted. This truth is emphasized in a Hadith found in Jami At Tirmidhi, number 3154, which warns that deeds performed for motives other than the pleasure of Allah, the Exalted, will not be rewarded. A sincere person's intentions are revealed by their indifference to human appreciation—they seek no thanks, reward, or acknowledgment from others, knowing that true recompense lies with their Creator. Gratitude with the tongue involves speaking only what is good—praising Allah, the Exalted, often, remembering His favours, and abstaining from harmful or idle speech. Remaining silent when one has nothing beneficial to say is also a form of gratitude, as it protects the

tongue from sin. Gratitude with one's actions, on the other hand, is demonstrated by using the blessings one has been granted in ways that please Allah, the Exalted. This includes spending wealth on lawful and charitable causes, using health and strength in service to good, and dedicating time and skills to beneficial pursuits. When a person lives in this way—guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—they attain peace of mind and inner balance. Chapter 14 Ibrahim, verse 7:

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

This divine assurance means that gratitude is not only a duty but also a means of increase—both in material blessings and in spiritual tranquillity.

Moreover, every blessing that one enjoys in this worldly life is, in truth, a temporary loan from Allah, the Exalted—not an unconditional gift. Just as when something borrowed must be used according to the lender's terms, every blessing—whether health, wealth, or authority—must be used according to the commands of its true Owner. Misusing these blessings in ways that displease Allah, the Exalted, is an act of ingratitude and injustice. The only way to repay this loan is through obedience and righteous use of what has been entrusted. In contrast, the blessings of Paradise are not loans but everlasting gifts. Once a person enters Paradise, the joys and possessions they receive are theirs to enjoy without restriction or fear of loss. 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, one must not confuse the transient, conditional nature of worldly blessings with the eternal gifts of the Hereafter. The blessings of this world are tests of stewardship—meant to assess how faithfully one uses them in obedience to Allah, the Exalted—while the blessings of the next life are the everlasting rewards for gratitude, patience, and righteousness. Recognizing this distinction allows one to live with humility, balance, and purpose, using every blessing as a means to draw closer to Allah, the Exalted, rather than as a distraction from Him.

In addition to granting mankind provision, Allah, the Exalted, also bestowed cures for both physical and spiritual ailments. Chapter 26 Ash Shu’ara, verse 80:

“And when I am ill, it is He who cures me.”

This verse establishes a profound truth: every cure, whether physical or spiritual, originates from Allah, the Exalted. Illness, in its many forms, is an inseparable part of the human condition, reminding mankind of their weakness and dependence upon their Creator. Yet the One who created mankind did not leave them without remedy. Out of His infinite mercy, He

provided the means of restoring health, both through direct divine intervention and through the knowledge and resources He placed within creation. He granted humanity the ability to recognise the healing properties of herbs, plants, and minerals, and He inspired within them the capacity to research, discover, and refine treatments. Thus, the sciences of medicine and healing are themselves gifts from Allah, the Exalted, for without His guidance mankind would remain ignorant of the cures hidden within the natural world. Even when a person benefits from medical treatment, the ultimate source of healing remains Allah, the Exalted, for He is the One who placed the cure within creation, who guided mankind to uncover it, and who alone determines whether the treatment will succeed.

Through the teachings of Islam, Allah, the Exalted, also provided preventative measures to preserve health, for prevention is superior to cure. The divine code emphasises moderation in eating and drinking, regular physical activity, and balance in lifestyle. These principles protect the body from harm and ensure that it remains strong enough to fulfil its purpose of worship and service. For example, in a Hadith found in Jami At Tirmidhi, number 2380, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the stomach should be divided into three parts: one for food, one for drink, and one left empty for breathing. This principle of moderation was not merely theoretical but was the consistent practice of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. Their lives were marked by simplicity, restraint, and balance, and as a result, they were safeguarded from many of the illnesses that arise from excess. If people were to act upon this guidance, they would be protected from countless ailments, for as numerous scholars and physicians have observed, one of the primary causes of disease is overindulgence and indigestion. The body, when burdened with excess, becomes weakened and vulnerable, while moderation strengthens it and allows it to function in harmony. Thus, the teachings of Islam are not only spiritual in nature but also practical,

addressing the physical needs of mankind and ensuring that health is preserved. In this way, the mercy of Allah, the Exalted, is evident. He not only provides sustenance but also provides cures and preventative measures, ensuring that mankind has the means to maintain balance in both body and soul. By following the divine guidance contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, mankind is able to protect themselves from harm, preserve their health, and secure peace of mind. Chapter 26 Ash Shu'ara, verse 80:

“And when I am ill, it is He who cures me.”

In addition to providing physical remedies, Allah, the Exalted, through His divine code of conduct, has also provided mankind with the means to address the ailments of the mind and the heart. Conditions such as stress, anxiety, and depression are not unique to the modern age; they have afflicted humanity throughout history. What has changed is the manner in which people seek relief. Many, including Muslims, turn to worldly sources such as self-help gurus, psychologists, and counsellors in search of comfort and solutions. While some of the advice they offer may be beneficial when it coincides with the principles of Islam, the majority of it remains inherently limited. The limitations of human knowledge are numerous and unavoidable. Every individual is shaped by personal experience, cultural background, social class, race, gender, and countless other factors. A counsellor, regardless of their training or experience, can only work with the information a patient chooses to disclose. Even then, their interpretation is filtered through their own perspective, which is itself shaped by their upbringing, worldview, and subconscious inclinations. Researchers, too, are bound by the constraints of their methods and the

narrowness of their samples. Their findings are influenced by the demographics they study, the questions they ask, and the assumptions they bring to their work. Human beings, no matter how well-intentioned, cannot escape bias, for they are creatures of limitation, bound by time, place, and circumstance. By contrast, Allah, the Exalted, is free from all limitation. His knowledge is not partial or dependent upon disclosure, for He knows every thought before it is spoken, every emotion before it is expressed, and every hidden state of the human heart before it is revealed. He knows the causes of every ailment and the cure for every condition. He never errs in diagnosis, nor does He overlook even the smallest aspect of the human soul. His knowledge is perfect, comprehensive, and eternal. Chapter 67 Al Mulk, verse 14:

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

This verse is a reminder that the Creator's knowledge of His creation is absolute. He knows every weakness, every strength, every hidden struggle, and every unspoken thought. Therefore, the one who seeks true healing for mental and spiritual ailments must turn to Allah, the Exalted, by gaining knowledge of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and by acting upon them with sincerity. Within this divine guidance lies the cure for the diseases of the heart—pride, envy, greed, arrogance, despair, and heedlessness—ailments that no worldly science can fully address. When a person embraces this divine guidance, the worldly sciences that run parallel to it also become beneficial, for they are then placed within the framework of truth. Psychology, medicine, and counselling can serve as useful tools, but only when subordinated to the principles of revelation. Without this foundation, they remain incomplete, unable to provide lasting peace. With

it, they become instruments of mercy, complementing the divine code rather than competing with it. In this way, one finds balance, health, and peace of mind. They recognise that every cure—whether physical, mental, or spiritual—comes only from Allah, the Exalted. They understand that worldly means are but channels through which divine mercy flows, and that ultimate healing rests in the hands of the One who created them, sustains them, and knows them better than they know themselves. Chapter 21 Al Anbiya, verse 10:

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

And chapter 10 Yunus, verse 57:

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

The following verse also reveals how the character of the Holy Prophet Ibrahim, peace be upon him, was firmly rooted in glorifying Allah, the Exalted. An essential aspect of glorification is to refrain from attributing anything negative to Him. Even though all things occur only by His will, the Holy Prophet Ibrahim, peace be upon him, did not ascribe illness to Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 80:

“And when I am ill, it is He who cures me.”

This subtle distinction reflects the highest level of reverence. It demonstrates that true glorification involves recognising Allah, the Exalted, as the source of mercy, healing, and goodness, while never associating Him with deficiency or harm. Such an attitude requires the cultivation of a positive mindset, which serves as a vital tool in navigating the trials of life while remaining steadfast in obedience to Allah, the Exalted. A positive mindset is not mere optimism; it is an act of worship. It is the conscious decision to view every circumstance through the lens of faith, recognising that every blessing is a trust and every hardship a test. This obedience involves utilising the blessings bestowed by Allah, the Exalted, in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When individuals encounter difficulties, they should remind themselves that the situation could have been far worse. If the hardship is worldly in nature, they should be grateful that it does not harm their faith. Rather than dwelling on immediate sorrow, they should focus on the eternal reward awaiting those who endure with patience for the sake of Allah, the Exalted. When a person loses certain blessings, they should reflect upon the countless blessings that remain. In every trial, they should recall the words of Allah, the Exalted, 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 reminds mankind that divine wisdom often lies hidden within difficulties, and that what appears unfavourable may, in truth, be the very means of salvation and growth. Thus, the believer recognises that the present situation, though painful, is ultimately more favourable than the one they might have desired for themselves. In conclusion, cultivating a positive mindset is essential for correctly glorifying Allah, the Exalted. It prevents one from attributing negative things to Him and instead directs the heart towards gratitude and trust.

The Holy Prophet Ibrahim, peace be upon him, then turned the attention of his people to the inevitability of the Day of Judgement and the accountability that awaits every soul. Chapter 26 Ash Shu'ara, verse 81:

“And who will cause me to die and then bring me to life.”

This statement affirms both the certainty of death and the reality of resurrection. To deny the possibility of mankind being raised again on the Day of Judgement is a strange claim, for examples of resurrection are woven into the fabric of daily life. Allah, the Exalted, revives barren land with rain, causing dead seeds to burst forth with life and provide sustenance for creation. In the same way, He can and will bring forth the human being, who is buried in the earth like a seed, and cause him to rise again. The cycle of the seasons also bears witness to this truth: in winter, trees shed their leaves and appear lifeless, yet in spring they return to full bloom, displaying vitality once more. Resurrection is also evident within the human body itself. Cells are constantly dying and being replaced, ensuring the continuation of life. The sleep-wake cycle provides yet another sign.

Sleep is described as the sister of death, for in sleep the senses are suspended and the soul is partially withdrawn. Allah, the Exalted, then returns the soul to the body if life has been decreed for that day, thereby granting a form of resurrection each morning. 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 very order of the universe points to the necessity of a Day of Judgement. The Earth is set at a perfect distance from the Sun, balanced so that life may flourish. The water cycle operates with precision, ensuring the continuation of creation. The ground is soft enough for fragile shoots to pierce through, yet firm enough to support towering structures. Everywhere one looks, balance is evident. Yet there remains one glaring imbalance in this world: the actions of mankind. Oppressors often escape justice, while the oppressed endure suffering without receiving their due recompense. Those who sincerely obey Allah, the Exalted, frequently face hardship, while those who openly disobey Him often enjoy worldly luxuries. Just as balance governs the natural order, so too must balance govern the moral order. 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 reward and punish fully in this life, but out of His wisdom He does not. He grants repeated opportunities for

repentance and reform, delaying punishment so that none may claim they were denied a chance to turn back. Likewise, He withholds the full reward of the believers, for this world is not Paradise. Faith requires belief in the unseen, and the unseen reward of the Hereafter is what makes faith precious. To believe only in what can be perceived by the senses would not distinguish the faithful from the heedless.

In addition, fear of the complete punishment of the Hereafter and hope in its eternal reward serve as powerful motivators, encouraging mankind to abstain from sin and to strive in righteous deeds. For the Day of Recompense to begin, however, the actions of mankind must first come to an end. This necessitates the conclusion of the material world itself, for only when deeds are sealed can judgement be rendered. The end of this world is therefore inevitable, and with it the commencement of the eternal life to come.

Reflecting upon these truths strengthens faith in the Day of Judgement and inspires preparation for it. The wise individual uses 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 doing so, they attain peace of mind and success in both worlds, achieving balance in body and soul, and placing everything and everyone in their rightful place within 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 26 Ash Shu'ara, verses 81-82:

"And who will cause me to die and then bring me to life. And who I aspire that He will forgive me my sin on the Day of Recompense."

Even though Allah, the Exalted, has provided mankind with a perfect code of conduct that guarantees peace of mind on an individual level—through achieving balance in both mental and physical states and by correctly placing everything and everyone in their rightful position—and ensures the spread of justice and harmony within society, this alone does not suffice unless it is applied with wisdom. Knowledge, no matter how vast or perfect, requires the guiding light of wisdom to be used correctly. Without wisdom, knowledge can be misapplied, distorted, or even turned into a source of harm. Chapter 26 Ash Shu'ara, verse 83:

"[And he said], 'My Lord, grant me wisdom...'"

This supplication demonstrates that wisdom is not merely an intellectual achievement but a divine gift. It is the ability to take knowledge—whether religious or worldly—and apply it in a way that benefits both the individual and society, in this world and the next. Wisdom ensures that knowledge is

not left as theory but is transformed into action that aligns with the will of Allah, the Exalted. The difference between possessing knowledge and possessing wisdom is profound. A person may acquire scientific knowledge, but without wisdom they may misuse it, producing destructive weapons that spread corruption and death. By contrast, the one who possesses wisdom will use the same knowledge to develop medicines, technologies, and systems that preserve life and promote well-being. Similarly, a person may have knowledge of religious texts, but without wisdom they may apply them harshly, unjustly, or without context, thereby driving people away from faith rather than guiding them towards it. The one who possesses wisdom, however, will apply the same knowledge with gentleness, balance, and foresight, ensuring that it becomes a source of guidance, mercy, and unity.

The term translated as wisdom in this verse can also be interpreted as sound judgement. This refers to the inner ability to distinguish clearly between right and wrong, benefit and harm, and truth and falsehood. It is the capacity to make balanced and righteous decisions in all matters—spiritual and worldly alike—so that one remains firm in obedience to Allah, the Exalted. True judgement enables a person to act with discernment, resisting the sway of desires, emotions, or societal influence. It allows them to weigh every situation with fairness, insight, and foresight. In this sense, wisdom and judgement are not merely intellectual attributes but spiritual faculties—a guiding light that illuminates the proper use of knowledge. It ensures that understanding leads to peace, moderation, and justice rather than pride or corruption. Without this inner light, knowledge can become distorted, serving arrogance or wrongdoing. But when guided by wisdom and sound judgement, knowledge transforms into a blessing—an instrument for righteousness, compassion, and nearness to Allah, the Exalted.

The supplication of the Holy Prophet Ibrahim, peace be upon him, therefore teaches that the pursuit of wisdom must accompany the pursuit of knowledge. It is only through this union that mankind can truly benefit from the divine code of conduct, achieving tranquillity within themselves and spreading justice and harmony throughout society. Wisdom transforms knowledge into action, and action into obedience, and obedience into peace of mind and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Throughout history one's companions have always been a major cause of right guidance or misguidance. As a result, the Holy Prophet Ibrahim, peace be upon him, supplicated for righteous companions who will aid him in obeying Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 83:

"...and join me with the righteous."

Human beings are inherently social, and their beliefs, habits, and character are profoundly shaped by those with whom they associate—whether that influence uplifts or corrupts them. This impact may appear suddenly or develop subtly over time, but it is always transformative. Companionship, therefore, is never neutral; it is a force that moulds one's values, emotions, and ultimate direction in life. The Holy Prophet Muhammad, peace and blessings be upon him, expressed this reality in a Hadith found in Sunan Abu Dawud, number 4833, which illustrates how a person inevitably adopts

the manners and outlook of their companions—just as one who enters a perfumer’s shop departs carrying its fragrance, while one who enters a blacksmith’s forge leaves marked by its smoke. Those who keep the company of the righteous find their hearts inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind one of responsibility, encourage the proper use of blessings, and inspire preparation for the Day of Judgement. In their presence, the heart is softened, the mind becomes clear, and conduct is refined. They help cultivate harmony—spiritually, mentally, and physically—leading to a life of contentment and purpose. Conversely, those who associate with the heedless and corrupt gradually absorb their attitudes and behaviour. This decline may begin subtly but eventually weakens their awareness of Allah, the Exalted, and distances them from righteousness. They become enslaved to desire, misuse the blessings they possess, and lose sight of their true purpose. This spiritual decay distorts their judgment, disrupts their relationships, and replaces inner peace with turmoil. When the remembrance of Allah, the Exalted, is abandoned for fleeting pleasure, no amount of wealth or status can fill the void that forms within. Outwardly, they may seem successful, but inwardly they suffer from restlessness, anxiety, and regret. Their hearts grow heavy, their relationships strained, and their minds clouded by dissatisfaction. The effects of poor companionship extend beyond this worldly life, bringing confusion and despair in this world and spiritual loss in the next. In contrast, righteous companionship strengthens faith, nourishes the soul, and guides one toward eternal peace. For this reason, a wise person is always discerning in their choice of friends—seeking those whose presence reminds them of Allah, the Exalted, and whose character inspires steadfastness upon the path of truth and virtue.

The Holy Prophet Ibrahim, peace be upon him, having been appointed as a leader and guide for humanity, prayed to Allah, the Exalted, that future generations would remember him in the proper manner. His desire was that

his remembrance would inspire people toward righteousness and serve as a means of guidance, rather than becoming a cause of misguidance or exaggeration. Chapter 2 Al Baqarah, verse 124:

“And when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, “Indeed, I will make you a leader for the people.”...”

And chapter 26 Ash Shu’ara, verse 84:

“And grant me a mention of truth among later generations.”

This supplication reflects the deep concern of the Holy Prophet Ibrahim, peace be upon him, for the continuity of true guidance. He did not seek remembrance for the sake of worldly fame or personal legacy, but rather that his example of obedience and sincerity would inspire future generations to remain steadfast upon the truth. Such remembrance is only beneficial when it is tied to righteous conduct, for if people were to remember him incorrectly—by exaggerating his status, distorting his teachings, or neglecting his example—then his remembrance would become a source of misguidance rather than guidance. The way to ensure that remembrance becomes a source of right guidance is by adopting the behaviour of the Holy Prophet Ibrahim, peace be upon him, and leading through example. Leadership in its truest form is not established by words alone but by action. When parents, elders, and community leaders embody

the teachings of faith and morality in their daily lives, their children and followers naturally remember them in a positive way, and this remembrance strengthens their own resolve to remain firm upon right guidance. Leading by example means learning and acting upon divine teachings so that others recognise their truthfulness not merely through abstract arguments but through lived reality. Only when people themselves embody these teachings can they effectively pass them on to the next generation. In this way, children and youth will come to understand truth through clear evidence, rather than through blind imitation. This is essential, for blind imitation cannot withstand the challenges of time. A teenager who has only inherited belief as a cultural identity, without understanding its proofs, will be vulnerable to doubt and neglect, and may eventually drift away. By contrast, the one who accepts truth based on evidence recognises it as a comprehensive way of life, to be applied in every circumstance and in the use of every blessing. It is therefore a matter of deep concern that many parents today show great eagerness in teaching their children worldly knowledge, striving for their academic and professional success, yet neglect their moral and spiritual education. They often delegate this responsibility entirely to others, forgetting that it is their own duty to teach their children the foundations of faith and morality directly. While encouraging the pursuit of worldly knowledge is praiseworthy, it must never come at the expense of spiritual knowledge. Sending children merely to learn recitation without understanding is insufficient. True education requires that children be taught the evidences of truth, so that they can embrace it with conviction and clarity. This responsibility falls foremost upon the elders of the family, especially parents. They must not only teach but also embody the values they wish to pass on, for children learn most powerfully through example. When parents live by the principles of truth and justice, their children witness those principles in action. This lived example, combined with clear proofs and evidences, ensures that the next generation accepts truth with understanding and remains steadfast upon it throughout their lives. Thus, the supplication of the Holy Prophet Ibrahim, peace be upon him, serves as a timeless reminder that true leadership is established through obedience, sincerity, and example. When remembrance is tied to such qualities, it

becomes a source of guidance for generations to come. Chapter 26 Ash Shu'ara, verse 84:

“And grant me a mention of truth among later generations.”

This supplication is not merely a request for remembrance but a plea for the strength to embody good character, so that whenever people recall him—whether during his lifetime or after his passing—they remember him in a positive light, as one who contributed to the betterment of society. The Holy Prophet Ibrahim, peace be upon him, did not desire to be remembered as a wrongdoer, whose memory would only provoke curses and expressions of relief at his departure. Rather, he sought to be remembered as a source of guidance, whose life and example would inspire others to righteousness. The desire to be remembered well is deeply rooted in human nature. Every reasonable person wishes that their legacy be one of goodness, that their name be associated with justice, kindness, and truth. Yet such a remembrance is not attained through empty words or superficial gestures; it is achieved only by following in the footsteps of the Holy Prophet Ibrahim, peace be upon him, and adopting the noble qualities praised in divine teachings. These include patience in the face of hardship, generosity in times of abundance and scarcity, and compassion towards all of creation. At the same time, one must avoid the destructive traits condemned in revelation, such as greed, envy, arrogance, and pride. When a person adorns themselves with these virtues and distances themselves from these vices, their life becomes a testimony to truth. Their remembrance among later generations becomes a remembrance of honour, for people recall not only their words but also their deeds, their sacrifices, and their service. Such a legacy is not confined to personal reputation but becomes a means of guiding others, for the

memory of a righteous life continues to inspire long after the individual has departed from this world. Thus, the supplication of the Holy Prophet Ibrahim, peace be upon him, teaches that true honour lies not in worldly fame or fleeting recognition, but in being remembered as one who lived in obedience to Allah, the Exalted, and who contributed positively to the lives of others. This is the remembrance of truth, a remembrance that endures across generations and serves as a beacon of guidance for all who reflect upon it. Chapter 26 Ash Shu'ara, verse 84:

“And grant me a mention of truth among later generations.”

Those who embody the righteous conduct described thus far will make proper use of the blessings bestowed upon them by Allah, the Exalted. Through this, they will achieve balance in both mind and body, giving everything and everyone in their lives their rightful place while preparing themselves responsibly for their ultimate accountability on the Day of Judgement. Such conduct leads to genuine peace of mind and contentment in this world and the next. Chapter 26 Ash Shu'ara, verse 85:

“And place me among the inheritors of the Garden of Pleasure.”

As mentioned in a Hadith found in Sahih Muslim, number 196, sincerity is a fundamental aspect of faith, and it must be shown to all people. Among

those who most deserve sincerity are one's parents. Chapter 26 Ash Shu'ara, verse 86:

"And forgive my father..."

The importance of treating parents with the utmost care is further emphasized in the Holy Quran, where kindness to parents is often mentioned immediately after the command to worship Allah, the Exalted. Chapter 2 Al Baqarah, verse 83:

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

This close connection between worship and kindness to parents highlights the elevated status of parental rights. A person must therefore ensure that they treat their parents with respect, compassion, and good conduct, in accordance with the teachings of Islam. This duty applies even if one's parents are not believers, as clarified in a Hadith found in *Sahih Muslim*, number 2325, and reinforced by the verse itself, which does not restrict kindness only to believing parents. The principle is universal: parents are to be honoured and treated well, regardless of their faith. The best way to achieve this is to treat one's parents in the same manner one would wish to be treated by their own children. It is important to note, however, that the Holy Quran does not command absolute obedience to parents. Parents may at times command their children to disobey Allah, the Exalted, or to

adopt practices contrary to His guidance. In such cases, obedience is not permitted, for total obedience belongs only to Allah, the Exalted, and to His Messenger, the Holy Prophet Muhammad, peace and blessings be upon him, who commands only what Allah, the Exalted, has decreed. Parents must not misinterpret the teachings of Islam by demanding unconditional submission from their children in every matter. Unfortunately, this misunderstanding has become widespread in some cultures, where parental authority is equated with divine authority, a concept foreign to Islam. Children are permitted to disagree with their parents, even in matters that are lawful, but they must always maintain respect in their speech and actions. Disagreement must never descend into disrespect, for the duty of honouring parents remains constant, even when obedience is not possible.

Ultimately, a person must strive to be a good child according to the standard set by Allah, the Exalted, not according to the fluctuating standards of parents, relatives, or society. Human definitions of what constitutes a “good child” are often flawed, shaped by culture, personal expectation, or worldly ambition. Therefore, a person must not be swayed by the labels of others, nor should they be disheartened if they are called disobedient or ungrateful when, in truth, they are adhering to the divine standard. The true measure lies in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Seeking the approval of Allah, the Exalted, must always take precedence over seeking the approval of people, even of one’s parents. To prioritise human approval over divine approval risks insincerity and may even lead one into disobedience of Allah, the Exalted. The believer must therefore remain steadfast, treating their parents with kindness and respect, but always seeking the pleasure of Allah, the Exalted, above all else. 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...”

More specifically, despite the harsh and hostile attitude of his father towards him and his message, the Holy Prophet Ibrahim, peace be upon him, continued to pray on his father's behalf. Chapter 19 Maryam, verses 46-47:

“[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 chapter 26 Ash Shu'ara, verse 86:

“And forgive my father. Indeed, he has been of those astray.”

These verses highlight the remarkable patience and gentleness of the Holy Prophet Ibrahim, peace be upon him. Even when faced with threats and rejection, he did not respond with anger or despair. Instead, he maintained dignity, prayed for his father, and entrusted the matter to Allah, the Exalted.

This teaches that one should never lose hope in the possibility of reform, even when confronted with stubbornness and hostility. A person should continue to fulfil the rights of others by aiding them in what is good, while refusing to support them in what is harmful, for such a positive and principled attitude may encourage change. At the same time, it is important to remain realistic. If someone persists in their opposition and wrongdoing, one must accept their choice without falling into despair. This was the example of the Holy Prophet Ibrahim, peace be upon him, who ultimately recognised that his father would continue to oppose the truth. He did not allow this to break his spirit, for he understood that his role was not to force guidance upon others. His responsibility was to present the message clearly, to distinguish between right and wrong, and to encourage others toward virtue through words and example. Guidance itself belongs solely to Allah, the Exalted. Chapter 88 Al Ghashiyah, verses 21-22:

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

This divine wisdom liberates the caller to truth from unnecessary grief and frustration. It teaches that the task is to convey the message with clarity, sincerity, and compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. Those who truly desire truth will seek it and embrace it when it reaches them, while those who persist in arrogance and heedlessness will only harm themselves. Such wisdom also protects the one who calls to righteousness from despair. Many become disheartened when their sincere efforts to reform others appear fruitless, forgetting that acceptance of truth lies beyond human control. The reminder that guidance is solely in the hands of Allah, the Exalted, allows them to persevere with patience, knowing that their duty is fulfilled by conveying the message faithfully. Those who sincerely seek truth recognise 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. They 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 worldly indulgence but in spiritual fulfilment. This reality becomes clear when one observes those who appear to possess everything—wealth, status, and fame—yet remain inwardly restless and discontent. Their material abundance has not granted them peace, because the tranquillity of the heart is not found in possessions but in submission to the divine will of Allah, the Exalted. Thus, the one who sincerely seeks peace must recognise that real success lies not in compelling others or in pursuing worldly pleasures, but in fulfilling their duty: to follow the truth, to share it with compassion, and to entrust all outcomes to Allah, the Exalted, who guides whom He wills with perfect wisdom.

Even though the Holy Prophet Ibrahim, peace be upon him, was adorned with every noble quality, he nevertheless remained deeply conscious of his accountability before Allah, the Exalted. He did not allow his many virtues, sacrifices, and acts of obedience to deceive him into a false sense of security. Instead, he avoided the peril of wishful thinking, whereby a person disobeys Allah, the Exalted, yet convinces themselves that they are guaranteed salvation in both worlds on account of a few imperfect good deeds. This dangerous mindset blinds a person to their shortcomings, encourages complacency, and prevents sincere reform. The Holy Prophet Ibrahim, peace be upon him, demonstrated the opposite attitude. Despite his lofty rank, he humbled himself before Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 87:

“And do not disgrace me on the Day they are [all] resurrected.”

This prayer reflects his profound humility and his awareness of the gravity of the Day of Judgement. He did not presume that his status as a Holy Prophet, peace be upon him, or his past deeds alone would guarantee him safety. Instead, he persisted in obedience, used the blessings granted to him in ways pleasing to Allah, the Exalted, and then placed his hope in divine mercy. His example illustrates the essence of real hope: it is not a passive expectation of reward, but an active reliance upon Allah, the Exalted, that is accompanied by sincere effort, humility, and obedience. The difference between wishful thinking and real hope is clarified in a Hadith found in Jami At Tirmidhi, number 2459. Wishful thinking is when a person neglects action yet assumes they will be forgiven and rewarded regardless. Real hope, by contrast, is when a person strives to obey Allah, the Exalted, repents for their shortcomings, and then entrusts their outcome to His mercy. The former is self-deception, while the latter is faith. This distinction is vital for every person. Wishful thinking leads to arrogance, negligence, and ultimately ruin, for it neither benefits in this world nor in the next. It lulls a person into ignoring their sins, while convincing them that they are safe. Real hope, however, produces balance. It inspires a person to strive with effort, to repent sincerely, and to remain humble, knowing that salvation is only through the mercy of Allah, the Exalted. Such hope brings peace of mind in this life and salvation in the Hereafter. The example of the Holy Prophet Ibrahim, peace be upon him, therefore teaches that even the most righteous must never consider themselves beyond accountability. True faith lies in combining obedience with humility, effort with repentance, and action with hope. This balance protects a person from both despair and arrogance, guiding them to the middle path that leads to success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The supplication of the Holy Prophet Ibrahim, peace be upon him, further eliminates the false notion of wishful thinking by reminding all people that real hope in the mercy of Allah, the Exalted, is inseparably tied to the purification of one's spiritual heart. Chapter 26 Ash Shu'ara, verses 88-89:

“The Day when there will not benefit [anyone] assets or children. But only one who comes to Allah with a pure heart.”

This verse establishes that on the Day of Judgement, neither material possessions nor worldly attachments will avail a person. The only true currency of success will be the state of the heart. A pure heart is one that has been purified of corruption, arrogance, and heedlessness, and filled instead with sincerity, humility, and devotion. It is not enough to merely profess faith with the tongue or to perform outward acts of worship while the heart remains diseased. Real hope in divine mercy requires an inner transformation that aligns the heart with the will of Allah, the Exalted. Spiritual purification, however, is not a passive state that one drifts into by chance. It is an active and deliberate process of learning, reflecting, and implementing divine teachings in daily life. It requires constant vigilance, self-examination, and the willingness to reform. A person must adorn themselves with the noble qualities praised in revelation—generosity, patience, humility, gratitude, and compassion—while consciously striving to abandon the destructive traits condemned therein—pride, envy, greed, arrogance, and heedlessness. This struggle against the lower self is lifelong, but it is also the very path to elevation. When the heart is cleansed of vice and adorned with virtue, the soul is elevated, and tranquillity naturally follows. Peace of mind is not found in indulgence or excess but in 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 by Allah, the Exalted, 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. Through this process, a person achieves balance in both mental and physical states, placing every matter and every relationship in its rightful place. This balance safeguards their worldly affairs, strengthens their relationships, and 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. Chapter 26 Ash Shu'ara, verse 90:

“And Paradise will be brought near [that Day] to the righteous.”

Thus, spiritual purification is not merely a personal refinement but the very foundation of success in both worlds. It transforms a person's character, directs their blessings towards righteousness, and secures their peace of mind in this life and the next. The supplication of the Holy Prophet Ibrahim, peace be upon him, therefore serves as a timeless reminder that salvation is not attained through wishful thinking or empty claims, but through the active purification of the heart, which alone will be of value when all else is stripped away.

However, because purifying one's spiritual heart often conflicts with worldly desires, many people choose to persist in their corrupt traits—such as

pride, greed, envy, and arrogance. These destructive qualities blind the heart and compel them to misuse the blessings they have been granted by Allah, the Exalted. Instead of using these blessings as means to draw closer to Him, they employ them in the pursuit of personal pleasure, power, or recognition. As a result, their spiritual state deteriorates, and their hearts become hardened to truth and guidance. In this worldly life, such an attitude prevents them from attaining inner peace and balance, both mentally and physically. Their distorted outlook causes them to misplace everything and everyone within their lives—they fail to appreciate what truly matters and value what is fleeting and superficial. Consequently, all aspects of their lives—family, friendships, careers, and even wealth—become sources of distress and anxiety. Rather than experiencing comfort from these blessings, they find only agitation and dissatisfaction. If they persist in disobeying Allah, the Exalted, their hearts grow more clouded, leading them to misdirect their blame. They begin to attribute their unhappiness to the wrong causes—criticizing their circumstances, their work, or even the loved ones who care for them. In extreme cases, they may sever ties with good and sincere people, including their spouse or family members, mistakenly believing that these relationships are the root of their pain. Yet, such decisions only deepen their turmoil, pushing them further into states of confusion, isolation, and emotional instability. Over time, their unrest manifests as mental and emotional disorders, leading them toward depression, addiction, and, in some cases, even suicidal tendencies. This tragic pattern is not uncommon; it can be clearly observed among those who misuse the blessings they have been granted—particularly the wealthy and famous—who, despite their material abundance and worldly status, often suffer from profound emptiness and despair. Their lives serve as living reminders that worldly luxury without spiritual purpose brings no true contentment. This reality highlights a fundamental truth: when one distances themselves from the remembrance and obedience of Allah, the Exalted, they lose the very foundation of peace. And because their attitude prevents them from preparing for their accountability on the Day of Judgment, their suffering will not end with this world. Instead, it will culminate in a far greater and more severe punishment in the Hereafter. Chapter 26 Ash Shu'ara, verse 91:

“And Hellfire will be brought forth for the deviators.”

As indicated by the next verses, deviation of the spiritual heart will also cause one to follow man-made codes of conduct whereby one obeys other things, such as social media, fashion and culture, in the disobedience of Allah, the Exalted. Chapter 26 Ash Shu'ara, verses 92-93:

“And it will be said to them, “Where are those you used to worship. Other than Allah?...”

It is vital to recognize that worship in Islam is not confined to visible rituals, such as bowing before idols or calling upon false deities. In its truest sense, worship signifies complete obedience, love, and submission. Whatever a person places above the command of Allah, the Exalted—whether it be desires, people, or worldly systems—becomes, in effect, their object of worship. A person may not utter words of devotion to anything besides Allah, the Exalted, yet by allowing worldly influences to determine their choices in defiance of divine guidance, they unknowingly direct their loyalty toward those influences. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks among the People of the Book were not physically worshipped as gods; rather, they were obeyed in contradiction to the revelation of Allah, the Exalted. This misplaced obedience was, therefore, considered a form of worship. This same concept applies to obedience 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.”

People do not bow to Satan in prayer, yet they are deemed his worshippers when they follow his temptations and commands in opposition to divine law. This makes it clear that true worship is not merely an outward ritual but an inward submission that governs one's priorities and actions. For this reason, it is imperative to reject all forms of obedience that lead to the disobedience of Allah, the Exalted. Those who persist in following worldly influences—whether social trends, cultural expectations, political ideologies, or the pursuit of wealth and recognition—become enslaved by them. These false masters are many, their demands conflicting, and their satisfaction impossible to attain. Just as an employee with several superiors cannot please them all, a person who abandons servitude to Allah, the Exalted, finds themselves torn between competing loyalties, each one pulling them in a different direction. This misplaced servitude inevitably leads to inner chaos and exhaustion. Though such individuals may appear successful in worldly terms and enjoy temporary luxuries, their hearts are burdened with stress, dissatisfaction, and restlessness. They live in constant pursuit of approval, validation, and material gain, yet they never

experience true contentment. The lives of the rich and famous make this reality evident—despite their wealth and fame, many suffer from anxiety, depression, and addiction, revealing that peace cannot be purchased nor found in worldly indulgence. Ultimately, obedience to anything besides Allah, the Exalted, yields nothing but loss in both worlds. On the Day of Judgement, all those whom people followed—their idols, leaders, desires, and influences—will abandon them. None will intercede or offer aid, and every individual will stand alone before Allah, the Exalted, accountable for their own choices. All illusions of dependence and worldly allegiance will vanish, leaving only the truth of one's relationship with the Creator. Chapter 26 Ash Shu'ara, verses 92-95:

“And it will be said to them, "Where are those you used to worship. Other than Allah? Can they help you or help themselves?" So they will be overturned into Hellfire, they and the deviators. And the soldiers of Iblees, all together.”

Across the ages, one of the greatest reasons people have fallen into error—obeying others in disobedience to Allah, the Exalted—has been their blind imitation of the prevailing customs of their society. These customs are often shaped by the elite, whose only concern is to satisfy their worldly ambitions and desires. Chapter 26 Ash Shu'ara, verses 96-99:

“They will say while they dispute therein. "By Allah, we were indeed in manifest error. When we equated you with the Lord of the worlds. And no one misguided us except the criminals.””

This confession reveals the tragic reality of blind conformity. Those who followed the majority without reflection will realise too late that they had elevated the authority of people above the authority of Allah, the Exalted. They will admit that their downfall came from following corrupt leaders who misled them for selfish gain. The lesson is that one must never assume the behaviour of the majority is correct. When a person sees most of society ignoring divine guidance, they may be tempted to think that the majority must be right, and so they follow without reflection. Yet history has shown repeatedly that the majority can be wrong. For centuries, people believed the Earth was flat, until evidence proved otherwise. In the same way, the majority's assumptions in matters of faith and morality are often based on ignorance, desire, or cultural habit rather than 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.”

This verse makes clear that most people follow nothing more than conjecture and inherited custom. To follow them blindly is to risk being led astray. A person must therefore avoid behaving like cattle, unthinkingly conforming to the herd. Such conformity often results in misguided choices in both worldly and spiritual matters. Instead, every individual must use the reasoning and intellect granted to them by Allah, the Exalted. They must weigh each matter carefully, judge it by knowledge and evidence, and act accordingly, even if this means standing apart from the majority. This is the

path of dignity and responsibility, for it requires courage to resist the pull of popular opinion when it contradicts truth. For this reason, Islam strongly condemns blind imitation in religious matters. Faith is not meant to be inherited passively or practised mechanically, but embraced with understanding and conviction. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly call upon people to reflect, to ponder, and to use their intellect. Only by doing so can a person ensure that their obedience is sincere, their faith firm, and their actions guided by truth rather than by the shifting tides of majority opinion. Chapter 12 Yusuf, verse 108:

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

Those who persist in blindly following others, without reflection or discernment, will ultimately discover in the Hereafter that their companions, families, and misguided role models will be of no benefit to them. Chapter 26 Ash Shu’ara, verses 100-101:

“So now we have no intercessors. And not a devoted friend.”

This declaration reveals the utter loneliness and despair of those who relied upon others instead of relying upon Allah, the Exalted. In the world, they found comfort in the approval of their peers, the influence of their leaders,

and the companionship of those who shared their errors. They assumed that these relationships would protect them, or at least justify their choices. Yet in the Hereafter, all such bonds are severed. Those whom they followed will disown them, and those whom they trusted will abandon them. The very people they imitated will themselves be in need of help, unable to offer support or intercession. This is the inevitable outcome of blind conformity. When a person allows the behaviour of others to dictate their own, they surrender the intellect and reasoning that Allah, the Exalted, has bestowed upon them. They exchange the eternal companionship of divine mercy for the fleeting approval of society. On the Day of Judgement, this exchange will be exposed as a profound loss, for neither wealth, nor family ties, nor friendships will carry any weight unless they were grounded in obedience to Allah, the Exalted. The lesson is clear: every individual must take responsibility for their own choices. While companionship and community are blessings, they cannot replace personal accountability. Friends and family may encourage, advise, and support, but they cannot bear the burden of another's deeds. True loyalty is shown in this world by guiding one another to righteousness, not by indulging one another in error. Thus, the words of the Holy Quran remind mankind that salvation cannot be secured through association, imitation, or reliance upon others. It is attained only through sincere obedience, purification of the heart, and steadfastness upon truth. On the Day of Judgement, the only companionship that will endure is the companionship of faith, and the only intercession that will benefit is that which Allah, the Exalted, permits.

The one who refuses to accept the truth and persists in obeying others in disobedience to Allah, the Exalted, will ultimately find themselves bereft of all good, drowning in despair and regret. Yet these regrets will be of no avail, for the place of second chances was the world, not the Hereafter. Chapter 26 Ash Shu'ara, verse 102:

“Then if we only had a return [to the world] and could be of the believers.”

This cry of regret illustrates the futility of wishing for another chance once the opportunity has passed. The world was the arena of choice, action, and reform; the Hereafter is the realm of recompense, where deeds are weighed and outcomes are final. It is important to recognise that regrets fall into two distinct categories. The first are worldly regrets, such as not marrying, not having children, or not achieving certain ambitions. These regrets, though painful, are temporary in nature. They may end when a person fulfils their desire, when they change their perspective, or when death itself brings them to a close. Even if such regrets linger throughout life, they are not of ultimate significance, for they do not lead to punishment or torment. Moreover, if a person enters Paradise through the mercy of Allah, the Exalted, these worldly regrets will vanish entirely, replaced by eternal contentment. The second category, however, is far more serious: the regrets of the Hereafter. These include failing to use one’s blessings, wealth, health, time, and opportunities in ways that please Allah, the Exalted. Such regrets are not fleeting, for the time in the grave and on the Day of Judgement will far exceed the span of earthly life. They will not end until one enters Paradise—if that is decreed—or they may endure for 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 not only long-lasting but also deeply significant, for they may lead to severe punishment and torment. Unlike worldly regrets, they cannot be undone by a change of mind or circumstance, for the time for action will have passed.

Therefore, a person should reflect carefully and be kind to themselves by striving to remove the potential regrets of the grave and the Day of Judgement before they concern themselves with the regrets of this world. To focus only on worldly regrets while neglecting eternal ones is to prioritise the temporary over the everlasting. True wisdom lies in recognising that the greatest kindness one can show to oneself is to prepare for the Hereafter, using the blessings of this life in obedience to Allah, the Exalted, so that when the Day of Resurrection arrives, they stand with a pure heart, free of the regrets that bring despair and punishment.

It is significant to observe that in the preceding verses concerning the Hereafter, outright disbelief was not mentioned. Instead, the warning is directed at those who verbally declared belief in Allah, the Exalted, yet failed to support their words with consistent obedience. This omission serves as a profound reminder that faith is not secured by mere utterance of the tongue, but by the continual nourishment of the heart and the steadfastness of one's actions. A person who neglects this reality is in great danger of departing from this world stripped of their faith, despite once professing it. Faith may be likened to a delicate flame. Just as a fire requires constant tending, fuel, and protection from the wind in order to remain alight, so too does faith require continual acts of obedience, remembrance, and reflection to remain strong. If a fire is left unattended, it gradually weakens until it is extinguished. In the same way, if faith is neglected—if prayer is abandoned, remembrance is forgotten, and

obedience is cast aside—it begins to fade, leaving the heart in darkness. This loss is the most devastating of all, for it deprives a person of the very light that guides them through life and into the Hereafter. Chapter 26 Ash Shu'ara, verse 102:

“Then if we only had a return [to the world] and could be of the believers.”

This lament reveals the futility of wishful thinking once the opportunity for action has passed. The world was the place for tending the flame of faith, for nourishing it with obedience and protecting it from the winds of heedlessness. The Hereafter is not a place of cultivation but of harvest, where the fruits of one's deeds are gathered. Those who failed to sustain their faith will find themselves wishing for another chance, but the time for striving will have ended. Thus, the lesson is clear: faith must be guarded with vigilance. It must be fed with righteous deeds. It must be shielded from the corrosive effects of sin, arrogance, and heedlessness. Only then will the flame of faith continue to burn brightly, guiding a person to peace in this world and salvation in the next. Chapter 26 Ash Shu'ara, verse 103:

“Indeed in that is a sign...”

When a person strives to practically obey Allah, the Exalted, by using the blessings He has granted in the manner prescribed by divine teachings, they often find that this path contradicts worldly desires. For this reason,

many persist in disobedience, preferring the fleeting satisfaction of their passions over the lasting peace of submission. Chapter 26 Ash Shu'ara, verse 103:

“...but most of them were not to be believers.”

This verse is not merely a statement about the past but a timeless warning. It reminds mankind that the majority will always incline towards heedlessness, for the discipline required to obey Allah, the Exalted, is resisted by the lower self. To follow the truth demands restraint, sacrifice, and the conscious use of blessings in ways that align with divine guidance. Those who refuse this discipline may still enjoy certain worldly luxuries, but beneath the surface they suffer imbalance. Such people misplace everything and everyone within their lives. Their priorities become distorted: wealth is pursued at the expense of health, status is sought at the expense of family, and fleeting pleasures are chosen over eternal success. This misplacement produces an unbalanced mental and physical state, for the human being was created to live in harmony with divine order. When that order is ignored, the result is inner turmoil. Stress, anxiety, and dissatisfaction take root, even in the midst of material abundance. Moreover, by neglecting obedience, they fail to prepare adequately for their accountability on the Day of Judgement. The very blessings they misused—wealth, health, knowledge, and influence—will testify against them. Their worldly indulgence will then be exposed as a deception, for it neither brought them true peace in this life nor protection in the next. Thus, the verse serves as a sobering reminder that the path of the majority is not necessarily the path of truth. Real success lies in disciplining the self, using blessings with gratitude and responsibility, and preparing for the eternal life to come. Those who do so achieve balance in both mind and body, peace

in their worldly affairs, and salvation in the Hereafter. Those who do not, no matter how luxurious their outward life may appear, will find themselves burdened with stress, trouble, and regret in both worlds.

Yet, Allah, the Exalted, in His boundless compassion, does not hasten to punish people for their acts of disobedience or ingratitude. Instead, He grants them time—a divine respite—so they may reflect upon their conduct, awaken their conscience, and return to the path of righteousness. This delay in accountability is itself one of the greatest signs of His mercy and patience. Were Allah, the Exalted, to immediately hold people to account for every sin, mistake, or moment of heedlessness, the earth would be emptied of its inhabitants. Yet, His wisdom dictates that He allows life to continue, granting people countless opportunities to repent, reform, and seek forgiveness before the appointed hour. However, this respite should never be misunderstood as a sign of divine indifference or approval. It is not a cancellation of judgment but merely a postponement. The reckoning is certain, even if it seems delayed. Allah, the Exalted, will hold every individual accountable for their innermost intentions, the words they utter, and the deeds they perform—whether through worldly consequences that serve as a warning or through the final judgment in the Hereafter. Chapter 26 Ash Shu'ara, verse 104:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse conveys the perfect balance between divine might and divine mercy. Allah, the Exalted, is the All-Powerful, fully capable of seizing the wrongdoers at any instant. Yet, He is also the Most Merciful, whose

patience allows even the most negligent to find their way back to Him. What may appear to people as delay or leniency is, in truth, a deliberate act of mercy meant to test their sincerity and offer them a chance to reform before justice is enforced. The wise person perceives that this harmony between might and mercy is not a contradiction but a profound expression of divine perfection. His might ensures that no injustice will ever go unanswered, while His mercy guarantees that no sincere repentance will ever go unrewarded. Those who recognize this balance use their time of respite as an opportunity—to humble themselves, to express gratitude, and to live in accordance with divine guidance. Such individuals find that the mercy of Allah, the Exalted, ultimately overwhelms their past errors and shortcomings. In contrast, those who mistake the delay in punishment for escape or impunity deceive only themselves. Their heedlessness blinds them to the reality that every passing moment brings them closer to the inevitable reckoning. When the time of accountability arrives—whether through death or on the Day of Resurrection—no plea for delay will be accepted, and no opportunity for reform will remain.

Thus, the lesson is both clear and urgent: one must not defer gratitude, repentance, or obedience. The moment to turn toward Allah, the Exalted, is now—while the heart still beats, while mercy still envelops, and while the door of forgiveness remains open. Once that door closes, every soul will stand alone before its Creator, facing the consequences of how it used the time it was mercifully granted.

After discussing some elements from the life of the Holy Prophet Ibrahim, peace be upon him, and some aspects of the hereafter in order to encourage people to appreciate the consequences of obeying and disobeying Him, Allah, the Exalted, discusses some elements from the life

of the Holy Prophet Nuh, peace be upon him, with the same aim. Chapter 26 Ash Shu'ara, verse 105:

“The people of Noah denied the messengers.”

Although the only prophet directly sent to his people was the Holy Prophet Nuh, peace be upon him, their rejection of him was regarded as a rejection of all the Holy Prophets, peace be upon them, for every one of them conveyed the same essential truth: obedience to Allah, the Exalted. To deny one prophet is to deny the entire chain of prophethood, since their mission was one and their message was unified. This reality served as a reminder to the disbelievers of Mecca and to the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting something new or unfamiliar. Chapter 46 Al Ahqaf, verse 9:

“Say, “I am not something original among the messengers...””

This declaration affirms that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was not an innovation but the continuation and completion of the same divine call that had been entrusted to his predecessors. He was the final messenger in a long succession, sent to confirm the truth of earlier revelations and to bring the religion of Allah, the Exalted, to its perfected form for all of humanity. The

lesson is unmistakable: divine revelation has always been consistent, regardless of time or place. While the circumstances of each nation varied, the essence of the message never changed—submission to Allah, the Exalted, and adherence to His guidance. Those who turned away from the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new faith, but the very same truth that had been proclaimed by all the Holy Prophets, peace be upon them, before him. This continuity demonstrates the unity of divine guidance. The succession of prophets may be seen as one collective mission, each carrying the same light of truth, until it reached its completion in the final revelation of Islam. To accept one prophet while rejecting another is to misunderstand the very nature of prophethood, for all were sent by the same Lord of the worlds, with the same purpose, and with the same call to truth.

A recurring feature in the mission of every Holy Prophet, peace be upon them, is that they were not strangers to their people. They were born among them, raised in their midst, and lived under their constant observation for many years before the announcement of prophethood. Their lives were open books, marked by honesty, integrity, and sincerity. Their people knew them as trustworthy and upright long before they ever claimed to be messengers of Allah, the Exalted. This lifelong testimony of character was itself a divine proof, for no one could reasonably accuse them of deceit when their entire existence had been defined by truthfulness. It is for this reason that the Holy Prophet Nuh, peace be upon him, is described in the Holy Quran as a brother to his people, emphasizing both his closeness to them and their familiarity with his character. Chapter 26 Ash Shu'ara, verses 106-107:

“When their brother Noah said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger.””

This recognition should have been enough to compel his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied to them about their daily affairs, how could he possibly lie about something as weighty as revelation from Allah, the Exalted? Yet despite this, many of them turned away, blinded by arrogance and the pull of worldly desires. Had they reflected sincerely, they would have realised that his call was not for his own benefit but for theirs. He invited them to obey Allah, the Exalted, and to use their blessings in accordance with divine guidance. Chapter 26 Ash Shu'ara, verse 108:

“So fear Allah and obey me.”

This simple yet profound command was the key to their success. By obeying Allah, the Exalted, and His messenger, they would have learned to place every matter and every relationship in its rightful place. Their wealth would have been used with gratitude, their families nurtured with justice, and their lives directed towards preparing for the Day of Judgement. Such obedience would have brought them balance in both their mental and physical states, protecting them from the turmoil that arises when desires are misplaced and priorities are distorted. The rejection of this message, therefore, was not merely a denial of the Holy Prophet Nuh, peace be upon him, but a denial of the very principles that would have guaranteed their well-being in this world and their salvation in the next. Their refusal

condemned them to imbalance, confusion, and eventual destruction, while acceptance would have led to peace of mind in both realms. This pattern is repeated throughout history. Every prophet, peace be upon them, was first recognised by their people as trustworthy, yet many still rejected them when they called to truth. This demonstrates that rejection was never due to a lack of evidence or credibility, but rather due to arrogance, pride, and the refusal to submit. The lesson for mankind is clear: sincerity demands that when truth is presented by one whose character is beyond reproach, it must be received with humility and reflection. To turn away is to harm oneself, for the message of the prophets, peace be upon them, is not for their own benefit but for the eternal success of those who follow it.

Another powerful testimony to the truthfulness of every Holy Prophet, peace be upon them, was their sincerity. They never requested or demanded any payment, wealth, or worldly compensation from their people for delivering the divine message entrusted to them. Their mission was not motivated by personal gain, but by obedience to Allah, the Exalted, and concern for the eternal well-being of their nations. Chapter 26 Ash Shu'ara, verse 109:

“And I do not ask you for it any payment...”

Instead, they declared with clarity that their reward lay only with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 109:

“...My payment is only from the Lord of the worlds.”

This reality is of immense importance, for it highlights the central role of intention in Islam. Just as the outward foundation of Islam rests upon earning and utilising what is lawful, the inward foundation rests upon sincerity of purpose. If the foundation is corrupt, then whatever is built upon it will also be corrupt. A deed outwardly impressive may be rendered worthless if it is performed for the sake of reputation, wealth, or recognition rather than for Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this danger in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that the one who performs good deeds for any reason other than the sake of Allah, the Exalted, will not obtain reward from Him in either this world or the next. Such a person may receive fleeting praise or worldly benefit, but they will be deprived of the eternal reward that only sincerity secures. Thus, the example of the Holy Prophets, peace be upon them, teaches that sincerity is not an optional virtue but the very essence of faith. Their refusal to seek worldly payment was itself a proof of their truthfulness, for it demonstrated that their mission was purely for Allah, the Exalted. This principle applies to every person: deeds must be purified of ulterior motives, for only those actions performed with sincerity will endure and be accepted. In this lies the secret of true success, both in this world and in the Hereafter.

As a result of the sincerity of the Holy Prophet Nuh, peace be upon him, which none among his people could reasonably deny, they were left without excuse. His life had been a testimony of truthfulness, his character a model of integrity, and his mission free from any worldly motive. For this reason, his people should have accepted his message without hesitation, recognizing that he sought nothing for himself but only their salvation. He

called them to obey Allah, the Exalted, and to follow him in correctly using the blessings that Allah, the Exalted, had granted them, as outlined in divine guidance. Chapter 26 Ash Shu'ara, verse 110:

"So fear Allah and obey me."

This command was not a demand for personal authority but a reminder that obedience to the messenger is obedience to Allah, the Exalted, for the messenger conveys nothing from himself. To heed his call would have ensured that they used their wealth, health, families, and resources in ways that pleased their Creator. It would have brought order to their lives, balance to their minds and bodies, and clarity to their priorities. By placing everything and everyone in its rightful place, they would have lived in harmony with divine wisdom and prepared adequately for their accountability on the Day of Judgement.

In truth, every person who turns away from the divine code of life revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so to serve their worldly cravings and personal ambitions. This is because any system crafted by human beings, no matter how refined it appears, is ultimately influenced by human desire, pride, and self-interest. Unlike the divine law—which is founded upon perfect wisdom, absolute justice, and boundless mercy—human systems are shaped by the inclinations of those who design them, inevitably reflecting their biases, limitations, and ambitions. The wealthy, the influential, and the powerful are often the foremost among those who resist divine guidance. They realise that accepting the truth of Islam would necessitate surrendering to a higher

moral authority—one that commands justice, humility, and moderation, and forbids exploitation, oppression, and excess. Such submission would demand that they place boundaries upon their desires, govern their power with fairness, and recognise their accountability before Allah, the Exalted. However, their love for worldly comfort and control blinds them to the eternal consequences of their actions. They fear losing their privileges more than they fear losing their souls. In this way, they not only reject the truth themselves but also become instruments of misguidance, using their influence to promote disbelief and moral decay in others, thereby preserving their dominance at the expense of their eternal ruin. This behaviour is a recurring theme throughout human history. The Holy Quran repeatedly illustrates that those who first opposed the Holy Prophets, peace be upon them, were not the humble or the poor but the affluent and the powerful—individuals whose pride could not tolerate submission to the truth. They feared that embracing divine revelation would expose their corruption, weaken their grip over society, and bring an end to their oppression of others. Their denial was not born from ignorance or lack of evidence, for the signs of Allah, the Exalted, were clear and abundant before them. Rather, it was arrogance—the same arrogance that led The Devil to defy the command of his Creator—that drove them to reject what they inwardly recognised as truth. Thus, disbelief and rejection of divine law are seldom matters of intellectual misunderstanding. More often, they are diseases of the heart—manifestations of pride, greed, and rebellion against divine authority. It is not that the truth is unclear, but that the heart refuses to humble itself before it. The one who insists on following their whims in defiance of divine revelation chooses the fleeting comfort of illusion over the eternal security of faith. Such a person may appear powerful in this world, but in reality, they are enslaved—to their own desires, to societal expectations, and to the illusions of success that will vanish the moment their soul departs from their body. As history has repeatedly shown, those who opposed divine guidance often did so by resorting to shallow criticisms, attacking not the message itself but those who embraced it. Chapter 26 Ash Shu'ara, 111:

“They said, “Should we believe you while you are followed by the lowest [class of people]?””

This statement reflects a common pattern of arrogance. Instead of engaging with the truth of the message, they dismissed it on the basis of who accepted it. They assumed that because the poor, the weak, and the socially marginalised were among the first to respond, the message itself must be unworthy. Yet this was a foolish and baseless criticism, for the validity of divine guidance cannot be judged by the social status of its followers. Revelation is not the property of the elite, nor is it restricted to any class of people. It is universal, inclusive, and accessible to all who approach it with sincerity. The truthfulness of divine revelation must therefore be judged by its own merits: by the knowledge it imparts, the evidence and proofs it provides, and the transformative effect it has on individuals and societies. A message that brings clarity to the mind, purity to the heart, and justice to the community cannot be dismissed simply because it is first embraced by those whom society deems insignificant. In fact, history shows that the humble and sincere are often the first to recognise truth, while the arrogant and self-satisfied resist it. The real measure of revelation lies in whether it guides people to peace of mind, balance, and righteousness—both individually and collectively. When divine guidance is followed, it elevates the lowly, restrains the powerful, and establishes justice. It nurtures compassion, humility, and gratitude, while eradicating arrogance, oppression, and corruption. These are the signs of truth, and they remain constant regardless of who accepts or rejects the message. Thus, the criticism levelled against the Holy Prophet Nuh, peace be upon him, was not only unjust but also self-defeating. By dismissing the message on the basis of its followers, his people revealed their own arrogance and blindness. The lesson for all generations is clear: truth must be evaluated by its evidence and its harmony with human

nature, not by the worldly status of those who embrace it. Chapter 26 Ash Shu'ara, verses 112-113:

"He said, "And what is my knowledge of what they used to do? Their account is only upon my Lord, if you [could] perceive."

One of the recurring tactics employed by the leaders of the non-Muslims throughout history has been to sow division among the followers of truth by urging the Holy Prophets, peace be upon them, to distance themselves from their poorer companions. Their aim was to elevate worldly status above spiritual worth, thereby discouraging unity and undermining the universality of divine guidance. The leaders of Mecca attempted this very strategy against the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, was deeply eager for people to accept Islam, not for his own benefit but for their salvation. He was especially desirous that the leaders of the non-Muslims should embrace the truth, knowing that their followers would be more inclined to accept Islam if they did so. When some of the noblemen of Mecca expressed interest in conversing with him about Islam, they demanded that he dismiss his poor companions, may Allah be pleased with them, for they disdained to sit in their company. Out of eagerness for their acceptance, the Holy Prophet Muhammad, peace and blessings be upon him, considered their request. At that moment, Allah, the Exalted, revealed verses that firmly established the principle of equality in Islam. 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.

This incident demonstrates that Islam is a religion for all people, regardless of wealth, lineage, or social standing. Worldly barriers such as gender, ethnicity, and class hold no weight in the sight of Allah, the Exalted. What matters is sincerity, righteousness, and obedience. This principle carries profound implications. Every person must be treated with respect and kindness according to the teachings of Islam. While certain individuals, such as one’s parents, have a greater right to kindness, this does not diminish the obligation to treat all people with dignity. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, declared that a person cannot be a true Muslim until they refrain from causing harm—whether verbal or physical—to others or to their possessions. This is confirmed in a Hadith found in *Sunan An Nasai*, number 4998. Furthermore, no one should ever believe themselves superior to others on account of worldly possessions, status, or influence. Such an attitude

corrupts the heart and prevents one from treating others in accordance with divine teachings. Every blessing is created and granted by Allah, the Exalted, and therefore no person has the right to boast over what is not truly theirs. True superiority lies only in righteousness and obedience to Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

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

This nobility is attained by using one’s blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Since intention and most actions are hidden from human eyes, no one has the right to claim superiority over others, nor to declare others superior. The only true measure is known to Allah, the Exalted, who judges by sincerity and righteousness. Chapter 53 An Najm, verse 32:

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

The Holy Prophets, peace be upon them, were consistently warned against yielding to the pressure of the elite within their societies, who often sought to manipulate them into distancing themselves from their poorer followers. Even when such suggestions appeared to carry the promise of wider

acceptance of divine guidance, the prophets were reminded that Allah, the Exalted, does not desire the faith of the elite until they first abandon their arrogance and humble themselves before Him. Chapter 26 Ash Shu'ara, verse 114:

“And I am not one to drive away the believers.”

This verse affirms that the worth of a person in the sight of Allah, the Exalted, is not determined by wealth, lineage, or social standing, but by sincerity of faith and obedience. The prophets, peace be upon them, were therefore commanded to treat all people equally, delivering the divine message without discrimination and providing the perfect role model for humanity to emulate. Their mission was not to seek worldly approval but to serve as clear warners. Chapter 26 Ash Shu'ara, verse 115:

“I am only a clear warner.”

This principle carries a timeless lesson: divine guidance benefits only those who respond to it practically. It is not enough to hear the good news of mercy or the warnings of accountability; one must act upon them by using the blessings granted by Allah, the Exalted, in the manner prescribed by revelation. When a person does so, they achieve balance in both their mental and physical states, placing every matter and every relationship in its rightful place. This alignment with divine order brings peace of mind in

this world and prepares them for success in the Hereafter. Conversely, the one who fails to respond practically to the guidance of Islam persists in misusing the blessings they have been granted. Such misuse leads to imbalance, confusion, and disorder. They misplace priorities, neglect their accountability before Allah, the Exalted, and live in a state of inner turmoil. Even if they outwardly enjoy certain worldly luxuries, inwardly they are burdened with stress, hardship, and dissatisfaction. Their neglect of divine guidance deprives them of true peace in this life and exposes them to severe loss in the next. Thus, the example of the Holy Prophets, peace be upon them, and the verses of the Holy Quran remind mankind that the path to serenity and salvation lies not in worldly status or empty claims, but in humility, sincerity, and the practical use of blessings in obedience to Allah, the Exalted.

When the more subtle strategies of the leaders of the disbelievers failed to deter people from accepting the divine message, they inevitably resorted to open hostility. Their fear of losing influence, authority, and social standing drove them from mockery and criticism to threats and violence. Chapter 26 Ash Shu'ara, verse 116:

"They said, 'If you do not desist, O Noah, you will surely be of those who are stoned.'"

This verse illustrates a timeless reality: when truth exposes falsehood, those who cling to their desires and worldly power often respond with aggression rather than reflection. The same pattern is witnessed in every age. When an individual chooses a path different from their peers—

especially one rooted in obedience to Allah, the Exalted—it unsettles those who have built their lives upon indulgence. Their choices are silently challenged by the example of the believer, and this often provokes feelings of inadequacy. Instead of reconsidering their own path, they lash out with criticism, sometimes even from within one's own family.

In modern times, the pressures of society amplify this struggle. Social media, cultural trends, and the pursuit of wealth and status frequently present Islam as an obstacle to worldly ambitions. Industries that thrive on excess and exploitation naturally resist Islamic principles, for Islam calls for moderation, justice, and accountability. This resistance fuels the anti-Islamic sentiments that are so visible across public platforms, where the faith is misrepresented and its followers are pressured to compromise.

Those who strive to live by Islamic teachings, which emphasise moderation and the responsible enjoyment of blessings, are often met with hostility from those who indulge without restraint, like animals. Such individuals, driven by unchecked impulses, attempt to lure others into the same lifestyle of heedlessness. They attack Islam in whatever way they can, often focusing on visible symbols such as the dress code for women. Yet their criticisms are shallow and inconsistent. They object to Islamic modesty while remaining silent about the strict dress codes imposed in professions such as law enforcement, the military, healthcare, education, and business. This inconsistency exposes the weakness of their arguments, which are not rooted in reason but in disdain for Islam's emphasis on self-discipline. Ultimately, it is the very principles of Islam—its call to restraint, humility, and accountability—that provoke such opposition. The disciplined conduct of believers stands as a living testimony against the excesses of those who reject divine guidance. Unable to refute the truth, they resort to ridicule,

pressure, and even threats, just as the people of the Holy Prophet Nuh, peace be upon him, threatened him with violence. Chapter 26 Ash Shu'ara, verse 116:

"They said, 'If you do not desist, O Noah, you will surely be of those who are stoned.'"

The lesson is clear: in every circumstance, one must remain steadfast in their obedience to Allah, the Exalted. This loyalty, even when it appears to bring hardship or isolation, is in reality a source of serenity and protection. By using their blessings in accordance with divine guidance, they achieve harmony in both mind and body, placing every matter and every relationship in its rightful place. This alignment with divine order prepares them for their accountability on the Day of Judgement and grants them peace of mind in this world. Such steadfastness ensures that they are rightly guided in every situation, whether in times of ease or difficulty. Their faith becomes a shield against the hostility of others, their obedience a source of tranquillity, and their sincerity a guarantee of eternal reward. In this way, they secure not only serenity in this life but also boundless success in the Hereafter. Chapter 26 Ash Shu'ara, verses 117-119:

"He said, 'My Lord, indeed my people have denied me. Then judge between me and them with decisive judgement and save me and those with me of the believers.' So We saved him and those with him in the laden ship."

In contrast, when a person chooses to disregard the commands of Allah, the Exalted, in order to gain the approval of others, they inevitably forfeit their inner peace. Such behaviour leads them to misuse the blessings that Allah, the Exalted, has entrusted to them, directing these gifts towards worldly desires rather than divine obedience. The consequence of this neglect is a state of disorder, both inwardly and outwardly. Their mind and body fall into imbalance, their priorities become confused, and they misplace everything and everyone within their lives. In this condition, they remain heedless of their accountability before Allah, the Exalted, on the Day of Judgement. This misalignment produces stress, hardship, and difficulty in both worlds. Even if they outwardly enjoy material comforts, wealth, or social recognition, these cannot shield them from the turmoil that arises when blessings are misused and divine guidance is ignored. Their worldly luxuries become a veil that conceals their inner emptiness and their lack of preparation for the eternal life to come. Chapter 26 Ash Shu'ara, verse 120:

“Then We drowned thereafter the remaining ones.”

This verse serves as a stark reminder that those who persist in rejecting divine guidance, despite clear warnings and opportunities for reform, will face destruction. Just as the people of the Holy Prophet Nuh, peace be upon him, were drowned after turning away from the truth, so too will every generation that ignores the commands of Allah, the Exalted, face ruin—whether in the form of worldly chaos or eternal loss in the Hereafter. The lesson is clear: true tranquillity cannot be found in the approval of others or in the pursuit of worldly gain. It lies only in obedience to Allah, the Exalted,

in using His blessings with gratitude and responsibility, and in preparing for the Day when every soul will be held accountable. Those who live by this principle will find peace in both worlds, while those who ignore it will find that their apparent comforts conceal only hardship, regret, and eventual destruction. Chapter 26 Ash Shu'ara, verse 121:

“Indeed in that is a sign...”

When a person sincerely strives to obey Allah, the Exalted, by using the blessings He has granted in the manner prescribed by divine teachings, they often find themselves at odds with worldly desires. This conflict between spiritual discipline and sensual temptation exposes the weakness of many, who choose fleeting pleasures over lasting peace. Chapter 26 Ash Shu'ara, verse 121:

“...but most of them were not to be believers.”

This statement transcends history; it is an eternal warning. It reveals a consistent truth—that the majority will always lean toward heedlessness, for genuine faith requires self-discipline, sacrifice, and the willingness to restrain the ego. True obedience demands that every blessing—wealth, strength, intelligence, and influence—be used for good and in alignment with divine purpose. Those who neglect this responsibility may appear to enjoy comfort and success, but inwardly their lives are filled with imbalance

and unease. Such people lose all sense of proper priority. They pursue wealth at the expense of health, chase status at the cost of family, and prefer short-lived pleasures over everlasting success. This distortion of values creates disorder within the soul, leading to spiritual and emotional unrest. Human beings were created to live in balance with divine order, and when this harmony is broken, the result is confusion, anxiety, and dissatisfaction. Outward achievements may hide an inward emptiness that no amount of luxury or recognition can fill. In neglecting divine obedience, they also neglect their preparation for the ultimate reckoning. The very gifts they misused—whether wealth, knowledge, or influence—will stand as witnesses against them. What once seemed like success will be exposed as deception, for worldly indulgence without spiritual awareness brings neither peace in this life nor protection in the next. Thus, this verse serves as a powerful reminder that truth is not determined by majority opinion. True success lies in self-discipline, gratitude, and conscious effort to live by divine principles. Those who do so attain harmony, peace, and success in both worlds, while those who do not live burdened by inner turmoil and eventual regret.

Yet, Allah, the Exalted, in His infinite mercy, does not immediately punish those who disobey Him. Instead, He grants them time—a merciful delay—to reflect upon their actions, correct their mistakes, and return to the right path. This respite is one of the greatest signs of His compassion and patience. If Allah, the Exalted, were to hold people accountable for every transgression at once, no one would remain upon the earth. But His wisdom dictates that He gives each soul repeated opportunities to awaken and seek forgiveness before the moment of judgment arrives. However, this delay must not be misinterpreted as approval or neglect. It is not a suspension of justice but a temporary reprieve. The day of accountability will come, and every individual will be held responsible for their thoughts, words, and deeds—whether through consequences in this world or final judgment in the Hereafter. Chapter 26 Ash Shu'ara, verse 122:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse beautifully illustrates the perfect harmony between the power and mercy of Allah, the Exalted. Though He possesses complete authority to punish instantly, He restrains His might out of infinite mercy, granting every person the opportunity to repent and return to righteousness. What may appear as delay or tolerance is, in reality, a profound act of compassion—a divine test that reveals the true condition of one’s heart. The perceptive individual understands that Allah’s might and mercy are never in conflict but operate in perfect balance. His might ensures that every injustice will meet its rightful consequence, while His mercy guarantees that every sincere act of repentance will be accepted and abundantly rewarded. Those who grasp this truth make wise use of their time—seeking forgiveness, expressing gratitude, and striving to live in harmony with divine guidance. For them, the mercy of Allah, the Exalted, cleanses past transgressions and fills their hearts with peace. Conversely, those who misinterpret this period of leniency as freedom from accountability are deluded. Each passing day brings them closer to the moment when all self-deception will end—when death arrives or the Day of Resurrection begins. At that point, no plea for delay will be granted, and the chance for repentance will be gone forever. The message is both timeless and urgent: do not defer repentance or obedience. The moment to return to Allah, the Exalted, is now—while the door of mercy remains open and life still provides the opportunity for transformation. Once that door closes, every soul will stand before its Creator, face to face with the outcome of how it spent the time and blessings so mercifully bestowed.

After recounting aspects of the life of the Holy Prophet Nuh, peace be upon him, to help people reflect on the outcomes of obedience and disobedience, Allah, the Exalted, then presents episodes from the life of the Holy Prophet Hud, peace be upon him. Through this continuation, Allah, the Exalted, reinforces the same timeless lesson—that steadfast obedience brings safety and honour, while arrogance and defiance inevitably lead to downfall. Each account serves as a mirror for humanity, inviting reflection, repentance, and renewed commitment to the path of truth. Chapter 26 Ash Shu'ara, verse 123:

“Aad denied the messengers.”

Although the Holy Prophet Hud, peace be upon him, was the sole messenger directly appointed to his people, their rejection of him was considered a rejection of all the Holy Prophets, peace be upon them. This is because every Holy Prophet, peace be upon them, regardless of time or nation, proclaimed the same essential truth—complete obedience to Allah, the Exalted. To deny one messenger, therefore, is to deny them all, for their mission was unified, and their message was one. This principle also served as a reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing a new doctrine or unfamiliar faith. Chapter 46 Al Ahqaf, verse 9:

“Say, “I am not something original among the messengers...””

This verse emphasizes that the Holy Prophet Muhammad, peace and blessings be upon him, was not a founder of a new religion, but the final link in the unbroken chain of divine messengers. His mission was to reaffirm the timeless truths revealed to his predecessors and to deliver the final, perfected form of the guidance of Allah, the Exalted, to all humanity.

The message is clear: divine revelation has always been consistent and coherent. While each Holy Prophet, peace be upon them, addressed the unique circumstances of their nation, the essence of their message—submission to Allah, the Exalted, and adherence to His commands—remained unchanged. Thus, those who opposed the Holy Prophet Muhammad, peace and blessings be upon him, were not rejecting a novel message but the same truth that had been proclaimed throughout history by every Holy Prophet, peace be upon them, before him. This continuity affirms the unity of divine purpose. The succession of prophets may be likened to a single mission carried forward by many Holy Prophets, peace be upon them, each bearing the same light of guidance until it reached its completion in the final revelation. To accept one Holy Prophet, peace be upon them, while rejecting another is to deny the unity of that divine mission itself, for all were sent by Allah, the Exalted, to call humanity toward the same eternal truth.

The Holy Prophets, peace be upon them all, consistently displayed a profound connection to the communities they were sent to guide. They did not appear as outsiders but were instead natives of their own people, born and brought up within that society. Their lives unfolded under the continuous scrutiny of their communities for many years before they ever declared their prophetic mission. These individuals lived lives that were

completely transparent, characterized by unwavering honesty, integrity, and sincerity. Their people universally recognized them as trustworthy and virtuous long before they claimed to be messengers of Allah, the Exalted. This established history of impeccable character served as an inherent, divinely provided evidence of their truthfulness. It became virtually impossible for anyone to credibly accuse them of lying when their entire existence had been a testament to sincerity. This deep connection is explicitly highlighted in the Holy Quran's description of the Holy Prophet Hud, peace be upon him, as a brother to his people, underscoring both their immediate kinship and their intimate knowledge of his exemplary nature. Chapter 26 Ash Shu'ara, verses 124-125:

“When their brother Hud said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

That long-established reputation for trustworthiness should have been sufficient to persuade his people to listen with impartiality and an open mind. They possessed no logical basis for questioning his sincerity, given that he had never once betrayed their trust in any worldly dealings. If he had been consistently truthful regarding their everyday matters, it seemed inconceivable that he would lie about a subject as immense as receiving revelation from Allah, the Exalted. Nevertheless, despite this undeniable truth, a large number of them ultimately rejected his message, driven by their own arrogance and the lure of materialistic desires. Had these individuals paused for genuine reflection, they would have certainly realized that his invitation was not for any personal gain, but was delivered entirely for their own benefit. His essential call was for them to submit to Allah, the Exalted, and to correctly utilize the blessings they had been given in accordance with divine guidance. Chapter 26 Ash Shu'ara, verse 126:

“So fear Allah and obey me.”

This straightforward yet fundamental directive held the secret to their success. By submitting to Allah, the Exalted, and His messenger, they would have learned to establish the correct order and balance for every aspect of their lives and all their relationships. Their wealth would have been utilized with a sense of gratitude, their families fostered with equity and justice, and their entire existence would have been purposefully directed toward preparation for the Day of Judgement. Such genuine obedience would have created equilibrium in their mental and physical well-being, providing protection from the distress and chaos that inevitably arises when desires are misdirected and priorities become confused.

The rejection of this divine message, consequently, was not merely a slight against the Holy Prophet Hud, peace be upon him, but an absolute refusal of the very principles designed to ensure their prosperity in this life and their ultimate salvation in the Hereafter. Their resistance effectively sentenced them to a state of imbalance, bewilderment, and eventual ruin, whereas acceptance would have guaranteed peace of mind in both worlds.

This exact pattern recurs throughout human history. Every Holy Prophet, peace be upon them, was initially acknowledged by their respective people as trustworthy, yet many still chose to reject them when they delivered the call to truth. This clearly illustrates that the rejection was never due to a

deficiency of evidence or credibility, but stemmed instead from arrogance, pride, and an unwillingness to submit. The message for all mankind is undeniable: sincerity requires that when the truth is delivered by an individual whose character is beyond reproach, it must be met with humility and earnest reflection. To turn one's back on it is to inflict harm upon oneself, as the message conveyed by the prophets, peace be upon them, is not for their own benefit but for the eternal success of those who embrace it.

Another potent validation of the truthfulness of every Holy Prophet, peace be upon them, lay in their profound sincerity. They consistently never requested or demanded any form of remuneration, wealth, or worldly payment from their communities in exchange for fulfilling the divine message entrusted to them. Their entire mission was not driven by the pursuit of personal advantage, but solely by their obedience to Allah, the Exalted, and their deep concern for the eternal welfare of their respective nations. Chapter 26 Ash Shu'ara, verse 127:

“And I do not ask you for it any payment...”

Rather, they made it clear that their true reward rested solely with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 127:

“...My payment is only from the Lord of the worlds.”

This profound reality is extremely significant because it underscores the central importance of intention in the faith of Islam. While the outward structure of Islam is built upon acquiring and utilizing what is lawful, its inward foundation rests entirely upon sincerity of purpose. If this underlying foundation is flawed, then anything constructed upon it will also be defective. An action that appears impressive externally can be rendered void if it is executed for the sake of reputation, material gain, or human acknowledgement, instead of being purely for Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned against this risk in a Hadith recorded in Jami At Tirmidhi, number 3154. This narration explicitly states that anyone who performs good deeds for a motive other than seeking the pleasure of Allah, the Exalted, will secure no reward from Him, neither in this world nor the next. Such an individual might temporarily gain fleeting praise or a worldly benefit, but they will be denied the eternal reward that only true sincerity guarantees. Therefore, the example set by the Holy Prophets, peace be upon them all, demonstrates that sincerity is not merely an optional quality but the very core of faith. Their consistent refusal to seek any form of worldly payment was, in itself, a powerful proof of their truthfulness, since it affirmed that their entire mission was motivated purely for Allah, the Exalted. This critical principle holds true for every person: all deeds must be purified of any ulterior motives, as only those actions performed with complete sincerity will last and be accepted. Within this lies the secret to achieving true success, both in the present life and in the Hereafter.

Consequently, because of the sincerity of the Holy Prophet Hud, peace be upon him, which none among his community could reasonably dispute, his people were left without any valid excuse. His life was a consistent testimony of truthfulness, his character a model of integrity, and his

prophetic mission was demonstrably free from any worldly ambition. For these reasons, his community should have accepted his message instantly, recognizing that he sought nothing for himself but only their eventual salvation. He simply called them to submit to Allah, the Exalted, and to follow his guidance in the correct utilization of the blessings that Allah, the Exalted, had bestowed upon them, as prescribed by the divine law. Chapter 26 Ash Shu'ara, verse 126:

"So fear Allah and obey me."

This command was never intended to elevate the personal authority of the Holy Prophet Hud, peace be upon him, but to remind his people that obedience to the messenger is, in essence, obedience to Allah, the Exalted. The messenger conveys only what has been divinely revealed and adds nothing of his own. Had his people responded to his call, they would have learned to use their wealth, health, families, and resources in ways that earned the pleasure of their Creator. Such obedience would have brought order to their lives, balance to their minds and bodies, and clarity to their priorities. By aligning every aspect of their existence and relationships with divine wisdom, they would have attained true harmony and adequately prepared for their ultimate accountability before Allah, the Exalted, on the Day of Judgement.

The Holy Prophet Hud, peace be upon him, rebuked his nation for their obsession with worldly superiority and their misuse of the resources granted to them by Allah, the Exalted. Instead of employing their blessings to fulfil the rights of their people—such as caring for the poor, ensuring

security, and providing adequate shelter and livelihoods—they squandered them in arrogant displays of power. Chapter 26 Ash Shu'ara, verse 128:

“Do you construct on every elevation a sign [of your might], amusing yourselves.”

This verse exposes the hollowness of a people who dedicated their wealth and energy to monuments of pride, symbols of grandeur, and spectacles of self-glorification, while neglecting the true responsibilities of leadership. Their obsession with outward displays of might was not a sign of strength but of corruption, for it revealed their disregard for justice and their indifference to the needs of the vulnerable. Throughout history, this pattern has repeated itself. Misguided nations, led by arrogant elites, have often diverted the wealth of their people into projects designed to boast of their superiority before others. Instead of ensuring that their citizens were provided with security, housing, employment, and healthcare, they poured vast sums into festivals, parades, and monuments intended to dazzle the eye and distract the mind. These spectacles served as a veil, concealing the hardships endured by the common people as a result of neglect and mismanagement. This tactic remains a recurring feature of governance in many societies. Leaders, fearful of losing their grip on power, attempt to pacify their people with shows of strength and grandeur, hoping to divert attention from the injustices and inequalities that persist beneath the surface. Yet the Holy Quran reminds us that such behaviour is a mark of arrogance and heedlessness, not of progress. True leadership lies in humility, justice, and service—using resources responsibly and ensuring that blessings are distributed with fairness and gratitude. The lesson is timeless: when resources are misused for arrogance and display, rather than for service and justice, a nation is on the path of decline. The example

of the people of Hud, peace be upon him, stands as a warning that the misuse of blessings, coupled with neglect of the poor, invites divine displeasure and eventual downfall.

The nation of the Holy Prophet Hud, peace be upon him, not only gloried in their collective power as a people but also indulged in individual arrogance. The wealthy and elite among them constructed elaborate palaces and fortresses, not out of necessity, but as a means of boasting over their wealth and influence. Chapter 26 Ash Shu'ara, verse 129:

“And take for yourselves palaces and fortresses...”

This behaviour reflected a deeper disease of the heart: the illusion of permanence in this world. By building extravagant homes and fortresses, they acted as though they would abide eternally, forgetting that life is fleeting and that every soul must return to Allah, the Exalted. Their construction projects became symbols of pride, distractions from their true purpose, and a misuse of the blessings they had been granted.

Sadly, this same tendency has afflicted people in every age. Many compete with one another in beautifying their homes, not for comfort or necessity, but out of rivalry and pride. This competition consumes time, energy, and wealth, diverting resources away from charity and righteous causes. The Holy Prophet Muhammad, peace and blessings be upon him, warned

against this in a Hadith found in Jami At Tirmidhi, number 2482, where he advised that all lawful spending earns reward from Allah, the Exalted, except the wealth that is spent on construction. This Hadith does not condemn necessary building, for shelter is a basic need and providing for one's family is a duty. Rather, it cautions against extravagance and excess, for unnecessary construction easily leads to waste. It also fosters attachment to the world, making a person less inclined to give in charity and more inclined to delay repentance. The one who builds beyond their needs often nurtures false hopes of a long life, imagining that they will enjoy their home for many years. Yet such hopes weaken the urgency to perform righteous deeds, for they believe there will always be time in the future to reform. This false sense of permanence causes them to dedicate more effort to worldly comforts while neglecting preparation for the Hereafter.

Moreover, unnecessary construction consumes not only wealth but also time and energy. The fatigue of such projects often prevents a person from engaging in voluntary acts of worship, such as fasting and the night prayer, and distracts from the pursuit of religious knowledge. Worse still, this pursuit rarely ends. Once one part of a home is completed, attention shifts to another, and the cycle repeats itself endlessly, binding the heart to worldly concerns. Chapter 26 Ash Shu'ara, verse 129:

“And take for yourselves palaces and fortresses that you might abide eternally?”

This rhetorical question reminds mankind that no matter how grand their dwellings, they cannot escape death. The illusion of permanence is shattered the moment the soul is taken, leaving behind the very structures that consumed so much effort.

Therefore, a person is urged to remain within the bounds of necessity in all matters, not only in construction. Moderation preserves wealth for charity, keeps the heart detached from worldly delusions, and ensures that time and energy are directed towards deeds that bring peace in this life and salvation in the next. By avoiding extravagance, a person safeguards their sincerity, strengthens their preparation for the Hereafter, and ensures that their blessings are used in ways that truly please Allah, the Exalted, thereby securing 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 nation of the Holy Prophet Hud, peace be upon him, stands as a striking example of how blessings, when misused, become a cause of downfall rather than prosperity. Allah, the Exalted, had granted them immense resources, authority, and power. These were divine trusts, intended to be used for the establishment of justice, the protection of the weak, and the fulfilment of the rights of all members of society. Yet instead of employing these gifts for righteousness, the elite among them misdirected their strength towards the fulfilment of their own worldly desires and ambitions. Their authority, which should have been a shield for the oppressed, became a weapon of tyranny. Their wealth, which should have been a source of relief for the poor, was squandered on arrogance and self-indulgence. Chapter 26 Ash Shu'ara, verse 130:

“And when you strike, you strike as tyrants.”

This verse reveals the essence of their misguidance. They did not strike in defence of justice, nor did they use their power to uphold truth. Instead, they struck with cruelty, oppressing those beneath them and spreading fear rather than security. Their leadership was not marked by compassion or fairness but by domination and pride. Such behaviour is the hallmark of a misguided nation: when those entrusted with power use it for self-glorification and oppression rather than for service and justice.

The consequences of this abuse were inevitable. When the rights of people are neglected, when the poor are left without support, and when the vulnerable are trampled, corruption spreads like a disease through society. Injustice breeds resentment, arrogance blinds the heart, and the very foundations of a community begin to crumble. The people of the Holy Prophet Hud, peace be upon him, were warned, yet they persisted in their tyranny, and their downfall became a lesson for all generations.

This lesson is not confined to the past. In every age, when leaders misuse their authority for personal gain, when wealth is hoarded for luxury rather than shared for the common good, and when the rights of the weak are neglected, the same corruption takes root. Authority and resources are divine trusts, and their rightful use lies in establishing balance, ensuring fairness, and protecting the dignity of all people. When these trusts are betrayed, society inevitably descends into inequality, unrest, and eventual

ruin. The example of the people of the Holy Prophet Hud, peace be upon him, therefore, serves as a timeless warning. True strength does not lie in tyranny but in justice. True greatness is not measured by wealth or monuments but by humility before Allah, the Exalted, and service to His creation. Those who wield power must remember that they will be held accountable for how they used it—whether to uplift or to oppress, whether to establish peace or to spread corruption.

In order to protect themselves from the harms that arise when blessings are misused—harms that manifest on an individual level through imbalance of mind and body, and on a societal level through the spread of corruption and injustice—the Holy Prophet Hud, peace be upon him, called his people to embrace and act upon the divine code of conduct entrusted to him. Chapter 26 Ash Shu'ara, verse 131:

“So fear Allah and obey me.”

This call was not limited to his people alone but stands as a universal reminder for all generations. 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 social order—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 and societies will encounter throughout their existence on earth. Human knowledge, though ever-expanding, is partial and limited. Even in matters such as the human brain, humanity continues to uncover new insights, which demonstrates the

impossibility of constructing a flawless system of guidance based solely on human reasoning. Only Allah, the Exalted, possesses the knowledge and wisdom 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, beneficial from harmful, and that leads to tranquillity and justice both for the individual and for society. His guidance is not bound by time or circumstance but is eternally relevant, for it is rooted in His perfect knowledge of human nature and the realities of existence. History itself bears witness to this truth. Whenever the divine code of conduct has been sincerely implemented in the lives of individuals and communities, it has produced harmony, justice, and peace. It has elevated the weak, restrained the powerful, and established balance in society. Conversely, whenever divine guidance has been neglected or replaced with man-made systems, corruption, inequality, and unrest have inevitably followed. Therefore, individuals must embrace the divine code of conduct, recognising it as the most advantageous for their well-being, even when certain elements appear to conflict with their personal desires. Just as a wise patient accepts the counsel of a skilled physician—enduring bitter medicine and strict regimens because they know it is ultimately for their health—so too must a person accept the commands of Allah, the Exalted, with trust and submission. What may seem restrictive at first glance is in reality a safeguard, and what may appear burdensome is in truth a source of healing and peace. In this lies the secret of true success: obedience to Allah, the Exalted, through adherence to His code of conduct. It alone secures balance within the self, justice within society, and tranquillity in both worlds.

The Holy Prophet Hud, peace be upon him, reminded his people of a fundamental reality: true obedience belongs solely to Allah, the Exalted, for He alone is the Creator and Sustainer, providing humanity with continuous and countless blessings. Chapter 26 Ash Shu'ara, verses 132-134:

“And fear He who provided you with that which you know. Extended you with grazing livestock and children. And gardens and springs.”

Just as a person who cares for even a small aspect of another's provisions, such as offering shelter, deserves gratitude, so too is it only fitting that people show gratitude to Allah, the Exalted, for the innumerable blessings He bestows upon them. Gratitude begins in the heart, with one's intentions. Acts performed solely to please Allah, the Exalted, earn divine reward, while actions driven by desire for recognition, praise, or material gain do not. The Holy Prophet Muhammad, peace and blessings be upon him, warned of this in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear sign of sincerity is acting without anticipation of reward or acknowledgment from others. Gratitude extends beyond the heart. With the tongue, it manifests in words of goodness or in silence; with actions, it manifests in using the blessings granted in ways that align with the guidance of 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 an increase in blessings, cultivates peace of mind, and establishes balance in both the mental and physical dimensions of life, enabling a person to place everything and everyone within their life in its proper place. Chapter 14 Ibrahim, verse 7:

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

Just as a person who owns an object has the authority to decide its use, so does Allah, the Exalted, possess ultimate ownership over all creation. He alone determines what occurs in the universe, and He alone commands the appropriate use of every blessing granted to humans. Thus, obeying Allah, the Exalted, is not merely an act of submission—it is the rightful acknowledgment of His sovereignty over all that exists.

Likewise, when a person lends an item they own, it is reasonable and expected that the borrower uses it according to the owner's wishes. In the same way, the blessings granted by Allah, the Exalted, are given as a loan, not as an outright gift. These blessings must be used in ways pleasing to Allah, the Exalted, to fulfil their purpose and repay the trust He has placed in the individual. The blessings of this world, unlike the gifts of Paradise, are not for unrestricted use; they are entrusted to humans for stewardship, accountability, and ethical management. In contrast, the rewards of Paradise are gifts freely bestowed upon the righteous, to be enjoyed without limitation. 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 vital for every person to distinguish between worldly blessings, which are entrusted as a responsibility to be used in obedience to Allah, the Exalted, and the eternal gifts of Paradise, which are freely granted to those who fulfil that responsibility. Misunderstanding this principle can lead to the misuse of worldly provisions and a failure to prepare for the hereafter, whereas true recognition and gratitude align

one's actions with divine guidance, ensuring peace, balance, and success in both worlds. By approaching life with this understanding, a person cultivates a mindset of responsibility and reverence. They recognize that every blessing—wealth, knowledge, health, relationships, and material possessions—is entrusted to them temporarily, and their proper use is a form of worship and obedience to Allah, the Exalted. This awareness transforms daily living into a conscious act of gratitude, ensuring that blessings serve their true purpose: the elevation of the soul, the nurturing of society, and the attainment of eternal peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Those who fail to show gratitude to Allah, the Exalted, for the countless and continuous blessings He bestows upon them are inevitably led into the misuse of these very blessings. In this world, such an attitude creates imbalance—both mentally and physically—and distorts the way they perceive and relate to everything and everyone in their lives. Consequently, aspects of life that should bring comfort and fulfilment, such as family, friends, career, and wealth, instead become sources of constant tension and distress. As these individuals persist in disobeying Allah, the Exalted, they often misattribute the causes of their stress, blaming the wrong people or circumstances, such as a spouse or close friends, rather than recognizing the consequences of their own choices. In extreme cases, this misplacement can lead to the exclusion of virtuous people from their lives, further deepening their mental and emotional turmoil. Over time, this pattern of mismanagement and misplaced blame can precipitate serious psychological disorders, including depression, substance addiction, and even suicidal tendencies. This phenomenon is strikingly evident among those who possess wealth and worldly fame yet continue to misuse the resources and opportunities granted to them. Despite enjoying material comfort and social prestige, they often remain unsettled, anxious, and unfulfilled, demonstrating that external luxuries cannot compensate for a

lack of spiritual mindfulness and gratitude. Moreover, the consequences of such neglect extend beyond the temporal life. By failing to cultivate gratitude and to use their blessings in accordance with divine guidance, these individuals jeopardize their preparation for the Day of Judgement. Their disregard for accountability ensures that they will face a far more severe punishment in the Hereafter. Chapter 26 Ash Shu'ara, verse 135:

"Indeed, I fear for you the punishment of a terrible day."

Thus, ingratitude is not merely a moral failing; it is a destructive force that unravels the balance of one's life, disrupts relationships, and imperils both worldly well-being and eternal success. The antidote lies in conscious gratitude, obedience to Allah, the Exalted, and the mindful, responsible use of the blessings entrusted to each individual.

When a person becomes consumed by worldly desires, they gradually surrender their ability to govern themselves with reason and restraint. Instead of being guided by wisdom, conscience, and divine instruction, they become enslaved to the constant urge to satisfy their cravings. In this state, they ignore the clear proofs and warnings before them, convincing themselves that their actions carry no consequences. Chapter 26 Ash Shu'ara, verses 136-139:

“They said, “It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples. And we are not to be punished.” And they denied him...”

These words reveal the blindness that overtakes those who are addicted to their desires. They no longer respond to reason or evidence, nor do they reflect upon the signs of Allah, the Exalted, that surround them. Instead, they cling to false assurances, imagining that they will never be held accountable. Their hearts become hardened, and their arrogance prevents them from recognising the truth that lies plainly before them. This condition mirrors the plight of a drug addict. Addiction strips a person of self-control, driving them to destructive behaviour. They may commit theft or other wrongful acts, oblivious to the harm they cause themselves and others, because their judgment has been clouded by the overpowering grip of their craving. In the same way, when worldly desires—whether for wealth, status, or pleasure—are pursued without restraint, they morph into addictions that govern a person’s behaviour. The individual becomes enslaved, no longer acting with wisdom but with compulsion, heedless of the moral and physical consequences. The outcome of such enslavement is always ruin. It leads to immoral actions, injustice towards others, and harm to one’s own health, both mental and physical. The heart becomes restless, the mind clouded, and the body burdened by the consequences of excess. The pursuit of desires without balance creates a cycle of dissatisfaction, for no matter how much is attained, the craving only intensifies, leaving the person perpetually unfulfilled. For this reason, divine guidance emphasises the importance of managing one’s desires. Islam does not call for the eradication of natural inclinations, for desires are part of human nature and, when kept within lawful bounds, can be a source of blessing. Rather, it calls for their regulation, ensuring that they are pursued in moderation and in ways that are pleasing to Allah, the Exalted. When desires are controlled, they enrich life and strengthen gratitude. When left unchecked, they enslave the heart and destroy the soul. The Holy Quran

repeatedly likens heedlessness to blindness, for the one who is consumed by desires cannot see the truth even when it is before them. In contrast, the one who disciplines their self and obeys Allah, the Exalted, gains clarity of vision, peace of mind, and balance in their life. Such a person is not enslaved by their cravings but is guided by wisdom and faith, using their blessings responsibly and preparing for their accountability on the Day of Judgement.

Thus, the lesson is clear: balance is the key to freedom, while excess leads only to captivity. By disciplining the self and correctly using the blessings one has been granted as outlined in Islamic teachings, a person safeguards their dignity, preserves their health, and secures tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But if one fails to control their worldly desires, it will only cause them to persist on misusing the blessings they have been granted. As a result they 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. Chapter 26 Ash Shu'ara, verse 139:

“And they denied him, so We destroyed them. Indeed in that is a sign...”

This verse serves as a profound reminder to avoid becoming consumed by a self-centred perspective, where one's focus is limited solely to personal circumstances while ignoring the wider truths and realities of the world. Such a narrow viewpoint clouds the heart, preventing it from perceiving the invaluable lessons embedded in history, personal trials, and the experiences of others. By reflecting deeply on these lessons, a person cultivates wisdom, strengthens character, and develops the insight necessary to avoid repeating mistakes. This reflective practice leads to genuine inner peace, achieved through a balanced mental and physical state and by correctly prioritizing and placing everything and everyone within one's life. For instance, observing the lives of the wealthy and famous illustrates that the misuse of blessings—despite abundant material comforts—often results in anxiety, depression, addiction, or even suicidal tendencies. Their struggles reveal a fundamental truth: lasting tranquillity cannot be purchased through wealth, social status, or the indulgence of unchecked desires. Similarly, witnessing the suffering of those afflicted by illness should inspire gratitude for one's own health and motivate the careful stewardship of it before it is lost. Islam, therefore, emphasizes mindfulness and reflection. It encourages individuals to look beyond the narrow confines of personal concerns, to perceive the broader realities of life, and to extract lessons from the world around them. By doing so, a person not only strengthens their spiritual awareness but also cultivates the discernment and resilience necessary to live a life of balance, purpose, and peace—both internally and in their interactions with others. Through this conscious engagement with the world and thoughtful reflection on its lessons, one moves closer to the path of true contentment, aligning their actions with divine guidance and achieving harmony in every aspect of 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 He has granted them. Chapter 26 Ash Shu'ara, verse 139:

“...Indeed in that is a sign, but most of them were not to be believers.”

Allah, the Exalted, in His infinite wisdom and mercy, does not immediately hold people accountable for their negligence, ingratitude, or disobedience. Instead, He provides them with respite—a period in which they are given the opportunity to reflect, to repent, and to reform their ways. This delay in accountability is a profound manifestation of His mercy; were it not so, and were every misdeed to be instantly punished, no soul would remain unscathed on Earth. Yet, it is essential to understand that this period of reprieve is not an exemption. It is temporary, and accountability is inevitable. Allah, the Exalted, will judge every individual for their intentions, their speech, and their deeds—whether through trials and consequences in this world or through the ultimate reckoning in the Hereafter. Chapter 26 Ash Shu'ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse emphasizes the dual nature of divine justice. It asserts that Allah, the Exalted, possesses unmatched might, making Him fully capable of immediately punishing any act of disobedience. Simultaneously, He is infinitely merciful, generously extending opportunities for repentance and correction prior to the final judgment. The wise individual understands this not as a contradiction, but as a perfect balance: His might guarantees that justice will ultimately prevail, while His mercy ensures every soul has a

chance to seek forgiveness before the appointed time. Consequently, every person must approach this divine respite with utmost seriousness and sincerity. The time granted is not a sign of negligence or indifference on the part of the Divine, but a profound test of the individual's heart's intentions and the authenticity of their deeds. Those who utilize this period to reform their character, cultivate gratitude, and align their actions with divine guidance will discover that the mercy of Allah, the Exalted, surpasses their shortcomings. Conversely, those who persist in heedlessness, mistakenly assuming that delay equates to exemption, will ultimately confront the full magnitude of His might and justice. The lesson conveyed is both clear and urgent: acts of gratitude, obedience, and righteousness cannot be postponed. The present moment is the only opportunity to act rightly while the door of divine mercy remains open. Once the appointed time of accountability arrives—whether through the inevitability of death or on the Day of Judgement—every soul will be confronted with the consequences of its choices. At that point, the chance to amend past negligence will be irrevocably gone, leaving only the reality of one's deeds before the All-Powerful, the Most Merciful.

Following the account of the Holy Prophet Hud, peace be upon him, to illustrate the consequences of obedience and disobedience, Allah, the Exalted, then turns to the life of the Holy Prophet Salih, peace be upon him. Through this narrative, the same enduring lesson is emphasised: sincere submission to Allah, the Exalted, brings protection and honour, while pride and defiance lead inevitably to ruin. These stories serve as a reflective mirror for humanity, encouraging introspection, repentance, and a renewed dedication to living in accordance with divine guidance. Chapter 26 Ash Shu'ara, verse 141:

“Thamud denied the messengers.”

Although the Holy Prophet Salih, peace be upon him, was sent exclusively to his own people, their refusal to accept him was, in effect, a rejection of all the Holy Prophets, peace be upon them. Every Holy Prophet, peace be upon them, regardless of era or nation, conveyed the same essential message: complete submission and obedience to Allah, the Exalted. To deny one of them is, therefore, to deny the entire line of prophethood, since their mission and message were unified. This principle also served as a reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not introducing a new or unfamiliar religion, but was affirming and completing the same divine guidance that had been delivered by his predecessors. Chapter 46 Al Ahqaf, verse 9:

“Say, “I am not something original among the messengers...””

This verse emphasizes that the Holy Prophet Muhammad, peace and blessings be upon him, was not founding a new religion but was the final link in the uninterrupted chain of divine messengers. His mission was to confirm the eternal truths conveyed by those before him and to deliver the perfected guidance of Allah, the Exalted, to all people. The principle is unmistakable: divine revelation has always been consistent. While each prophet addressed the unique circumstances and challenges of their nation, the core message—submission to Allah, the Exalted, and adherence to His commands—remained unchanged. Consequently, opposing the Holy Prophet Muhammad, peace and blessings be upon him,

was not a rejection of something new, but a denial of the same eternal truth proclaimed by all prophets before him. This continuity highlights the unity of divine purpose. The succession of prophets represents a single, overarching mission, each messenger bearing the same light of guidance until it culminated in the final revelation. To accept one prophet while rejecting another is to misunderstand the very essence of prophethood, for all were sent by Allah, the Exalted, with the singular goal of guiding humanity toward eternal truth.

Moreover, the Holy Prophets, peace be upon them, were never strangers to the people they were sent to guide. They were born, raised, and lived among their own communities, their lives open to observation long before their prophetic mission began. Their conduct was marked by honesty, integrity, and sincerity, and they were universally recognized as trustworthy and virtuous. This lifetime of impeccable character served as a living proof of their truthfulness, making it impossible for anyone to accuse them of deceit. The Holy Quran emphasizes this closeness in its description of the Holy Prophet Salih, peace be upon him, as a brother to his people, highlighting both his kinship and the intimate knowledge they had of his exemplary character. Chapter 26 Ash Shu'ara, verses 142-143:

“When their brother Salih said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

His long-standing reputation for honesty and integrity should have been enough to inspire his people to listen with fairness and an open heart. There was no rational reason for them to doubt his sincerity, since he had

never broken their trust in any worldly matter. If he had been consistently truthful in everyday affairs, it was only reasonable to trust him regarding something far greater—the reception of revelation from Allah, the Exalted. Yet, despite this clear evidence, many chose to reject his message, swayed by arrogance and the allure of worldly desires. Had they paused to reflect sincerely, they would have seen that his call was not motivated by personal gain, but was intended entirely for their own welfare. The essence of his message was simple and profound: to submit to Allah, the Exalted, and to use the blessings granted to them in a manner aligned with divine guidance. Chapter 26 Ash Shu'ara, verse 144:

“So fear Allah and obey me.”

This simple yet profound guidance contained the key to their well-being. By submitting to Allah, the Exalted, and following His Holy Prophet, peace be upon them, they would have learned to organize every aspect of their lives and relationships correctly. Their wealth would have been used with gratitude, their families nurtured with fairness and justice, and their entire existence oriented toward preparation for the Day of Judgement. Such sincere obedience would have brought harmony to their mental and physical states, shielding them from the confusion and turmoil that arise when desires go unchecked and priorities are misplaced. Rejecting this divine message, therefore, was not merely a refusal of the Holy Prophet Salih, peace be upon him, but a rejection of the very principles intended to ensure prosperity in this life and salvation in the Hereafter. Their defiance led to imbalance, disorientation, and eventual ruin, while acceptance would have guaranteed peace and stability across both worlds.

This pattern repeats throughout history. Every Holy Prophet, peace be upon them, was known to their people as trustworthy, yet many still turned away when the call to truth was delivered. This demonstrates that rejection was never due to a lack of evidence or credibility, but arose from arrogance, pride, and unwillingness to submit. The lesson for all of humanity is clear: when a person of impeccable character delivers the truth, it must be met with humility and careful reflection. To ignore it is to harm oneself, for the prophets, peace be upon them, convey guidance not for their own benefit, but for the eternal success of those who embrace it.

Further proof of their truthfulness lies in their unwavering sincerity. They never demanded payment, wealth, or any worldly gain for conveying the divine message. Their mission was entirely driven by obedience to Allah, the Exalted, and by a genuine concern for the spiritual welfare and eternal destiny of their people. Chapter 26 Ash Shu'ara, verse 145:

“And I do not ask you for it any payment...”

Instead, they affirmed that their ultimate reward lay entirely with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 145:

“...My payment is only from the Lord of the worlds.”

This profound reality underscores the pivotal role of intention in Islam. While the outward aspects of faith involve lawful acquisition and proper use of blessings, the inner foundation rests entirely on sincerity. If this core principle is compromised, all visible actions—no matter how impressive—lose their true value. Any deed done for the sake of reputation, material gain, or human recognition, rather than for Allah, the Exalted, is ultimately void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned against this in a Hadith recorded in Jami At Tirmidhi, number 3154, explaining that anyone who performs good deeds for reasons other than seeking Allah's pleasure will receive no reward, neither in this life nor in the Hereafter. Such a person may gain fleeting praise or worldly advantage, but they are deprived of the eternal reward reserved for sincere actions. The example of all the Holy Prophets, peace be upon them, demonstrates that sincerity is not optional—it is the very essence of faith. Their refusal to demand any worldly compensation serves as clear proof of their truthfulness, showing that their missions were motivated solely by obedience to Allah, the Exalted, and concern for the eternal welfare of their people. This principle applies universally: only actions performed with genuine sincerity endure and are accepted, forming the true pathway to success in both this world and the Hereafter.

In the case of the Holy Prophet Salih, peace be upon him, his unwavering sincerity left his people without any valid excuse. His life testified to his honesty, his character exemplified integrity, and his mission was entirely free from worldly ambition. For these reasons, his community had every reason to accept his message, recognizing that his sole aim was their salvation. He called them to submit to Allah, the Exalted, and to use the blessings they had been granted in accordance with divine guidance,

fulfilling their responsibilities under the law of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 144:

"So fear Allah and obey me."

This directive was not intended to elevate the personal authority of the Holy Prophet Salih, peace be upon him, but to emphasize that obedience to the a Holy Prophet, peace be upon them, is in essence, obedience to Allah, the Exalted, because he messenger conveys only what is divinely revealed. Responding to his guidance would have ensured the community used their wealth, health, families, and resources in ways pleasing to their Creator. Such compliance would have brought order to their daily lives, fostered balance in mind and body, and clarified their priorities. By properly aligning all aspects of life and relationships with divine wisdom, they would have lived in true harmony and adequately prepared for their ultimate accountability on the Day of Judgement.

The Holy Prophet Salih, peace be upon him, warned his people against the delusion of permanence in this world and their neglect of the inevitable reality of death and accountability in the Hereafter. Chapter 26 Ash Shu'ara, verses 146-148:

"Will you be left in what is here, secure. Within gardens and springs And fields of crops and palm trees with softened fruit?"

These verses remind mankind that worldly comforts, no matter how abundant, are not a guarantee of security. Gardens, springs, and harvests may provide temporary ease, but they cannot shield a person from death or from standing before Allah, the Exalted, on the Day of Judgement. A major cause of ignoring this reality is the adoption of false hopes of a long life. This is a deeply blameworthy trait, for it leads people to prioritise the accumulation of worldly possessions over preparation for the Hereafter. One need only reflect upon the average day to see how much time is devoted to worldly pursuits compared to the time spent preparing for eternity. False hope of longevity is one of the most effective weapons of the Devil, for it convinces people that they can always repent later, that they can always reform in the future. Yet for most, that “future” never arrives, and death overtakes them before they have adequately prepared. This false hope also delays sincere repentance and 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 stay on earth. The Devil frightens them with thoughts of old age and poverty, whispering that they must secure their future by clinging to wealth. They forget that the same Lord who provided for them in their youth will provide for them in their old age. Indeed, 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 remarkable that a person may spend forty years saving for retirement, which rarely lasts more than twenty years, yet fail to prepare with the same diligence for the eternal Hereafter. Islam does not forbid preparing for worldly needs, nor does it discourage saving for the near future. What it forbids is giving priority to the temporal over the eternal. People admit with their tongues that death can come at any moment, yet many live as though they will remain forever. Even if they were promised eternal life on earth, they could not strive harder to accumulate wealth than they already do, for the cycle of day and night limits human effort. How many have died earlier than expected, and how few take heed from their passing?

In truth, one of the greatest pains a person will feel at the time of death or in the stages 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.”

This regret is likened to a fool who spends more time and wealth on a house he will inhabit for a short while than on the house he will live in forever. Such is the folly of giving priority to the fleeting world over the eternal Hereafter.

Therefore, a person must strive for both the world and the Hereafter, but always with the understanding that death is certain, while the future of this world is not. Preparation for death and what follows must take precedence, for it is the only certainty. To neglect this is to give up eternity, while to prioritise it is to secure peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The example of the nation of the Holy Prophet Salih, peace be upon him, provides a timeless warning against pride, blind imitation, and the misuse of blessings. Just as the generations before them, the people of Thamud became obsessed with carving grand homes and monuments—not out of necessity, but as a way to boast, compete, and elevate their status before others. Chapter 26 Ash Shu'ara, verse 149:

“And you carve out of the mountains, homes, with skill.”

This verse highlights how the pursuit of vanity and imitation of predecessors can divert human effort from its true purpose, leading to wasted blessings and spiritual decline. The tendency to follow others blindly is not a modern problem; it is an ancient weakness of human nature. The Thamud copied the behaviours of the nation of Aad without reflection, demonstrating how unthinking imitation leads to moral corruption and disobedience. In contemporary society, this tendency persists in subtler forms. Many people emulate social trends, lifestyles of celebrities, or popular online influencers, assuming that if “everyone is doing it,” it must be correct or desirable. This uncritical conformity often leads individuals to adopt habits that are harmful, frivolous, or even sinful, such as overindulgence, materialism, or moral compromises to fit in. Blindly following others can result in misused resources, squandered time, and a misplaced sense of purpose—just as it did for the people of Thamud. 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 26 Ash Shu'ara, verses 151-152:

“And do not obey the order of the extravagant. Who cause corruption in the land and do not amend.”

Here, Allah, the Exalted, makes clear that popular opinion, no matter how widespread, is not a reliable guide for right action. The majority may act out of ignorance, desire, or mere habit, and following them without discernment often leads one astray. History is replete with examples: societies have endorsed beliefs or behaviours that were later proven false, from misconceptions about the natural world to oppressive social norms. Acting like the masses without thought is akin to behaving like cattle, moving only according to instinct or imitation rather than reason and guidance. To avoid such misguidance, Islam calls upon every person to employ the intellect and reasoning that Allah, the Exalted, has granted them. Each individual must reflect critically on their choices, evaluate circumstances based on knowledge and evidence, and act even when their decisions diverge from societal norms. Chapter 12 Yusuf, verse 108:

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

For example, a person may notice that their peers indulge in unethical business practices, pursue reckless financial decisions, or adopt lifestyle habits that harm themselves or others. Acting in alignment with Islamic principles—even if unpopular—preserves moral integrity and safeguards one’s spiritual and worldly well-being. In today’s digital age, the risk of blind imitation is magnified by social media. Platforms encourage people to emulate trends without considering their consequences. Viral challenges, lifestyle comparisons, or online debates often sway opinions without regard for truth, wisdom, or morality. Islam teaches that one must pause, analyse, and prioritize divine guidance over societal pressure. By doing so, people ensure that the blessings they have been granted—time, health, wealth, knowledge—are used purposefully and not squandered in pursuit of fleeting approval or imitation.

Moreover, independent thinking and discernment foster resilience and spiritual growth. A person who evaluates situations with knowledge and understanding can resist peer pressure, avoid moral pitfalls, and make choices that are consistent with the divine code. This not only benefits the individual but also sets a positive example for family, friends, and society at large, encouraging a culture of conscious, principled living.

Thus, the lesson of the Thamud is both timeless and practical: one must avoid unthinking imitation, employ reason and reflection in all matters, and align their actions with the guidance of Allah, the Exalted. In doing so, they

protect themselves from misguidance, utilize their blessings responsibly, and cultivate a life of balance, wisdom, and true obedience. By thinking independently, acting deliberately, and observing divine principles, a person not only secures their own well-being in this life but also prepares for success in the Hereafter, attaining peace of mind and a harmonious place for everything and everyone within their life. It was this truth to which the Holy Prophet Salih, peace be upon him, was calling his people towards. Chapter 26 Ash Shu'ara, verse 150:

“So fear Allah and obey me.”

Chapter 26 Ash Shu'ara, verses 151-152:

“And do not obey the order of the extravagant. Who cause corruption in the land and do not amend.”

Although extravagance is not explicitly defined as a sin in Islam, the Holy Prophet Salih, peace be upon him, warned his people against it, for it often serves as a gateway to sin. This principle highlights an important aspect of piety: avoiding not only what is unlawful but also some things that are lawful, out of fear that they may lead one closer 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, did not merely forbid crossing His limits; He commanded that people must not even approach them. This distinction is profound, for it teaches that safety lies not only in abstaining from sin but also in avoiding the pathways that lead to it. This principle is echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise, but He also instructed him not to even 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 illustrates that just because something is lawful does not mean it should always be pursued. Approaching the limits of Allah, the Exalted, may not be unlawful in itself, but it increases the likelihood of eventually crossing into what is forbidden. Certain lawful matters, such as vain activities, must therefore be avoided, for they often lead to sin. Vain speech, for instance, is not in itself a sin, but it frequently leads to backbiting, lying, or mockery. Similarly, vain spending of wealth often leads to wastefulness, which the Holy Quran condemns. 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 people who become misguided do so gradually, through a step-by-step process. They begin by approaching unlawful things without directly engaging in them, but over time, they are tempted and eventually fall into sin. For example, a person who regularly accompanies those who drink alcohol is far more likely to eventually drink than one who avoids such company altogether. This attitude of avoiding some lawful things, especially vain things, 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—meaning they cannot become steadfast in using their blessings correctly according to Islamic teachings—until they abandon some lawful things out of fear that they may lead to the unlawful. Therefore, one must pay close attention not only to avoiding what is clearly forbidden but also to avoiding certain lawful matters that may serve as a bridge to sin. This carefulness ensures that they remain firm in the sincere obedience of Allah, the Exalted, which is the essence of righteousness. Such obedience involves using blessings in the manner prescribed by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It leads to peace of mind in both worlds by granting balance to one's mental and physical state and by ensuring that everything and everyone in 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."

On the other hand, the one who fails to appreciate the importance of not approaching the limits of Allah, the Exalted, will inevitably overindulge in lawful matters, especially vain ones. This overindulgence increases the likelihood of falling into the unlawful and leads to the misuse of blessings. The result is an unbalanced mental and physical state, the misplacement of priorities, and a failure to prepare for accountability on the Day of Judgement. Even if such a person experiences fleeting moments of entertainment or luxury, their life is marked by stress, difficulty, and inner turmoil. This reality is evident in the lives of those who live in extravagance, such as the wealthy who squander their blessings without gratitude or restraint. 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 wisdom of Islamic teachings is clear: true piety lies not only in avoiding sin but in safeguarding oneself from the pathways that lead to it.

When a person sincerely commits to a path of obedience to Allah, the Exalted, they inevitably stand apart from the crowd. Their life of truth, humility, and moderation quietly exposes the emptiness of those who have surrendered themselves to indulgence and excess. The mere presence of such a person becomes a living reminder that moral discipline and spiritual awareness are still attainable, even in an age consumed by materialism. Yet, this reminder unsettles those whose lives revolve around self-gratification. Instead of turning inward and reflecting upon their own shortcomings, they feel threatened. Their discomfort often manifests as mockery, criticism, or resentment—sometimes even from within one's own household or among close companions.

In the modern world, these pressures are intensified by a culture that glorifies excess and ridicules restraint. Social media platforms, entertainment industries, and commercial advertising continuously promote vanity, competition, and unrestrained desire as the measures of success and happiness. Within such an environment, the divine teachings of Islam—rooted in moderation, humility, and accountability—seem inconvenient. They stand as an obstacle to the relentless pursuit of wealth, fame, and self-indulgence that defines much of contemporary society. Entire industries thrive on extravagance, moral decay, and exploitation, and therefore naturally resist the principles of justice, compassion, and responsibility that Islam calls for. This clash of values lies at the heart of the widespread hostility and misrepresentation of Islam witnessed across the modern world.

Those who sincerely strive to live by divine guidance often find themselves misunderstood, criticised, or even ostracised. Their commitment to modesty, honesty, and ethical conduct is dismissed as outdated or

restrictive by those who confuse freedom with the absence of restraint. Yet, such hostility arises not because Islamic principles are unreasonable, but because they reveal the hollowness of unrestrained living. The person who lives by divine truth becomes a mirror reflecting the moral neglect of others—and many cannot bear to see their reflection. A striking example of this can be seen in the criticisms directed toward Islamic modesty, particularly the dress code prescribed for women. Those who attack these principles often do so under the guise of defending freedom of expression, yet remain silent about the strict dress codes enforced in numerous professions such as law enforcement, the military, healthcare, education, and business. Their inconsistency exposes the weakness of their argument. Their objections are not truly about liberty, but about rejecting the discipline and dignity that Islam promotes. Modesty—both in dress and behaviour—directly challenges the culture of exposure and excess. It represents self-control in a world addicted to indulgence and serves as a quiet rebellion against the objectification of the human being. This conflict between truth and falsehood is not new. It is the continuation of a pattern as old as human history. Every nation that received divine guidance produced those who opposed it, not because the truth lacked clarity, but because it demanded accountability. The disciplined conduct of the faithful has always unsettled the heedless, for it exposes the false comfort of their disobedience. Unable to refute the truth with reason or sincerity, such people resort to ridicule, intimidation, and hostility. They seek to silence those who remind them of their obligations to Allah, the Exalted—just as the people of Holy Prophet Salih, peace be upon him, hurled abuses at him rather than humbling themselves before the truth. Chapter 26 Ash Shu'ara, verse 153:

“They said, “You are only of those affected by magic.””

Throughout history, the leaders of the disbelievers opposed their Holy Prophets, peace be upon them, in order to prevent others from accepting the divine message. Their opposition was not rooted in reason but in fear—fear of losing their social influence, their authority, and their leadership over the people. One of the recurring tactics they employed was to accuse the prophets of madness or delusion, hoping to discredit them in the eyes of society. Chapter 26 Ash Shu'ara, verse 153:

“They said, “You are only of those affected by magic.””

This was a baseless and foolish claim. The people knew the Holy Prophet Salih, peace be upon him, intimately. He was not a stranger to them but a member of their own community, whose fine character, honesty, and trustworthiness were well established. They had witnessed his conduct over the years and were fully aware that he was free of any signs of insanity or delusion. His life was marked by integrity and wisdom, qualities that stood in stark contrast to the accusations hurled against him. The leaders resorted to such claims not because they believed them, but because they sought to undermine his credibility. Unable to refute the truth of his message, they attempted to tarnish his reputation. This pattern is repeated throughout history: when falsehood cannot overcome truth through reason, it resorts to slander and mockery. Yet such accusations only expose the weakness of those who make them, for they reveal their desperation and fear of losing control over the people. The lesson is clear. The Holy Prophets, peace be upon them, were always men of impeccable character, chosen by Allah, the Exalted, for their purity, honesty, and wisdom. Their enemies, unable to confront the strength of their message, resorted to baseless accusations. But the truth of their character and the clarity of their message stood as undeniable evidence of their sincerity.

When the baseless accusation of insanity failed, as any rational observer could recognize the falsehood of such a claim, the disbelievers resorted to another timeless method of opposition: they questioned the human nature of their Holy Prophet, peace be upon him. Chapter 26 Ash Shu'ara, verse 154:

“You are but a man like ourselves...”

The objection of the disbelievers exposes their inability to comprehend divine wisdom. They fail to understand that the role of a Holy Prophet, peace be upon him, is designed specifically for humanity. Angels could never fulfil this role, because the purpose of a Holy Prophet, peace be upon them, is to provide a living, practical example of how humans should live. A Holy Prophet, peace be upon them, worships Allah, the Exalted, while enduring hunger, fatigue, sickness, and other trials that are intrinsic to human life. Angels do not face these limitations, and if an angel were sent as a messenger, people could claim that his example was impossible to follow, thus excusing their own disobedience before Allah, the Exalted, on the Day of Judgement. Even if Allah, the Exalted, were to appoint an angel as a Holy Prophet, peace be upon them, He would present him in human form so that people could realistically emulate him. Therefore, the amazement of the disbelievers was misplaced. It is entirely natural that Allah, the Exalted, would choose a human to guide humanity. What is truly astonishing is not that the guidance came through a human, but that people, in their arrogance and heedlessness, rejected it altogether. Their

objection reflects their own pride and preference for error over accepting the mercy of their Lord.

This pattern of rejection has recurred throughout history. The Holy Prophets, peace be upon them, were opposed not because their message was unclear, but because their human nature exposed the excuses of those who wished to avoid accountability. Their lives exemplified a balance between worship and worldly duties, patience in adversity, and gratitude in times of ease. By living among humans, they demonstrated that obedience to Allah, the Exalted, is achievable, leaving no legitimate justification for rejection. Thus, the objections of disbelievers reveal their blindness and stubbornness. The appointment of human Holy Prophets, peace be upon them, is an expression of the mercy of Allah, the Exalted, ensuring that guidance is accessible, relatable, and practical. The true marvel is not that Allah sent prophets, but that people would deny them despite the clarity of their message and the perfection of their example.

When their challenge to the human nature of the Holy Prophet, peace be upon him, proved unsuccessful, they turned to baseless demands to dissuade others from accepting divine guidance. Driven by fear of losing their social status and leadership, they demanded extraordinary miracles, even though the greatest and most undeniable signs were already before them: the divine revelation granted to the Holy Prophet, peace be upon him, and his impeccable, faultless character. Chapter 26 Ash Shu'ara, verse 154:

“...so bring a sign [i.e. a miracle], if you should be of the truthful.”

The non-muslims of Mecca behaved in the same manner with the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 17 Al Isra, verses 90-93:

"And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?""

The role of a Holy Prophet, peace be upon them, has always been to clarify the divine guidelines for humanity and to embody those teachings as a perfect example for others to follow. Their mission was never to dazzle people with miraculous acts, for miracles were never the essence of prophethood. Rather, miracles were occasional signs, granted by Allah, the Exalted, to support their message in specific times and places. They were temporary in nature, witnessed only by those present, and while they could encourage acceptance of the truth, they could not serve as the enduring foundation of faith. For those who did not witness them directly, such miracles remained stories, unable to evoke the same conviction or strengthen obedience in the same way. In contrast, the Holy Quran, and by extension the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, represent an everlasting and living miracle. Unlike

the miracles of earlier Holy Prophets, peace be upon them, the Holy Quran is accessible to all people in every age, transcending time and place. It is a miracle that speaks directly to the intellect and the heart, inviting reflection and submission. This is why it surpasses all temporary miracles granted to previous prophets, peace be upon them. The non-Muslims of Mecca, who prided themselves on their mastery of the Arabic language, recognised that the Holy Quran could not be the words of a human being. Its eloquence, depth, and unmatched style were beyond the capacity of even the most skilled poets and orators of their time. Furthermore, 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—his honesty, his trustworthiness, and his freedom from 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. Both the People of the Book and the non-Muslims of Mecca acknowledged this reality. He had not studied the Torah or the Bible, nor had he been taught by scholars of those traditions. This fact further supports 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.”

Furthermore, according to the eternal tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the specific miracles they demanded, and they still rejected Islam, they would have been annihilated, just as earlier nations were destroyed after denying clear signs. But Allah, the Exalted, did not desire their destruction, and so He withheld their requests. Instead, He made clear that their demands were not sincere but were intended only to discourage others from accepting 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.”

Their obstinacy was such that even if Allah, the Exalted, had shown them the most dazzling of miracles, they would still have rejected them, inventing excuses to justify their disbelief. Their hearts were already hardened, and their minds already made up. 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.””

Thus, the rejection of the non-Muslims of Mecca, just like the people before them, such as the nation of the Holy Prophet Salih, peace be upon him, was not due to a lack of evidence but due to their arrogance and attachment to worldly desires. The Holy Quran itself stood as the greatest miracle—timeless, universal, and accessible to all—yet they turned away from it. Their response reveals a profound truth: disbelief is not always the result of ignorance, but often the product of pride and the refusal to submit.

After the nation of the Holy Prophet Salih, peace be upon him, demanded a specific miracle, Allah, the Exalted, granted them the camel as a sign and commanded them to respect its rights as a further test of their obedience. Chapter 26 Ash Shu'ara, verses 155-156:

"He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day. And do not touch her with harm, lest you be seized by the punishment of a terrible day.""

This event highlights the danger of demanding what one does not fully understand. The people of the Holy Prophet Salih, peace be upon him, thought that requesting a miracle would strengthen their position, yet when it was granted, it became a burden upon them. They were required to share their water source with the camel on alternate days, which disrupted their lives and tested their patience. Their arrogance in demanding a sign led them into greater difficulty, showing that human beings often ask for things without comprehending the consequences.

This principle applies to all worldly requests. People frequently desire wealth, status, or comfort, believing these will bring happiness, yet they lack the foresight to see whether such things are truly beneficial. What they love may in fact harm them, while what they dislike may be the very thing that brings them closer to 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.”

This verse teaches humility. A person must acknowledge their ignorance of the future and submit to the wisdom of Allah, the Exalted, who alone knows what is best. To demand specifics from Him is to act as though one possesses knowledge equal to His, which is arrogance. Instead, one should ask for general good in this world and the next, leaving the details to Allah, the Exalted, who knows what will benefit each soul. 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.”

This attitude reduces religion to a tool for worldly gain, whereas the true purpose of worship is to please Allah, the Exalted, and secure peace in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, exemplified this balance. They accepted whatever Allah granted them, knowing it was best, and used it in ways pleasing to Him. This is the path to tranquility, balance, and success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

And chapter 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 remarkable that people readily accept medicines prescribed by a doctor, even when they did not request them specifically, trusting that the doctor knows what is best for their health. Yet many fail to place this same

trust in Allah, the Exalted, demanding particular outcomes as though they know what is best for themselves. True wisdom lies in recognising one's lack of knowledge and asking instead for general good, leaving the specifics to Allah, the Exalted. This is why the "good" mentioned in verse 201 quoted earlier is general. Good is defined as anything used in ways pleasing to Allah, the Exalted, according to His guidance. Anything misused in vain or sinful ways can never be good, no matter how attractive it may appear. Those who misuse blessings inevitably suffer imbalance in mind and body, misplace priorities and relationships, and fail to prepare for accountability on the Day of Judgement. Their lives, though decorated with luxuries, are marked by stress, difficulty, and inner turmoil. 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 lesson of the camel is timeless. Trust in Allah, the Exalted, is superior to demanding specifics. Submission to His wisdom ensures peace in both worlds, while arrogance in demanding what one does not understand leads only to hardship and regret. One must therefore cultivate humility, contentment, and reliance upon Allah, the Exalted, knowing that His choices are always best, even when they conflict with personal desires.

As the miraculous camel they had demanded was sent to them as a clear sign from Allah, the Exalted, it should have inspired humility and repentance. Yet, rather than learning from this divine miracle, the people of Thamud allowed arrogance to dominate their hearts. Instead of accepting it as a blessing and a test, they treated it as an inconvenience that challenged their way of life. Their defiance culminated in the gravest act of transgression—they hamstrung the very sign they had requested—thus sealing their fate and cutting off their final opportunity for reform. Chapter 26 Ash Shu'ara, verses 157-158:

“But they hamstrung her and so became regretful. And the punishment seized them. Indeed in that is a sign...”

This event stands as a timeless reminder that when a person continues to resist the truth despite witnessing signs of divine mercy, their heart gradually hardens until repentance no longer appeals to them. Opportunities for reform do not last forever; they are gifts that diminish with continued negligence. Therefore, one must seize the moments of reflection and repentance granted to them by Allah, the Exalted, before their time runs out. A person who persistently misuses the blessings bestowed upon them should never mistake the absence of immediate punishment as a sign of divine approval or neglect. The respite given by Allah, the Exalted, is not a cancellation of accountability—it is a merciful delay, designed to encourage repentance. Yet many, deceived by worldly ease, continue to transgress, assuming their comfort implies safety. In reality, their heedlessness carries its own form of punishment even in this world. When one misuses blessings—whether wealth, status, health, or relationships—they inevitably lose inner peace. Their own ingratitude prevents them from achieving a balanced mental and physical state, and they begin to misplace

everything and everyone within their life. Their blessings, instead of becoming sources of comfort, transform into burdens that weigh upon their hearts. Family, friends, careers, and possessions—all of which were meant to bring joy—become causes of stress and dissatisfaction. As they persist in disobedience, they begin to blame the wrong people and circumstances for their misery. They may accuse their spouse, family, or work of being the source of their distress, unaware that the true cause lies within—their neglect of Allah, the Exalted, and misuse of the blessings He has granted. When they sever ties with good people who could have reminded them of truth and patience, their isolation deepens, leading them further into darkness. Gradually, their heart becomes consumed by anxiety and confusion, manifesting outwardly as depression, addiction, and at times, despair that drives them to contemplate ending their own lives. This tragic pattern is evident in many who possess worldly luxuries yet remain spiritually bankrupt. The rich and the famous, surrounded by admiration and comfort, often suffer silently under the weight of inner emptiness. Despite their external success, their hearts remain restless, for peace cannot be bought with wealth nor found in the pursuit of unchecked desire. And when such individuals pass from this world without repentance, their true punishment begins. Having squandered the chance to reform, they face a reckoning far more severe in the Hereafter—one where every ignored sign and wasted blessing will bear witness against them.

Thus, the story of the people of Thamud is not merely a historical account but an enduring warning. Each act of defiance, each wasted blessing, and each neglected opportunity for repentance draws a person closer to the same fate. The wise, therefore, heed the signs before them—signs in the world, in revelation, and within themselves—and return to Allah, the Exalted, before the door of mercy closes. Chapter 26 Ash Shu'ara, verse 158:

“...Indeed in that is a sign...”

However, since obedience to Allah, the Exalted, often conflicts with the inclinations and desires of human beings, many continue to follow their whims instead of divine guidance. Their hearts become attached to worldly attractions and comforts, leading them to persist in disobedience despite clear warnings and signs. Thus, they inevitably encounter the negative consequences already described—the loss of inner peace, confusion in their priorities, and the misuse of the blessings they have been granted. Chapter 26 Ash Shu'ara, verse 158:

“...but most of them were not to be believers.”

This verse reflects the recurring pattern in human history: although signs of truth are abundant and mercy is ever-present, only a few respond with humility and faith, while the majority turn away, deceived by temporary pleasures and false assurances. Yet, despite this persistent negligence, Allah, the Exalted, in His infinite mercy, does not hasten to punish. Instead, He grants people time—a period of respite meant for reflection, repentance, and reform. This delay in accountability is itself a profound expression of His compassion. Were Allah, the Exalted, to hold people instantly accountable for every act of ingratitude or neglect, the world would be emptied of its inhabitants. Yet He does not do so. Out of mercy, He allows people space to awaken from their heedlessness and return to Him. However, this reprieve must never be mistaken for exemption. It is not a

sign of divine neglect or approval, but a temporary suspension of justice to allow the opportunity for change. Sooner or later, the time of accountability will arrive, and every soul will be held responsible for its intentions, words, and deeds—whether through the trials and consequences experienced in this world or through the final reckoning in the Hereafter. Chapter 26 Ash Shu'ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse beautifully illustrates the perfect equilibrium between divine justice and mercy. Allah, the Exalted, is the Exalted in Might, fully capable of punishing and destroying those who defy Him. Yet He is also the Most Merciful, providing repeated opportunities for repentance before the final judgment is executed. The interplay of these attributes reflects His flawless wisdom: His might guarantees that no wrongdoing will go unaddressed, while His mercy ensures that every wrongdoer is given sufficient time to return to the right path. A discerning person recognises this balance and responds with humility and gratitude. They understand that the comfort, health, and stability they enjoy are not assurances of safety, but expressions of divine mercy—a chance to correct their actions, reform their conduct, and draw closer to Allah, the Exalted, before accountability arrives. Hence, the message is clear: the delay in punishment is not leniency or forgiveness, but a test of sincerity. Those who utilize this time to align their lives with divine guidance, purify their intentions, and express gratitude for their blessings will witness the mercy of Allah, the Exalted, outweighing their shortcomings. Conversely, those who remain heedless, mistaking this reprieve for immunity, will eventually face the full and undeniable manifestation of His might.

The message is clear and urgent: gratitude and obedience must not be postponed. The opportunity to act rightly is now—while the door of mercy remains open, while the heart still beats, and while repentance is still accepted. When the appointed time arrives—whether through death or the Day of Judgement—the door will close forever, and every soul will finally stand before Allah, the Exalted, confronted by the true weight of its choices.

After discussing some elements from the life of the Holy Prophet Salih, peace be upon him, in order to encourage people to appreciate the consequences of obeying and disobeying Him, Allah, the Exalted, discusses some elements from the life of the Holy Prophet Luut, peace be upon him, with the same aim. Chapter 26 Ash Shu'ara, verse 160:

“The people of Lot denied the messengers.”

Although the Holy Prophet Luut, peace be upon him, was sent specifically to his own people, their rejection of him effectively amounted to rejecting all the Holy Prophets, peace be upon them. Every Holy Prophet, peace be upon them, in every time and place, delivered the same essential message: complete obedience to Allah, the Exalted. To deny one is therefore to deny them all, since their mission and message were unified. This principle also reminded the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting a new religion, but was reaffirming and completing the same

timeless divine guidance that had been revealed to the prophets before him. Chapter 46 Al Ahqaf, verse 9:

“Say, “I am not something original among the messengers...””

This verse makes clear that the Holy Prophet Muhammad, peace and blessings be upon him, did not introduce a new religion but came as the final link in the unbroken chain of divine messengers. His purpose was to confirm the eternal truths conveyed by those before him and to deliver the perfected, universal guidance of Allah, the Exalted, to all humanity. The message is unmistakable: divine revelation has always been consistent and coherent. While each prophet addressed the unique circumstances of their people, the core call—submission to Allah, the Exalted, and adherence to His commands—remained unchanged across time. Opposition to the Holy Prophet Muhammad, peace and blessings be upon him, was therefore not a rejection of a new message, but a denial of the same truth proclaimed by all preceding prophets. This unbroken continuity underscores the unity of divine purpose. The succession of prophets represents a single, ongoing mission, with each messenger carrying the same light of guidance until it culminated in the final revelation. To accept one Holy Prophet, peace be upon them, while rejecting another is to misunderstand the very nature of prophethood, for all were sent by Allah, the Exalted, to lead humanity toward the same eternal truth.

Furthermore, the Holy Prophets, peace be upon them, were not strangers to the communities they were sent to guide. They were born and raised among their own people, their entire lives lived in full view of those around

them. Their conduct was characterized by honesty, integrity, and moral excellence, and they were universally known for their trustworthiness long before their prophetic missions began. This lifelong record of virtue stood as undeniable evidence of their truthfulness, leaving no reasonable ground for anyone to accuse them of falsehood. The Holy Quran draws attention to this closeness by describing the Holy Prophet Luut, peace be upon him, as a brother to his people, underscoring both his kinship and their intimate awareness of his upright character. Chapter 26 Ash Shu'ara, verses 161-162:

“When their brother Lot said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger.””

His well-established reputation for honesty and integrity should have been sufficient to move his people to listen with fairness and an open heart. They had no rational grounds to question his sincerity, for he had never once violated their trust in any worldly matter. A person who had always been truthful in everyday affairs could not possibly fabricate a claim as momentous as receiving revelation from Allah, the Exalted. Nevertheless, despite this undeniable proof, many among his people rejected his message, driven by arrogance and the lure of material desires. Had they paused to reflect sincerely, they would have recognized that his invitation was entirely selfless, seeking no benefit for himself but solely the betterment of those he addressed. The heart of his message was both simple and profound: to submit to Allah, the Exalted, and to employ the blessings granted to them in accordance with divine wisdom and guidance. Chapter 26 Ash Shu'ara, verse 163:

“So fear Allah and obey me.”

This simple yet profound instruction contained the key to their true well-being. Through sincere submission to Allah, the Exalted, and faithful adherence to His messenger, they would have learned to live with balance, clarity, and purpose. Their wealth would have been used with gratitude, their families nurtured with justice and compassion, and their lives oriented toward preparing for the Day of Judgement. Such obedience would have brought harmony to both heart and mind, shielding them from the turmoil and disorder that arise when desires go unchecked and priorities lose their proper order. Rejecting this divine message, therefore, was not merely a refusal of the Holy Prophet Luut, peace be upon him—it was a rejection of the very principles that guaranteed success in this world and salvation in the Hereafter. Their defiance led to imbalance, confusion, and ruin, while acceptance would have granted them peace, order, and fulfilment in both realms. This same pattern has echoed throughout history. Every Holy Prophet, peace be upon them, was known among their people as honest, trustworthy, and sincere, yet many still turned away once the call to truth was proclaimed. This demonstrates that disbelief was never due to insufficient evidence or doubt in their integrity, but rather to pride, arrogance, and a refusal to submit to truth. The lesson for all humanity is clear: when truth is presented by one whose character is beyond reproach, it must be met with humility and reflection. To reject it is to harm oneself, for the Holy Prophets, peace be upon them, seek no personal gain—their message is a selfless call to eternal success and divine mercy.

Another powerful proof of their authenticity lies in their unwavering sincerity. Never did they demand payment, wealth, or any form of worldly

reward for fulfilling their divine mission. Their every effort was motivated solely by obedience to Allah, the Exalted, and by a profound concern for the spiritual and eternal welfare of their communities. Chapter 26 Ash Shu'ara, verse 164:

“And I do not ask you for it any payment...”

Rather, they openly declared that their true and complete reward rested solely with Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 164:

“...My payment is only from the Lord of the worlds.”

This profound truth highlights the central importance of intention within the faith of Islam. While its outward form emphasizes the lawful earning and proper use of blessings, its inner essence is entirely rooted in sincerity of purpose. When that sincerity is lost, every outward act—no matter how praiseworthy it may appear—becomes hollow and devoid of true value. Any deed performed for recognition, wealth, or the approval of others, rather than purely for the sake of Allah, the Exalted, is ultimately void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith recorded in Jami At Tirmidhi, number 3154, where he stated that one who performs good deeds with motives other than seeking the pleasure of Allah, the Exalted, will receive no reward from Him—neither in this world nor in the Hereafter. Such a person may gain

fleeting praise or worldly comfort, but the eternal reward reserved for sincere actions will escape them. The lives of the Holy Prophets, peace be upon them, stand as timeless examples of pure sincerity. They showed that true faith rests not merely in words or outward acts but in an unshakable devotion to Allah, the Exalted. Their unwavering refusal to seek worldly compensation or personal advantage was undeniable proof of their truthfulness. Every step of their mission was motivated solely by obedience to Allah, the Exalted, and concern for the everlasting well-being of their people. This principle applies to all: deeds hold value only when performed with a heart devoted entirely to Allah, the Exalted. Within that sincerity lies the secret of enduring success—peace in this world and eternal reward in the Hereafter.

In the case of the Holy Prophet Luut, peace be upon him, his complete sincerity and integrity left his people with no justification for disbelief. His life was an open testament to truthfulness, his character was beyond reproach, and his call was utterly free from personal ambition. Thus, his people had every reason to trust and accept his message, understanding that his sole aim was their spiritual salvation. His invitation was simply to submit to Allah, the Exalted, and to use the blessings granted to them in harmony with divine guidance, fulfilling their responsibilities under His law. Chapter 26 Ash Shu'ara, verse 163:

"So fear Allah and obey me."

This command was not intended to exalt the personal status of the Holy Prophet Luut, peace be upon him, but to convey a timeless truth:

obedience to the Holy Prophet, peace be upon them, is in reality obedience to Allah, the Exalted, for they deliver only what has been divinely revealed. By adhering to this guidance, the people would have learned to manage their wealth, health, families, and resources in a manner that pleases their Creator. Such obedience would have brought structure and discipline to their daily lives, fostered harmony between mind and body, and illuminated their sense of purpose. By aligning every aspect of their lives and relationships with divine wisdom, they would have attained lasting peace and properly prepared for their ultimate accountability on the Day of Judgement.

When a person becomes consumed by their worldly desires, they gradually lose control over their actions, allowing these desires to dictate their behaviour without regard for consequences. This state is comparable to that of an addict: a drug addict's mind becomes wholly absorbed by their addiction, driving them to commit harmful acts, such as theft or deceit, while remaining oblivious to the resulting harm. In the same way, excessive attachment to worldly pursuits—whether wealth, status, or lust—can dominate a person's mind and actions. When desire becomes an obsession, it becomes a controlling force, distorting judgment and leading inevitably to moral, mental, and physical harm. The antidote lies in self-discipline: one must regulate desires, fulfilling only what is lawful in moderation, lest they fall into corruption and imbalance.

The nation of the Holy Prophet Luut, peace be upon him, provides a stark historical example. Their desires for same-gender relations intoxicated them so completely that they lost awareness of right and wrong, perceiving their actions as good rather than sinful and harmful. Chapter 26 Ash Shu'ara, verses 165-166:

“Do you approach males among the worlds. And leave what your Lord has created for you as mates? But you are a people transgressing.”

Their indulgence represented a direct contradiction of human nature, which was designed for certain intrinsic laws and relationships. From the very creation of humanity, Allah, the Exalted, established the natural bond between men and women. Chapter 2 Al Baqarah, verse 35:

“And We said, “O Adam, dwell, you and your wife, in Paradise...””

Individuals who unquestioningly adopt behaviours promoted by society, influenced by social media, fashion, and cultural trends, risk acting in ways that conflict with the natural disposition upon which they were created. They are often convinced that true contentment and peace of mind lie in these external constructs, yet the reality is that any attempt to alter one’s fundamental nature destabilizes both mental and physical well-being. The human body and mind are designed to operate in harmony, and when this natural balance is disrupted—whether through extreme indulgence or suppression—it leads to disorder and dysfunction. For example, maintaining a stable body temperature, balanced nutrition, or normal blood pressure is essential for proper bodily function; deviations from these norms can cause illness or permanent damage. Similarly, when individuals deviate from the natural order of human desires and inclinations, it disrupts their inner equilibrium, resulting in heightened vulnerability to emotional

instability, poor decision-making, and loss of self-control. This explains why individuals who act contrary to the nature they were created upon—such as pursuing intimate relationships with the same gender—often experience serious mental and emotional difficulties. While they may encounter fleeting pleasures or temporary moments of satisfaction, these are not equivalent to lasting peace of mind. Happiness, being a transient emotional response dependent on circumstances, should not be confused with inner stability and tranquillity, which remain constant regardless of external conditions. When a person consistently acts against their natural disposition, their ability to manage priorities, relationships, and responsibilities deteriorates. Family, friends, career, and wealth—elements that should provide support and fulfilment—become sources of stress. If such individuals continue in disobedience, they are prone to misattribute their struggles to others, such as a spouse or close companion, removing the very sources of guidance and support that could stabilize their lives. This pattern often escalates into severe psychological issues, including depression, substance abuse, or even suicidal ideation. Such outcomes are particularly observable among those who persistently act in contradiction to the inherent nature for which they were created, regardless of any temporary worldly comforts they may enjoy.

Historically, such behaviours were universally recognized by professional psychologists as disorders, reflecting an understanding of their harmful divergence from human nature. In recent decades, however, social and professional pressures have led some to reclassify these behaviours as “normal,” often without empirical evidence to justify the change. This shift is frequently driven by fear of social censure, professional repercussions, or loss of academic positions rather than objective scientific inquiry. Consequently, many in society now assume that the majority view reflects truth, leading individuals to follow prevailing opinions without critical reflection. Yet, the majority is not infallible. History provides numerous examples of widely accepted beliefs later proven false, such as the

erroneous notion that the Earth was flat. Progress is legitimate only when it is grounded in evidence and reason; when it is dictated solely by societal pressure or convenience, it results in moral and social decline rather than advancement.

Modern media and cultural platforms intensify this problem, inundating individuals with images, videos, and narratives that glorify behaviours contrary to human nature. Exposure to such content can persuade vulnerable individuals to join these communities under the false assumption that they will find genuine fulfilment there. Even natural human affections and friendly emotions are sometimes misinterpreted, manipulated to suggest romantic attraction where none exists, particularly among impressionable individuals who lack strong moral or emotional grounding. This creates a misleading perception of normalcy, enticing some to embrace lifestyles that are incompatible with their inherent disposition.

Despite external pressures, every individual possesses an intrinsic awareness of the nature upon which they were created, giving them an innate sense of how to conduct themselves rightly. When confronted with the truth, those who persist in behaviours contrary to their nature often fail to provide reasoned justification, offering only that their actions “bring happiness.” Yet this argument is flawed: temporary pleasure is not evidence of alignment with natural law, just as recreational drugs can produce fleeting satisfaction while causing long-term harm.

Those who deviate from their innate nature frequently seek affirmation from others, reflecting a lack of confidence in their choices. This need for social

validation often motivates them to advocate for acceptance of their behaviour in broader society, attempting to secure external approval in place of internal certainty. In contrast, individuals who live according to their natural disposition do not seek such validation; their decisions stem from conviction, not social reinforcement. Insecurity-driven behaviour is akin to a student who continuously seeks a teacher's approval, whereas true confidence resembles a student who acts according to their understanding without seeking constant affirmation. This dependence on external validation serves as a clear indicator of internal inconsistency.

Those who pursue such behaviours while claiming religious adherence often distort religious teachings to justify their choices, even though all established faiths oppose these actions as major transgressions. A person who is not blinded by desire will remain faithful to both their moral compass and religious obligations, acting in accordance with the nature they were created upon. Conversely, individuals who lack certainty in their actions often respond to criticism or correction with hostility, resorting to personal attacks against others, including family, religious beliefs, and societal norms, rather than engaging in reasoned discussion. Chapter 26 Ash Shu'ara, verse 167:

"They said, 'If you do not desist, O Lot, you will surely be of those evicted.'"

The Holy Prophet Luut, peace be upon him, sought to guide his people away from desires that blinded them to truth, warning that unchecked indulgence inevitably produces harmful actions, both personally and socially. Just as a drug addict harms themselves and others through crime

or deceit to sustain their habit, or as a person obsessed with wealth may commit theft or fraud, so too does indulgence in disordered desires compromise moral judgment and cause societal harm. Even behaviors that may not constitute criminal acts, when driven by overwhelming desire, lead to morally corrupt or destructive outcomes. Chapter 11 Hud, verse 80:

“He said, “If only I had against you some power or could take refuge in a strong support.””

Thus, this timeless lesson demonstrates the critical importance of self-discipline, adherence to the innate order established by Allah, the Exalted, and obedience to His guidance. Individuals who act against their inherent nature endanger their mental and physical well-being, mismanage their blessings, and disrupt both personal and social harmony. The pursuit of desires divorced from natural and divine law may provide fleeting satisfaction but ultimately leads to imbalance, suffering, and the erosion of true peace of mind.

When confronted with social pressure, a person must remain unwavering in their obedience to Allah, the Exalted. Only through steadfastness in this regard can they attain peace of mind in both worlds, for obedience brings balance to the mental and physical state and ensures that everything and everyone in life is placed in its rightful position. Chapter 26 Ash Shu’ara, verse 168:

“He said, “Indeed, I am, toward your deed, of those who detest [it].””

This statement reflects the courage required to reject the prevailing practices of society when they contradict divine guidance. A person must not allow themselves to be swayed by the majority, for popular opinion is not always aligned with truth. Many are deceived into thinking that the behaviour of the majority must be correct, especially when they see widespread support for practices that contradict human nature and divine law. Yet history demonstrates that majority opinion is often mistaken. For centuries, people believed the earth was flat, until evidence proved otherwise. This example illustrates the danger of blindly following the masses without reflection. 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 truth is not determined by numbers but by evidence and revelation. To conform unthinkingly to the majority is to surrender one’s intellect and risk misguidance in both worldly and spiritual matters. Instead, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance carefully. Decisions should be rooted in knowledge, evidence, and divine guidance, even if they diverge from the prevailing opinions of society. Islam therefore condemns blind imitation in religious matters. Faith must be grounded in understanding, not in unthinking conformity. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised that true

obedience requires conscious reflection and sincere conviction. To learn and act upon Islamic teachings with comprehension is to safeguard oneself from error and to ensure that worship is meaningful and steadfast. 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 cultivate independence of thought, guided by revelation and reason, rather than surrendering to the tides of popular opinion. In doing so, they remain firm upon the path of Allah, the Exalted, and secure clarity, balance, and tranquillity in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 26 Ash Shu’ara, verses 169-170:

“My Lord, save me and my family from what they do.” So We saved him and his family, all. Except an old woman among those who remained behind.”

This supplication highlights the responsibility of guiding one’s family. The Prophet Luut, peace be upon him, demonstrated that leadership within the household is best fulfilled through example. Leading by example requires learning and acting upon the teachings of Islam so that others recognise

their truthfulness through both speech and conduct. Only then can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be taught to the next generation in a way that allows them to understand Islam through evidence rather than blind imitation. Faith built upon evidence remains firm, while faith built upon imitation is fragile and easily discarded when challenged. It is regrettable that many parents devote great effort to ensuring their children excel in worldly knowledge, which leads to worldly success, yet neglect their religious education. They often hand this responsibility to others, forgetting that it is their duty to teach 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 teenager must accept Islam based on clear proofs, otherwise the faith may be perceived only as cultural inheritance and eventually abandoned. When Islam is accepted based on evidence, it is recognised as a comprehensive way of life, applicable in every situation and in the use of every blessing granted by Allah, the Exalted. This recognition is only possible when elders within the family take responsibility for teaching the clear proofs of Islam, and this responsibility can only be fulfilled when those elders themselves embody the teachings of Islam. Parents must therefore lead by example, living with sincerity, humility, and obedience, so that their children see Islam not as abstract rules but as a living reality.

The supplication of the Prophet Luut, peace be upon him, thus serves as a timeless reminder that salvation begins within the family. Just as he prayed for the protection of his household, every person must strive to guide their family through knowledge, example, and prayer. In doing so, they safeguard not only their own faith but also the faith of future generations, ensuring that Islam is preserved as a living truth rather than reduced to a cultural formality.

Allah, the Exalted, serves as the supreme fair and just Judge, evaluating every individual according to faith, intention, word, and deed, rather than ancestry, lineage, or relationships. Chapter 26 Ash Shu'ara, verses 170-171:

“So We saved him and his family, all. Except an old woman among those who remained behind. Then We destroyed the others.”

This passage demonstrates that salvation is not guaranteed by family ties. Even though the family of the Prophet Luut, peace be upon him, was largely saved, one member was excluded because of her disobedience. This shows that divine justice is impartial and that no relationship, however close, can shield a person from accountability. Those who imagine that lineage or association can protect them from punishment are, in effect, attributing injustice to Allah, the Exalted, which is impossible. 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 verse makes clear that the righteous and the sinful are never equal in the sight of Allah, the Exalted. To assume otherwise is to deny His perfect justice. The Holy Quran further warns against the belief that another person can save one from divine punishment. Even the closest relationships to prophets, peace be upon them, offered no immunity. 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 shows that proximity to righteousness is not enough; salvation requires personal obedience and sincerity. Sadly, many Muslims have adopted a similar mistaken belief, assuming that the Holy Prophet Muhammad, peace and blessings be upon him, will shield them from punishment regardless of their deeds. While his intercession is affirmed in authentic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some Muslims will inevitably face Hell. The mere thought of even a fleeting moment in Hell is unbearable, underscoring the necessity of rejecting complacency. Wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, and may even result in exclusion from it. Worse still, he may testify against those who abandoned the Holy Quran. 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 acknowledge the Holy Quran, and thus only they can abandon it. The outcome of those against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is evident.

Therefore, it is essential to reject wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted, by adhering to His obedience. This requires wisely employing the blessings He has granted in accordance with Islamic principles. Only through this path can an individual secure peace of mind in both worlds, achieve balance in mental and physical states, and correctly place everything and everyone within life.

The nation of the Holy Prophet Luut, peace be upon him, serves as a profound illustration of what occurs when people allow their desires to dominate their lives, blinding them to the truth. By persisting in the pursuit of worldly pleasures while neglecting divine guidance, they misused the blessings granted to them. This disregard for the moral and spiritual framework provided by Allah, the Exalted, inevitably led to imbalance in both mind and body, disarray in their relationships and priorities, and a failure to prepare for accountability on the Day of Judgement. Even if they enjoyed temporary worldly luxuries, these fleeting pleasures could not shield them from the consequences of their actions. Chapter 26 Ash Shu'ara, verses 172-174:

“Then We destroyed the others. And We rained upon them a rain [of stones], and evil was the rain of those who were warned. Indeed in that is a sign...”

These verses are not only a historical account but also a timeless admonition. They caution against a life consumed by self-interest, where one's focus is restricted to personal gratification and immediate circumstances while ignoring the broader realities of existence. Such a narrow perspective blinds the heart, making it incapable of perceiving the lessons embedded in history, personal trials, and the experiences of others. By failing to reflect upon these lessons, individuals risk repeating mistakes that could otherwise have been avoided. Reflection and contemplation are essential tools for refining character. By observing the lives of others, one can recognize the pitfalls of misused blessings. Consider the lives of the wealthy and celebrated, who often appear to possess everything, yet are frequently consumed by anxiety, depression, addiction, or even despair leading to suicide. Their comforts, though abundant, cannot replace the inner peace that comes from gratitude, moderation, and obedience to Allah, the Exalted. Such examples demonstrate that true tranquillity cannot be purchased with money or secured through unchecked indulgence. Similarly, observing someone struggling with illness, adversity, or hardship can awaken gratitude for one's own health and opportunities. This awareness encourages a person to utilize their blessings responsibly, before they are lost or taken for granted. Islam, therefore, urges constant mindfulness and reflection, teaching that genuine wisdom lies in looking beyond one's immediate situation and extracting lessons from the broader tapestry of human experience. Living a reflective life cultivates balance—mental, emotional, and physical—and enables a person to correctly prioritize their

relationships, responsibilities, and desires. It fosters gratitude for the blessings one has been granted and inspires the use of those blessings in ways that please Allah, the Exalted. In turn, this alignment with divine guidance establishes the foundation for lasting inner peace, allowing the heart to remain tranquil even amidst life's inevitable challenges. Thus, the story of the people of the Holy Prophet Luut, peace be upon him, is not merely a historical account of punishment but a call to self-awareness, responsibility, and reflection. It illustrates the dangers of indulgence unchecked by moral and spiritual consciousness and highlights the path to stability, peace of mind, and preparedness for the ultimate accountability before Allah, the Exalted.

Obedience to Allah, the Exalted, often stands in direct contradiction to the worldly desires and aspirations that dominate human hearts. For this reason, many persist in disobedience, preferring fleeting pleasures over eternal accountability. Chapter 26 Ash Shu'ara, verse 174:

“...but most of them were not to be believers.”

Yet, despite this persistent ingratitude, Allah, the Exalted, does not immediately hold people accountable. In His infinite mercy, He grants respite, allowing time for reflection, repentance, and reform. This delay in accountability is itself a sign of His compassion, for if He were to seize people instantly for every act of negligence, none would remain upon the earth. However, this respite must never be mistaken for exemption. Accountability is certain, and every soul will be held responsible for its intentions, words, and deeds—whether through trials in this world or

through the ultimate reckoning in the Hereafter. Chapter 26 Ash Shu'ara, verse 175:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse encapsulates the dual reality of divine justice. It explains that Allah, the Exalted, is the Exalted in Might, fully capable of instantly seizing people for their disobedience. However, He is also the Most Merciful, granting opportunities for repentance and reform. The wise recognize that this combination of might and mercy is not contradictory but perfectly harmonious. His might ensures that justice will inevitably be served, while His mercy ensures that no one is deprived of the chance to seek forgiveness before the appointed time. The respite granted in this life is, therefore, a test of sincerity. Those who use it to reform, to show gratitude, and to align their lives with divine guidance will find that the mercy of Allah, the Exalted, outweighs their shortcomings. Conversely, those who persist in heedlessness, mistaking delay for escape, will eventually face the full reality of His might. The lesson is clear: gratitude and obedience must not be postponed. The opportunity to act rightly is now, while the door of mercy remains open. Once the time of accountability arrives—whether through death or on the Day of Judgement—the chance to change will be gone, and every soul will be confronted with the outcome of its choices. This teaching underscores the urgency of living with awareness. The delay in punishment is not neglect but mercy, and the wise person seizes this opportunity to reform before the door of repentance closes.

After presenting aspects from the life of the Holy Prophet Luut, peace be upon him, to illustrate the outcomes of obedience and disobedience, Allah, the Exalted, next recounts elements from the life of the Holy Prophet Shoaib, peace be upon him, with the same purpose—to guide people toward reflection and to help them recognize the ultimate consequences of their choices in following or rejecting divine guidance. Chapter 26 Ash Shu'ara, verse 176:

“The companions of the thicket denied the messengers.”

The rejection of the Holy Prophet Shoaib, peace be upon him, was not simply the denial of one messenger, but in essence, a rejection of the entire succession of divine messengers. Every Holy Prophet, peace be upon them, regardless of their era or nation, delivered the same timeless message—complete obedience to Allah, the Exalted. Thus, rejecting one is tantamount to rejecting them all, for their mission and message were inseparably unified. This truth also served as a clear reminder to the disbelievers of Mecca and the people of the book in Medina that the Holy Prophet Muhammad, peace and blessings be upon him, was not presenting a new religion, but rather reaffirming and bringing to completion the same divine message that had been revealed through all the Holy Prophets, peace be upon them, before him. Chapter 46 Al Ahqaf, verse 9:

“Say, “I am not something original among the messengers...””

This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, was the final link in the unbroken chain of divine messengers. His mission was not to introduce a new faith but to reaffirm the eternal truths delivered by those before him and to present the perfected and universal guidance of Allah, the Exalted, for all of humanity. Throughout history, divine revelation has remained consistent and harmonious—each Holy Prophet, peace be upon him, addressed the unique circumstances of his own community, yet the essence of every message was the same: submission to Allah, the Exalted, and adherence to His commands. Therefore, opposition to the Holy Prophet Muhammad, peace and blessings be upon him, was not a rejection of something unfamiliar, but a denial of the same divine truth proclaimed by all the Holy Prophets, peace be upon them, throughout time. This continuity underscores the unity of divine purpose—prophethood itself is one continuous mission, with each messenger carrying the same light of guidance until it reached its completion in the final revelation. To accept some and reject others is to misunderstand the very nature of prophethood, for all were sent by Allah, the Exalted, to lead humanity toward the same eternal reality.

Moreover, the Holy Prophets, peace be upon them, were not strangers or distant figures to their people. They lived among their communities, known for their honesty, integrity, and moral excellence long before their divine missions began. Their spotless reputations and trustworthy conduct stood as clear testimony to their truthfulness. The Holy Quran reminds humanity of this closeness—of how the messengers lived transparent lives in the full view of their people—so that none could claim ignorance of their sincerity or question the authenticity of their call to truth. Chapter 26 Ash Shu'ara, verses 177-178:

“When Shu'ayb said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger.”

His reputation for honesty and integrity should have been sufficient to move his people to listen with fairness. A person who had always been truthful in worldly matters could not fabricate a claim as momentous as revelation. Yet, despite this proof, many rejected his message, driven by arrogance and material desires. His invitation was entirely selfless, seeking no benefit for himself but solely the betterment of those he addressed. The heart of his message was simple yet profound: submission to Allah, the Exalted, and the proper use of blessings in accordance with divine wisdom. Chapter 26 Ash Shu'ara, verse 179:

“So fear Allah and obey me.”

This guidance contained the key to true well-being. By submitting to Allah, the Exalted, and following His messenger, people would have learned to structure their lives with harmony, purpose, and balance. Their wealth would have been spent with gratitude, their families nurtured with justice and compassion, and their entire existence devoted to preparing for the Day of Judgement. Such obedience would have fostered peace within both mind and body, shielding them from the turmoil and confusion that arise when desires dominate and priorities become distorted. Rejecting this divine message was therefore not merely a denial of the Holy Prophet Shoaib, peace be upon him, but a rejection of the very principles intended to ensure success in this world and salvation in the Hereafter. Their defiance led to imbalance, corruption, and ultimate ruin, whereas

acceptance would have brought serenity, order, and fulfilment in both realms. This same pattern has recurred throughout history: every Holy Prophet, peace be upon them, was known among their people as honest and trustworthy, yet many still turned away from the truth. Disbelief never arose from a lack of evidence or clarity, but from arrogance, pride, and an unwillingness to submit to what was right. The lesson for humanity is unmistakable: when the truth is delivered by one whose integrity is beyond question, it must be received with humility and reflection. To reject it is to inflict harm upon oneself, for the Holy Prophets, peace be upon them, sought no worldly gain or personal advantage; their guidance was purely for the eternal benefit of those who accepted it.

A further testament to their truthfulness lies in their unwavering sincerity. Never did they demand payment, wealth, or recognition for carrying out their mission. Their every word and action sprang solely from obedience to Allah, the Exalted, and from deep concern for the spiritual and eternal well-being of their people. Chapter 26 Ash Shu'ara, verse 180:

“And I do not ask you for it any payment. My payment is only from the Lord of the worlds.”

This underscores the pivotal role of intention in Islam. It asserts that outward deeds lose their value entirely when sincerity is absent. Actions performed for reputation or worldly gain, rather than purely for Allah, the Exalted, are considered void in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this danger, warning in a Hadith found in Jami At Tirmidhi, number 3154, that whoever performs

good deeds with motives other than seeking the pleasure of Allah, the Exalted, will receive no reward from Him. The lives of all the Holy Prophets, peace be upon them, serve as the ultimate example, demonstrating sincerity as the heart of faith. Their refusal to accept worldly payment was irrefutable proof of their devotion. Every aspect of their mission was driven solely by obedience to Allah, the Exalted, and compassion for their people. This fundamental truth extends to all people: actions endure only when performed with a pure intention directed toward Allah, the Exalted. It is within this sincerity that the key to lasting success in both this world and the Hereafter lies.

In the specific case of the Holy Prophet Shoaib, peace be upon him, his profound sincerity and integrity left his people with no justification for disbelief. His life was an open testament to truthfulness, his character was beyond reproach, and his call was entirely free from personal ambition. His invitation was simply to submit to Allah, the Exalted, and to use the blessings granted to them in harmony with divine guidance. Chapter 26 Ash Shu'ara, verse 179:

"So fear Allah and obey me."

The command given to the people of the Holy Prophet Shoaib, peace be upon him, was never intended to elevate his personal authority. Instead, it served as a reminder of the fundamental truth that obedience to the Holy Prophet, peace be upon them, is, in reality, obedience to Allah, the Exalted, because he conveys only what has been divinely revealed. To follow his guidance was to follow the will of the Creator; to reject him was to reject the

One who had sent him. Had his people heeded this guidance, they would have been able to manage their wealth with gratitude, their health with moderation, their families with justice, and their resources with wisdom. Their daily routines would have been ordered with purpose, their minds and bodies balanced, and their priorities clarified. Such alignment with divine wisdom would have brought them genuine harmony, both individually and within their society, and ensured their proper preparation for ultimate accountability on the Day of Judgement.

This truth extends beyond the people of Shoaib, peace be upon him, to all communities throughout history. Whenever a Holy Prophet, peace be upon them, was sent, the command to obey him was not a call for personal loyalty but a call to recognize the authority of Allah, the Exalted, who speaks through His chosen servants. By submitting to him, people submit to their Lord, and by rejecting him, they reject the very guidance designed to secure their success in this life and their salvation in the Hereafter.

Islam is presented in the Holy Quran as a complete and comprehensive code of conduct, one that governs not only acts of worship but also the full spectrum of human interaction. Allah, the Exalted, consistently connects worldly matters, such as business transactions, to His obedience, reminding humanity that faith is not confined to ritual but extends into every aspect of life. Chapter 26 Ash Shu'ara, verses 181-182:

“Give full measure and do not be of those who cause loss. And weigh with an even balance.”

This command illustrates that honesty and fairness in trade are not merely social virtues but acts of obedience to Allah, the Exalted. Islam does not separate the sacred from the worldly; rather, it integrates them, teaching that every action—whether in the marketplace, the home, or the mosque—falls under divine scrutiny. It is therefore a serious mistake to adopt the ignorant attitude that Allah, the Exalted, only concerns Himself with ritual duties such as prayer, fasting, or pilgrimage. While these are pillars of faith, they are not the entirety of it. The Holy Quran makes clear that every situation encountered in life, whether worldly or religious, will be subject to questioning. For this reason, every individual must learn and act upon Islamic teachings so that their conduct in all matters aligns with divine guidance. Only then can they achieve a harmonious mental and physical condition, placing everything and everyone in their lives in its rightful place, while preparing adequately for their accountability on the Day of Judgement. Such conduct leads to tranquillity in both worlds. By contrast, treating Islam as though it were a garment to be worn or discarded according to personal desire is nothing less than worshipping one's own whims. Chapter 25 Al Furqan, verse 43:

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

The one who fails to apply Islamic teachings consistently will inevitably misuse the blessings granted to them. Wealth will be squandered, relationships will be mishandled, and priorities will be misplaced. The result is an unbalanced mental and physical state, a life of disorder, and inadequate preparation for the Day of Judgement. Even if such a person

enjoys certain worldly luxuries, they will find themselves burdened with stress, hardship, and inner turmoil, for peace cannot be found in disobedience. The lesson is clear: Islam is not a partial code to be applied selectively but a complete way of life. Its guidance must permeate every action, every decision, and every relationship. Only through such comprehensive obedience can a person attain balance, clarity, and true 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.

The Holy Prophet Shoaib, peace be upon him, cautioned his people against engaging in dishonest and exploitative business practices, for such behaviour inevitably fosters greed, resentment, and injustice within society. Chapter 26 Ash Shu'ara, verses 181-183:

“Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption.”

The Hadith found in Sunan Ibn Majah, number 2146, in which the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants will be raised as immoral people on the Day of Judgement except those who fear Allah, the Exalted, act righteously, and speak the truth, establishes a principle that extends far beyond the marketplace. It reveals that commerce is not a neutral or purely worldly pursuit but a spiritual trust, one that can either elevate a person through honesty and sincerity or degrade them through deception and greed. The warning is

profound because business dealings are among the most common interactions in daily life. Every exchange of goods or services is an opportunity to demonstrate obedience to Allah, the Exalted, and sincerity of intention. Those who fear Him fulfil His commands, refrain from His prohibitions, and face destiny with patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes treating others with kindness and fairness, embodying the principle that one should treat others as one desires to be treated. In the realm of commerce, honesty is paramount. The Hadith found in Sahih Bukhari, number 2079, warns that concealing defects in goods or withholding details in financial transactions leads to a loss of blessings. This shows that dishonesty not only harms others but also deprives the dishonest person of divine favour. The blessings of wealth, health, and peace are diminished when deceit enters into trade.

Acting righteously in business requires avoiding exploitation, such as charging excessively or manipulating others for personal gain. Just as no one desires to be cheated, no one should cheat others. Righteous conduct also requires avoiding illegal practices condemned by Islam and prohibited by the law of the land. If one is dissatisfied with the laws of a country, the proper course is to refrain from doing business there, rather than engaging in unlawful practices.

Righteousness in commerce extends beyond the transaction itself. Success in business must be used in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. Wealth must be spent with gratitude, families must be nurtured with justice, and resources must be employed with wisdom. This ensures a balanced mental and physical state, proper

placement of priorities, and adequate preparation for accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

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

By contrast, those who misuse their business success inevitably misuse the blessings they have been granted. Wealth becomes a source of arrogance, relationships are neglected, and priorities are distorted. The result is imbalance, stress, and hardship, even if worldly luxuries are enjoyed. Chapter 20 Taha, verse 124:

"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."

The danger of dishonesty in business is further emphasized in the Hadith found in Jami At Tirmidhi, number 1971, where the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who continually lies will eventually be recorded as a great liar by Allah, the Exalted. Such immorality leads to Hell, for lying corrodes sincerity, destroys trust, and undermines the very foundation of faith.

In addition, immoral business dealings not only deprive individuals of their rightful dues but also create a ripple effect that destabilises the entire social order. When rights are denied in commerce, injustice spreads, and corruption takes root. This corruption does not remain confined to isolated transactions; it permeates institutions, communities, and eventually entire nations. The denial of fairness in trade erodes trust, and once trust is lost, the bonds that hold society together begin to unravel. The danger lies in the contagious nature of immorality. When one business engages in dishonest practices, others are tempted to follow, believing that moral conduct will hinder their success. They justify their actions by pointing to the corruption of competitors, claiming that survival requires adopting similar methods. Yet such reasoning is fundamentally flawed. Neither Allah, the Exalted, nor even a worldly judge accepts wrongdoing on the basis that others are guilty of the same. Accountability is individual, and imitation of corruption only compounds the spread of injustice. This cycle of immorality creates a society where dishonesty becomes normalised, fairness is abandoned, and corruption multiplies. The marketplace, which should be a place of trust and mutual benefit, becomes a breeding ground for exploitation. Contracts lose their sanctity, promises lose their meaning, and wealth becomes a source of oppression rather than blessing. The result is widespread imbalance: individuals suffer stress and hardship, families are destabilised, and communities lose cohesion. Chapter 26 Ash Shu'ara, verses 181-183:

“Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption.”

By contrast, when business dealings are conducted with integrity, rights are fulfilled, justice is upheld, and society flourishes. Honest trade strengthens trust, and trust strengthens relationships. Wealth is distributed fairly, opportunities are shared, and blessings are preserved. The Holy Quran repeatedly connects honesty in trade with divine reward, reminding humanity that every transaction is a spiritual test.

The lesson is clear: corruption in commerce is not a private matter but a public calamity. It destabilises society, undermines justice, and invites divine displeasure. Integrity in business, on the other hand, safeguards both worldly prosperity and eternal salvation. Every merchant, every employer, and every worker must therefore recognise that their dealings are not merely economic exchanges but acts of worship, subject to the scrutiny of Allah, the Exalted. This truth underscores the unity of worldly and spiritual life. Commerce, worship, family, and community are not separate spheres but interconnected realities. To act dishonestly in one sphere corrupts the whole, while to act sincerely in all spheres brings harmony to the entire life. One must therefore approach every transaction with fear of Allah, the Exalted, and with the intention of fulfilling rights, knowing that justice in trade is justice in society, and justice in society is the foundation of peace in both worlds. Chapter 26 Ash Shu'ara, verse 184:

"And fear He who created you and the former creation."

Since Allah, the Exalted, alone possesses perfect knowledge and infinite wisdom, He is uniquely capable of guiding humanity toward genuine peace of mind, both individually and collectively. This truth extends to every

aspect of life—religious, moral, and worldly. No matter how advanced a society becomes, nor how much knowledge it accumulates in areas such as psychology, medicine, or social sciences, it remains impossible for humans to develop a complete system of conduct that harmonizes fully with human nature. The complexity of life, the intricacies of human behaviour, and the ever-evolving circumstances of individuals and societies make such an endeavour unattainable. Humans may uncover insights about certain aspects of existence, such as brain functions or physical health, yet they cannot attain the comprehensive understanding required to establish an infallible code that ensures both justice and inner tranquillity across all situations. Only Allah, the Exalted, who created all things and encompasses infinite knowledge of the past, present, and future, has the capacity to provide such guidance. His wisdom transcends human limitations, and His laws are perfectly designed to distinguish between what is beneficial and what is harmful, to differentiate good from evil, and to establish a framework through which peace of mind can be realized. By adhering to this divine guidance, individuals align themselves with a system that inherently promotes balance in thought, action, and societal structure. Conversely, abandoning or altering this system leads to disorder, conflict, and stress on both personal and communal levels. Historical evidence reinforces this reality. Societies and individuals who implemented the divine code of conduct experienced unparalleled stability, justice, and harmony. Families thrived, communities flourished, and people achieved a balanced mental and physical state when guided by principles aligned with the natural order created by Allah, the Exalted. In contrast, when societies turned away from these principles, seeking to replace them with human-made laws or self-serving traditions, they invariably fell into turmoil, corruption, and widespread dissatisfaction. Therefore, adherence to divine guidance must be regarded as an act of wisdom and foresight, even when it challenges personal inclinations or desires. Individuals should approach the teachings of Allah, the Exalted, with the same trust and patience that a wise patient exhibits toward their physician. A physician may prescribe medicines that taste bitter, enforce a strict diet, or demand exercises that require effort and discipline, yet the patient understands that these measures are ultimately for their own well-being. Similarly, the divine code

of conduct may sometimes impose restrictions or require sacrifices that conflict with transient desires, but its implementation leads to long-term benefits, mental stability, societal harmony, and preparation for the ultimate accountability before Allah, the Exalted.

In essence, obedience to Allah, the Exalted, is not merely a matter of ritual or external conformity. It is the key to aligning one's life with the natural order, securing mental and physical balance, and achieving true peace of mind. By recognizing the divine code of conduct as the ultimate standard of wisdom, humanity safeguards itself against the chaos that arises from unchecked desires, misused blessings, and self-devised systems of governance. Just as the laws of nature operate flawlessly under the will of Allah, the Exalted, so too does the divine guidance, when followed, ensure the flourishing of individuals and societies alike.

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.

As a consequence of their arrogance and attachment to worldly desires, the people of the Holy Prophet Shoaib, peace be upon him, utilized every possible tactic to resist accepting his guidance. One of their first strategies was to cast doubt upon his mental soundness, accusing him of insanity and claiming that his message was a product of magic or delusion. Chapter 26 Ash Shu’ara, verse 185:

“They said, “You are only of those affected by magic.””

Such an accusation was not only baseless but profoundly foolish. The people of the Holy Prophet Shoaib, peace be upon him, knew him intimately; he was one of their own, renowned for his honesty, trustworthiness, and impeccable character. They had observed his conduct for years and witnessed his wisdom, fairness, and integrity. There were no signs of delusion, confusion, or mental instability in his life. Therefore, the

claim of insanity was not made out of belief, but out of desperation: unable to counter the strength and truth of his message, they sought to undermine his credibility through slander. This tactic illustrates a timeless pattern: when falsehood cannot confront truth through reason or evidence, it resorts to personal attacks, mockery, and baseless allegations. Such attempts reveal the weakness and insecurity of those who make them, exposing their fear of losing influence over others. The lesson is clear: the prophets, peace be upon them, were chosen by Allah, the Exalted, for their purity, wisdom, and moral excellence, and the sincerity of their character serves as evidence of their divine appointment. When attempts to discredit the Holy Prophet Shoaib, peace be upon him, through claims of insanity failed, the disbelievers shifted to another familiar form of opposition: challenging the human nature of their Holy Prophet, peace be upon them. Chapter 26 Ash Shu'ara, verse 186:

“You are but a man like ourselves...”

This objection exposes the blindness of those who reject divine guidance. They failed to grasp that the essence of prophethood lies precisely in its human nature. The Holy Prophets, peace be upon them, were chosen from among people to serve as living examples—demonstrating how to live righteously while enduring the trials of human life such as hunger, fatigue, illness, and hardship. If angels—beings free from such limitations—had been appointed instead, their example would have been beyond human reach, giving people an excuse to avoid accountability on the Day of Judgement. Even if Allah, the Exalted, had sent an angel as a Holy Prophet, peace be upon him, He would have manifested him in human form so that people could relate to and follow his example. Thus, the astonishment of the disbelievers was entirely misplaced. That a human was

chosen to guide humanity is not only logical but necessary. The true wonder lies not in the divine wisdom behind this arrangement, but in the arrogance of people who, despite clear guidance, persist in rejecting it. This resistance was not unique to the nation of the Holy Prophet Shoaib, peace be upon him—it has echoed throughout history. The Holy Prophets, peace be upon them, were not opposed because their message lacked clarity, but because their humanity eliminated every excuse for heedlessness. Their lives perfectly balanced devotion to Allah, the Exalted, with patience in hardship, gratitude in ease, and integrity in worldly affairs. By guiding through personal example, they removed every justification for disobedience, leaving rejection as an act of deliberate pride rather than genuine misunderstanding.

Thus, when the people objected to the Holy Prophet Shoaib, peace be upon him, claiming he was merely a man, they revealed their own blindness and arrogance. The human nature of a Holy Prophet, peace be upon them, is itself a manifestation of mercy of Allah, the Exalted: guidance is made accessible, practical, and relatable. The extraordinary reality is not that Allah, the Exalted, chose human beings as Holy Prophets, peace be upon them, but that despite clear signs, perfect character, and manifest wisdom, people continued to reject the guidance of their Creator. Their refusal underscores a timeless truth: rejection of divine guidance stems not from rational doubt, but from pride, attachment to desires, and the unwillingness to confront one's own shortcomings.

The accusation directed at the Holy Prophet Shoaib, peace be upon him, by the leaders of his people was not only baseless but also a reflection of their desperation. When their arguments failed and they could not refute

the truth of his message, they resorted to slander. Chapter 26 Ash Shu'ara, verse 186:

“...and indeed, we think you are among the liars.”

This accusation was absurd, for his sincerity had already been made clear at the very beginning of his mission. Chapter 26 Ash Shu'ara, verse 180:

“And I do not ask you for it any payment. My payment is only from the Lord of the worlds.”

This declaration revealed his pure intention, free from worldly ambition or personal gain. His mission was solely to deliver the message entrusted to him by Allah, the Exalted, and to seek reward only from Him. Such a statement was not an empty claim but a reflection of his lifelong character, which his people had witnessed long before his Prophethood. The people of the Holy Prophet Shoaib, peace be upon him, knew him intimately. They had observed his honesty, integrity, and trustworthiness in every aspect of life. He was recognised as the most reliable among them, never once deceiving or betraying their trust. To accuse such a person of lying about Allah, the Exalted, when he had never lied to people in worldly matters, was irrational and unjust. This reveals the true nature of disbelief: it is not born of evidence but of arrogance, pride, and refusal to submit to truth. This pattern of accusation is consistent throughout history. When disbelievers

failed to undermine the message of the Holy Prophets, peace be upon them, they attacked their character, questioning sincerity or accusing them of falsehood. Yet these accusations collapse under scrutiny, for the prophets were chosen precisely because of their purity, honesty, and moral excellence. Their lives stood as irrefutable testimony to their truthfulness, leaving no rational ground for denial.

The lesson is profound: sincerity and integrity are the hallmarks of prophethood, and baseless accusations cannot diminish the truth of divine revelation. Those who reject the message do so not because of lack of evidence but because of arrogance and unwillingness to yield before Allah, the Exalted. The prophets, peace be upon them, sought no worldly gain, demanded no payment, and lived lives of selfless devotion. Their every word and deed testified to their sincerity, and their refusal to accept worldly reward was proof that their mission was entirely for the sake of Allah, the Exalted.

The rejection of the Holy Prophet Shoaib, peace be upon him, therefore illustrates the blindness of arrogance. His people had every reason to trust him, yet they chose denial. Their accusations were not a reflection of his character but of their own corruption. This truth extends to all times: when a person of proven honesty and integrity delivers divine guidance, rejection of that guidance is not a rational act but a spiritual disease.

After their baseless accusations did not deter people from accepting the truth, another tactic employed by the leaders of the non-muslims in every generation was to challenge their Holy Prophet, peace be upon them, to

immediately bring upon them the punishment they were being threatened with and when Allah, the Exalted, granted them respite, they would falsely use this as evidence against the truthfulness of divine guidance. Chapter 26 Ash Shu'ara, verses 187-188:

"So cause to fall upon us fragments of the sky, if you should be of the truthful. He said, "My Lord is most knowing of what you do.""

They foolishly believed that the respite they were granted was permanent. One must avoid this error as the respite Allah, the Exalted, grants people in order to repent and reform is always temporary. A person who therefore misuses the blessings they have been granted should not be fooled into believing that as they have not been punished yet or as they have not recognized the punishment, it means they will not be punished at all. 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 26 Ash Shu'ara, verses 189-190:

“And they denied him, so the punishment of the day of the shade seized them. Indeed, it was the punishment of a terrible day. Indeed in that is a sign...”

This event stands as a powerful reminder that a self-centered approach to life—where one’s focus is limited solely to personal circumstances—blinds the heart to the broader realities that surround it. Such a narrow perspective prevents one from learning valuable lessons from history, personal trials, and the experiences of others. Reflection on these lessons is one of the surest ways to refine character, avoid repeating mistakes, and attain enduring inner peace. Through mindful reflection, a person develops balance in both mind and body and learns to assign proper value to everything and everyone in their life. Consider the examples around us: witnessing the wealthy and renowned misuse their blessings—only to succumb to anxiety, depression, addiction, or even despair—demonstrates that true tranquility cannot be bought with wealth or satisfied through unchecked desires. Misused blessings become burdens rather than sources of peace. Similarly, observing someone struggle with illness inspires gratitude in the healthy and motivates them to use their own health wisely, recognizing that it is a fragile and fleeting blessing. Islam encourages individuals to cultivate mindfulness and reflection, to see beyond their immediate circumstances, and to extract lessons from the world around them. Every event, whether joyous or sorrowful, and every life, whether prosperous or afflicted, carries wisdom for those willing to perceive it. By reflecting deeply, a person strengthens faith, polishes character, and learns to manage blessings in a way that ensures peace in this world and salvation in the Hereafter. This reflective approach transforms everyday experiences into sources of guidance. The rise and fall of nations, the triumphs and failures of individuals, and even the ordinary moments of daily life serve as reminders of the consequences of

obedience and disobedience. Those who make reflection a habit live with clarity, gratitude, and purpose, while those who remain self-absorbed stumble blindly, repeating mistakes and forfeiting the peace that comes only through conscious submission to Allah, the Exalted.

Obedience to Allah, the Exalted, often conflicts with the worldly desires that dominate human hearts. For this reason, many persist in disobedience, following the same path as those who came before them and suffering the same consequences. Chapter 26 Ash Shu'ara, verse 190:

“...but most of them were not to be believers.”

Despite such persistent ingratitude, Allah, the Exalted, does not rush to hold people accountable. In His boundless mercy, He grants them a period of respite—a chance for reflection, repentance, and correction. This delay itself is an expression of His compassion, for if He were to punish every act of negligence immediately, no one would remain upon the earth. Yet this reprieve must never be misunderstood as immunity. Accountability is certain, and every soul will answer for its intentions, words, and actions—either through the tests of this world or the final reckoning in the Hereafter. Chapter 26 Ash Shu'ara, verse 9:

“And indeed, your Lord - He is the Exalted in Might, the Merciful.”

This verse illustrates the perfect balance between divine justice and mercy. Allah, the Exalted, is the Exalted in Might, capable of holding people immediately accountable for their disobedience, yet He is also the Most Merciful, providing opportunities for repentance and reform. The wise understand that His power and mercy are not contradictory but operate in complete harmony: His might guarantees that justice will be fulfilled, while His mercy ensures that everyone has the chance to seek forgiveness before the appointed time. The respite granted in this life is a test of sincerity. Those who use it to reform themselves, show gratitude, and align their lives with divine guidance experience the overwhelming mercy of Allah, the Exalted, which outweighs their shortcomings. Conversely, those who remain heedless, mistaking the delay for immunity, will ultimately face the full consequences of His might. The lesson is clear and urgent: gratitude and obedience cannot be postponed. The opportunity to act rightly exists now, while the door of mercy remains open. When the time of accountability arrives—through death or on the Day of Judgement—the chance to amend one's ways will have passed, and every soul will face the results of its choices. This teaching emphasizes living with awareness, understanding that the delay in punishment is a manifestation of divine mercy, and encourages timely repentance and sincere action before the opportunity closes.

A person must therefore accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict 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 realms. 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. Chapter 26 Ash Shu'ara, verses 192-194:

“And indeed, it is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart - that you may be of the warners.”

The truth of this guidance 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. Only then can a person recognise that divine guidance is not restrictive but liberating, not burdensome but protective, and not arbitrary but perfectly suited to human needs. Those who embrace it with sincerity will find that it

leads to harmony in both mind and body, clarity in priorities, and peace in both worlds. Chapter 12 Yusuf, verse 108:

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

Chapter 26 Ash Shu’ara, verses 192-195:

“And indeed, it is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart - that you may be of the warners. In a clear Arabic language.”

The non-Muslims of Mecca, renowned for their mastery of the Arabic language, could not deny that the Holy Quran was beyond the words of any created being. Having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his announcement of Prophethood, they knew him intimately as a man of truth and integrity. His life was a testimony to honesty, and it was irrational to accuse him of falsehood after decades of trustworthiness. Chapter 10 Yunus, verse 16:

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

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures, a fact acknowledged by both the People of the Book and the non-Muslims of Mecca. He was not educated in their texts, nor did he inscribe or recite them. 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 26 Ash Shu’ara, verse 195:

“In a clear Arabic language.”

The Holy Quran was revealed in clear Arabic, the very language of its primary audience, leaving them with no excuse to dispute its authenticity. Its eloquence, precision, and depth were unmatched, despite 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.”

Despite their mastery of Arabic, they could not replicate even a single chapter of the Holy Quran. Human speech, however eloquent, cannot penetrate the essence of human nature, psyche, and disposition as the Holy Quran does. Its guidance is presented with clarity, accessible even to those without formal education, and its profound truths are conveyed in simple, actionable terms. It addresses the reality of human nature and provides timeless guidance suitable for every individual, community, and era. The Holy Quran's uniqueness is evident in its consistency and perfection. Unlike other scriptures, it is free from contradictions. It recounts the history of previous nations in detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil, addressing both individual and societal needs so that justice, security, and peace spread throughout homes and communities. Unlike poetry or fables, it avoids exaggeration and falsehood, and every verse is beneficial and practical. Even when stories are repeated, new lessons are highlighted, ensuring that the Holy Quran never tires the reader but continually enriches them. Its promises and warnings are supported by undeniable proofs. Abstract concepts, such as patience, are always accompanied by practical methods of implementation. It guides humanity to fulfil the purpose of creation: sincere obedience to Allah, the Exalted, by using blessings in ways pleasing to Him. This ensures peace of mind and success in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within life while preparing adequately for accountability on the Day of Judgement. The Holy Quran is timeless, addressing the very nature of humanity. It is a cure for emotional, economic, and physical difficulties when understood and applied correctly. It provides solutions for every problem faced by individuals or societies.

History itself testifies that communities who implemented its teachings flourished in justice and peace. Centuries have passed, yet not a single letter has been altered, as Allah, the Exalted, promised. 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.”

By addressing root problems within communities and providing practical remedies, the Holy Quran ensures that countless branch problems are automatically corrected. Chapter 16 An Nahl, verse 89:

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

This is the greatest timeless miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him. Yet only those who sincerely seek and act upon the truth will benefit from it. Those who pursue desires and cherry-pick from its teachings will inevitably encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

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

In addition, the scholars from among the People of the Book were not ignorant of the truthfulness of Islam. They recognized the Holy Quran as divine revelation because they were familiar with its Author, Allah, the Exalted. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, as the final Messenger, for both he and the Holy Quran 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...”

And chapter 26 Ash Shu'ara, verses 196-197:

“And indeed, it [or he is mentioned] in the scriptures of former peoples. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?”

These verses highlight that the recognition of the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran was not a matter of doubt but of certainty. Just as a parent cannot mistake their own child, the scholars of the People of the Book could not mistake the signs of prophethood and revelation when they encountered them. Their denial was therefore not due to ignorance but due to arrogance and jealousy. The root of their rejection lay in lineage. The Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, whereas they traced their ancestry to his brother, the Holy Prophet Ishaaq, peace be upon him. Their religion had been adapted around the importance of lineage, which they used to claim superiority over the rest of mankind. To accept a prophet from a different lineage would have destroyed the superiority complex they had fabricated. Thus, their rejection was not based on lack of evidence but on pride. They recognised the truth yet refused to submit to it, preferring to cling to worldly notions of status and superiority. This pattern of denial is repeated throughout history: when truth threatens the foundations of arrogance, those who value status over sincerity reject it, even when its signs are undeniable.

The rejection of divine guidance therefore, as explained by Allah, the Exalted, has never been rooted in a lack of evidence, knowledge, or logic. Revelation itself is built upon these foundations, and its clarity is undeniable. Chapter 26 Ash Shu'ara, verses 198-199:

“And even if We had revealed it to one among the foreigners. And he had recited it to them [perfectly], they would [still] not have been believers in it.”

This verse demonstrates that disbelief is not caused by ignorance of language or lack of understanding. Even if the Holy Quran had been revealed in a foreign tongue and recited flawlessly, the disbelievers would still have rejected it. Their denial was not intellectual but moral, stemming from the fact that divine guidance often contradicts worldly desires. Revelation commands people to use their blessings correctly, to restrain themselves from indulgence, and to live with gratitude and obedience. Yet many, consumed by desire, refuse to submit. When worldly cravings dominate the heart, they enslave the individual. Such a person loses control over their actions, driven solely by the need to satisfy desires regardless of consequences. This condition mirrors the plight of a drug addict, whose addiction clouds judgment and compels destructive behaviour. Just as the addict may commit theft or other wrongful acts without recognising the harm they cause, so too does the one intoxicated by wealth, status, or pleasure act heedlessly, blinded to the damage inflicted upon themselves and others. Excessive desire, when left unchecked, becomes an addiction that governs behaviour. It strips away moral restraint, leading inevitably to immorality and imbalance in both mental and physical states. Chapter 26 Ash Shu'ara, verse 200:

“Thus have We inserted it into the hearts of the criminals.”

This verse attributes the corruption of spiritual hearts to Allah, the Exalted, for nothing occurs without His will. Yet it is evident that this corruption is the direct consequence of intoxication with worldly desires and aspirations. When people persistently choose desire over obedience, their hearts become sealed, and they lose the capacity to recognise truth.

The lesson is profound: rejection of divine guidance is not an intellectual matter but a moral one. Those who allow desires to dominate their lives become blind to evidence and deaf to reason. By contrast, those who restrain their desires and pursue only lawful ones in a balanced manner preserve clarity of mind and purity of heart. They are able to recognise revelation as truth, act upon it, and thereby achieve peace in both worlds.

Yet Allah, the Exalted, grants people respite in this world, allowing them time to reflect, repent, and reform before the inevitable moment of accountability arrives. But this respite is not an exemption from responsibility; it is a test of sincerity. Those who use this opportunity to purify their hearts and align their lives with divine guidance will discover that His mercy outweighs their shortcomings. Those who persist in heedlessness, however, mistaking delay for escape, will eventually face the full reality of divine justice. In this world, such heedlessness manifests in imbalance. A person who refuses to obey Allah, the Exalted, will fail to achieve a balanced mental and physical state. They will misplace everything and everyone within their life, turning blessings into burdens. Family, friends, career, and wealth—all of which should be sources of support and tranquillity—become sources of stress. When such a person persists in disobedience, they begin to blame the wrong things and people for their difficulties, even accusing their spouse or loved ones of being the cause of their distress. Cutting these good people out of their lives only

deepens their disorder, leading them into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who misuse the blessings they have been granted, such as the rich and famous. Despite their worldly luxuries, many are overtaken by anxiety, addiction, and despair. Their attitude prevents them from preparing for accountability, and thus their punishment in the Hereafter will be far worse. Chapter 26 Ash Shu'ara, verses 201-202:

“They will not believe in it until they see the painful punishment. And it will come to them suddenly while they perceive [it] not.”

At that moment, when the punishment arrives, their pleas for reprieve will be rejected. They will beg for further chances, but the time for repentance will have passed. This world is the place of repentance and reformation, while the Hereafter is the place of full accountability. Chapter 26 Ash Shu'ara, verse 203:

“And they will say, “May we be reprieved?””

The lesson is unmistakable: the door of mercy is open now, but it will not remain open forever. Those who squander the opportunities granted to them in this life will find no reprieve in the next. The wise person recognizes that every moment of respite is a gift, a chance to reform, to show

gratitude, and to prepare for the Day of Judgement. Chapter 26 Ash Shu'ara, verse 204:

“So for Our punishment are they impatient?”

Allah, the Exalted, makes it clear that worldly fulfilment, no matter how extensive, cannot grant true peace of mind in this world or salvation in the Hereafter. Chapter 26 Ash Shu'ara, verses 205-207:

“Then have you considered if We gave them enjoyment for years. And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided.”

This passage highlights the futility of worldly pursuits when divorced from obedience to Allah, the Exalted. Fame, wealth, authority, family, friends, and career only hold value when accompanied by inner tranquillity. Without peace of mind, these blessings transform into burdens, intensifying stress and difficulties rather than alleviating them. The reality of this truth is evident when one observes the lives of the rich and famous. Despite possessing luxuries and comforts, many are plagued with anxiety, depression, addiction, and other mental health struggles. Their worldly success fails to shield them from inner turmoil, proving that peace of mind cannot be purchased or secured through material gain. Moreover, these worldly possessions will not aid them in the Hereafter. On the contrary, they

will only magnify regret and punishment, as the misuse of blessings becomes a source of accountability. All their efforts and worldly achievements will be wasted, offering no benefit in their time of need. The enjoyment they pursued will vanish, leaving only the consequences of neglecting divine guidance. The lesson is profound: worldly things are transient and deceptive when sought without obedience to Allah, the Exalted. They may provide temporary satisfaction, but they cannot secure lasting peace or eternal success. True value lies in using blessings according to divine guidance, ensuring that they become means of gratitude and preparation for the Day of Judgement.

Chapter 26 Ash Shu'ara, verses 205-207:

“Then have you considered if We gave them enjoyment for years. And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided.”

These verses serve as a powerful reminder that worldly enjoyment, even if prolonged for years, cannot shield a person from the inevitable reality of accountability. Allah, the Exalted, warns that when the promised moment arrives, all the pleasures and comforts of this world will prove utterly useless. This truth dismantles the illusion that worldly fulfilment can secure peace of mind or salvation, highlighting instead that such pursuits, when divorced from obedience, only intensify regret. The warning extends to the false hope of a long life, which is one of the strongest weapons the Devil uses to misguide people. When individuals convince themselves that they will live long, they delay repentance, reform, and preparation for the

Hereafter. They falsely believe that they can prepare later, but in most cases, this “later” never arrives, and death overtakes them without adequate preparation. This misplaced hope leads them to hoard wealth and possessions, fearing poverty in old age, forgetting that Allah, the Exalted, who provided for them in youth, will also provide for them in weakness. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed in a Hadith found in Sahih Muslim, number 6748, that provision was decreed fifty thousand years before the creation of the heavens and the earth. It is indeed strange 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. Islam does not forbid preparation for worldly needs, nor does it discourage saving for the near future. However, it insists that priority must be given to the Hereafter, for death is certain, though its time and circumstance are unknown. To behave as though one will live forever in this world is delusion, and history itself testifies to countless lives cut short unexpectedly. The Holy Quran captures the regret of those who delayed 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.”

This regret is among the greatest pains a person will feel at death or in the Hereafter—the anguish of wasted opportunities. The analogy is clear: a person would be labelled a fool if they invested more time and wealth in a house they would inhabit briefly than in a house they would live in

permanently. Yet this is precisely the folly committed when one prioritises the temporal world over the eternal Hereafter.

The balanced teaching of Islam is that one should work for both the world and the Hereafter, but they must recognise that death is certain, while the future of this world is not. Therefore, preparation for death and what follows must take precedence. The wise person uses worldly blessings as tools for eternal success, ensuring that their efforts in this life serve as provisions for the next.

Allah, the Exalted, then reminds mankind through these verses that destruction and punishment never came upon a people without prior warning. Chapter 26 Ash Shu'ara, verses 208-209:

“And We did not destroy any city except that it had warners. As a reminder; and never have We been unjust.”

This reminder establishes that guidance has always been provided before accountability. Those who obeyed Allah, the Exalted, attained peace of mind in both worlds, while those who persisted in disobedience suffered imbalance in their mental and physical states and misplaced everything and everyone within their lives. Their downfall was not due to injustice from Allah, the Exalted, but was the direct result of their own heedlessness. For this reason, it is essential for a person to cultivate observance in daily life.

To be consumed entirely by worldly matters is to risk heedlessness, which blinds the heart to the lessons unfolding around them and to the lessons already recorded in history. Observance strengthens faith, and faith sustains obedience to Allah, the Exalted, at all times. This quality involves using 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. When a person sees someone who is sick, they should not only assist them with whatever means they possess, even if it is only through supplication, but also reflect upon their own health. They should recognise that health is temporary, destined to fade through illness, ageing, or death. This reflection should inspire gratitude and motivate them to use their health in both worldly and religious matters that please Allah, the Exalted. Similarly, when a person witnesses the death of someone wealthy, they should not only feel sorrow for the deceased and their family but also realise that their own death is inevitable and unknown in timing. Just as the rich person was abandoned by wealth, fame, and family at the grave, so too will they be left with only their deeds for company. This awareness should encourage preparation for the grave and the Hereafter.

Those who live with such observance strengthen their faith daily, drawing lessons from every event and encounter. They learn to see blessings as opportunities for gratitude and trials as reminders of accountability. By contrast, those who remain absorbed in worldly life become heedless, failing to improve their behaviour towards Allah, the Exalted, and towards creation. Their heedlessness blinds them to the reality of accountability and deprives them of the peace that comes from gratitude and obedience. This teaching highlights that reflection is not a passive act but an active discipline. Observing the world around us—whether sickness, death, or the rise and fall of communities—provides constant reminders of the temporary nature of life and the certainty of accountability. The person who internalises these reminders will live with balance, gratitude, and purpose,

while the heedless will remain trapped in worldly illusions until the reality of death overtakes them.

Throughout history, one of the tactics employed by the leaders of the non-Muslims to discourage people from accepting Islam—the religion of all the Holy Prophets, peace be upon them—was to claim that divine revelation came from the Devils. This accusation was rooted in fear of losing their social influence and leadership, rather than in any genuine doubt about the truth of revelation. The Holy Quran itself refutes this baseless claim. Chapter 26 Ash Shu'ara, verse 210:

“And the devils have not brought the revelation down.”

This was a foolish assertion, for anyone who studies the Holy Quran with an open and unbiased mind can see that it addresses human nature in the most profound and comprehensive way, far beyond the capacity of any created being. Its guidance penetrates the essence of the human soul, offering clarity and balance that no human or jinn could ever produce. Chapter 26 Ash Shu'ara, verse 211:

“It is not allowable for them, nor would they be able.”

Additionally, the Jinn were barred from reaching the Heavens, the source from which the Holy Quran was revealed. This prohibition ensures that there was no possibility of the Holy Quran being influenced or tampered with by them. Chapter 26 Ash Shu'ara, verse 212:

“Indeed they, from [its] hearing, are removed.”

This verse establishes that revelation is entirely divine, safeguarded from interference by any created being. The claim that Devils could have revealed the Holy Quran collapses under scrutiny, for its unmatched eloquence, timeless wisdom, and perfect harmony with human nature testify to its divine origin. The leaders of disbelief resorted to such accusations not because they had evidence, but because they were unable to refute the truth of revelation through reason or knowledge.

Throughout history, the leaders of disbelief have often held control over their societies, shaping popular opinion and dictating collective behaviour. Their influence has led many to assume that the majority must be correct simply because of its size or dominance. Yet Allah, the Exalted, warns through the Holy Prophet Muhammad, peace and blessings be upon him, that following the majority without reflection can lead directly to disobedience. Chapter 26 Ash Shu'ara, verse 213:

“So do not invoke with Allah another deity...”

This command is not limited to idolatry alone but extends to the broader principle of avoiding blind conformity. When a person observes the majority ignoring divine guidance, they may be tempted to believe that the majority opinion must be right. However, history repeatedly demonstrates that majority beliefs have often been proven false when confronted with new evidence and knowledge. The once-popular belief that the Earth was flat is a clear example. 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 exposes the weakness of majority opinion when it is based on assumption rather than truth. To act like cattle, following the herd without thought, is to risk misguided choices in both secular and spiritual affairs. Instead, Allah, the Exalted, calls upon individuals to employ the reasoning and intellect He has bestowed upon them. Each circumstance must be evaluated on the basis of knowledge and evidence, even if this leads to decisions that diverge from prevailing social norms. Islam therefore criticises blind imitation in religious matters, urging people to learn and act upon divine 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....””

True obedience requires reflection, sincerity, and conscious choice, not mere conformity. The person who uses intellect and evidence to guide their actions will remain firm upon the straight path, while those who follow the majority without thought risk punishment. Chapter 26 Ash Shu'ara, verse 213:

“So do not invoke with Allah another deity and [thus] be among the punished.”

The lesson is clear: truth is not determined by numbers but by evidence and revelation. The wise person resists the pull of majority opinion when it contradicts divine guidance, recognizing that salvation lies in obedience to Allah, the Exalted, even if it means standing apart from society.

Chapter 26 Ash Shu'ara, verse 213:

“So do not invoke with Allah another deity and [thus] be among the punished.”

It must be clearly understood that in Islam, worship is not limited to prostrating before idols or verbally invoking false deities. In its truest sense, worship signifies complete obedience, submission, and devotion. It is the act of aligning one's will with the commands of Allah, the Exalted, in every aspect of life. Thus, whenever a person chooses to obey a command, ideology, or influence that contradicts divine revelation, they are, in essence, treating that source of influence as a lord besides Allah, the Exalted. This false worship may not take the form of ritual prostration, yet it manifests in more subtle and pervasive ways—through blind conformity to cultural norms, the pursuit of social acceptance, or the uncritical imitation of trends in fashion, entertainment, and social media. Chapter 9 At Tawbah, verse 31:

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

This verse does not mean that the scholars and monks of the People of the Book were literally worshipped as gods. Rather, it refers to the obedience granted to them when they legislated or permitted matters that directly contradicted divine revelation. Such obedience—placing human opinion above divine command—was counted as worship in the sight of Allah, the Exalted. The same principle extends to every other form of misplaced loyalty, including obedience 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 Satan, yet by obeying his whispers—acting upon arrogance, envy, greed, and lust—they unknowingly engage in a form of worship toward him. This demonstrates that worship is not merely a matter of ritual or physical gestures; it is determined by the object of one's obedience, the source of one's values, and the direction of one's loyalty. For this reason, it is imperative to avoid any form of obedience that leads to the disobedience of Allah, the Exalted. Those who persist in such behaviour inevitably become slaves to other masters—be they influential figures, employers, cultural expectations, or the relentless pursuit of material success. These false masters are demanding and inconsistent. They change with time and circumstance, yet their followers must constantly chase their approval, never finding satisfaction. Just as an employee who serves multiple supervisors struggles to meet conflicting instructions, so too does the one who abandons servitude to Allah, the Exalted, become internally divided, torn between desires and expectations. The result of such misplaced servitude is profound inner unrest. While such individuals may enjoy temporary worldly luxuries, their souls are weighed down by anxiety, discontent, and spiritual emptiness. The pursuit of ever-changing standards—beauty, wealth, power, or fame—becomes an unending cycle of exhaustion. Even when outwardly successful, they experience an inward void that no amount of material comfort can fill. This reality is most visible in the lives of public figures and celebrities, who, despite their fame and fortune, frequently fall into addiction, depression, and despair. Their struggles serve as living reminders that obedience to false masters—whether human, social, or ideological—can never yield lasting tranquillity. Furthermore, misplaced obedience is not only futile in this world but catastrophic in the Hereafter. On the Day of Judgement, those false masters—whether they be people, ideologies, or desires—will utterly disown their followers. The Holy Quran repeatedly depicts scenes of leaders and their followers blaming one another, each disavowing the other in terror. In that moment, every person will realize that their loyalty was misplaced, and every false attachment will dissolve. No worldly figure, social system, or personal passion will come to

their aid. Each soul will stand alone before Allah, the Exalted, accountable for whom they truly obeyed during their life.

True freedom and peace, therefore, lie in exclusive servitude to Allah, the Exalted. It is only by directing one's obedience, loyalty, and love toward Him that a person escapes the exhausting bondage of worldly influences. This sincere obedience means using every blessing—time, health, wealth, knowledge, and influence—in accordance with the divine guidance revealed in the Holy Quran and exemplified in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience liberates the heart from the chaos of conflicting desires and restores harmony to one's mental and physical state. It grants a serenity that cannot be shaken by external circumstances. The person who serves Allah, the Exalted, alone walks through life with purpose, confidence, and peace of mind. They are no longer enslaved by the changing opinions of society or the fleeting attractions of the world. Instead, they find contentment in steadfast obedience and draw strength from the unchanging truth of divine wisdom. Thus, the ultimate lesson is clear: worship is not defined merely by outward rituals but by the inward direction of the heart. To obey Allah, the Exalted, in all matters is to worship Him truly. To obey others in defiance of His commands is to submit to false lords. Only when obedience is purified and directed solely toward Allah, the Exalted, can one attain true peace in this world and eternal salvation in the next.

A person must not only refrain from blindly imitating the majority opinion or the prevailing customs of their society—since such imitation often leads to disobedience to Allah, the Exalted—but must also strive to guide others away from this error, beginning with their own family. Chapter 26 Ash Shu'ara, verse 214:

“And warn your closest kindred.”

This divine directive establishes a profound principle: one’s moral responsibility begins at home. A person cannot effectively reform their community or nation without first reforming their own household. The most effective and enduring way to fulfil this responsibility is not through harsh words or empty preaching, but by leading through personal example. Leading by example means embodying the teachings of Islam in every action and word. When individuals sincerely learn, internalize, and act upon the commands of Allah, the Exalted, and the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, their conduct naturally becomes a form of spreading the positive teachings of Islam. Their honesty, humility, patience, and good character become living proofs of the beauty and truthfulness of Islam. Words can influence minds, but consistent righteous behaviour transforms hearts. Only when a person establishes this example within their family can they truly teach the next generation to understand and appreciate Islam through knowledge and evidence rather than through mere cultural inheritance or blind imitation. This distinction is crucial. When faith is built on evidence and reason, it becomes firm and enduring; when it is inherited without understanding, it becomes fragile and easily shaken by doubt, peer pressure, or changing social trends. It is deeply concerning to observe that many parents today—though well-intentioned—place immense importance on providing their children with worldly education while neglecting their religious upbringing. They eagerly invest time and wealth in ensuring that their children succeed academically, gain prestigious careers, and attain material comfort. Yet, they often delegate their children’s spiritual and moral development to others—teachers, imams, or institutions—without realizing that this duty, in its truest sense,

rests upon their own shoulders. Parents are the first educators of their children, and their influence shapes the moral foundation upon which the child's entire worldview will be built. Encouraging children to pursue worldly knowledge is indeed praiseworthy, for Islam never discourages learning or progress. However, this pursuit must not come at the cost of neglecting religious education. Worldly knowledge without spiritual grounding becomes a tool that serves the ego rather than the Creator. It equips a person to navigate the material world but leaves them vulnerable to spiritual confusion and moral decline. It is not enough for parents to send their children to mosques merely to recite the Holy Quran without comprehension. A child may learn the words, but if they do not understand their meaning, purpose, and relevance to daily life, those words will remain hollow to them. When they grow older and face the complexities of the modern world, they will not possess the intellectual and spiritual tools to defend their faith or apply it meaningfully. This is why so many young people, when exposed to ideologies that contradict Islam, begin to view their faith as merely a cultural identity—something inherited rather than chosen—and, over time, they drift away from it. A teenager must embrace Islam based on clear evidence and conviction, not mere tradition. They must come to recognize that Islam is not confined to rituals or customs, but is a comprehensive way of life that governs every action, decision, and relationship. This realization can only arise when they are taught the rational and moral proofs of Islam's truthfulness—the signs of Allah, the Exalted, in the universe, the wisdom behind divine laws, and the perfection of the example of the Holy Prophet Muhammad, peace and blessings be upon him. For this to happen, the elders of the family—especially parents—must first undertake this journey of learning themselves. They must seek to deepen their understanding of the Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then apply these teachings sincerely within their lives. Only then can they rightfully guide their children with knowledge, integrity, and credibility. A parent who advises their child to pray yet neglects their own prayers sends a mixed message. But a parent who prays consistently, speaks truthfully, and lives righteously nurtures faith within their child's heart without needing to utter many words. In essence, the home should be the first place where the

principles of Islam are seen in practice—not as theory, but as living reality. When parents uphold justice, humility, patience, and gratitude in daily life, their children internalize these virtues naturally. Such an upbringing creates individuals who are spiritually strong, morally upright, and emotionally balanced—people who will carry the light of faith forward into future generations. Thus, reform and guidance begin within the family, through example before instruction, and sincerity before speech. When this principle is upheld, Islam will not merely survive within a household—it will flourish, strengthen hearts, and become a source of peace, stability, and purpose for generations to come.

An important aspect of leading by example is emphasized in the Holy Quran, where Allah, the Exalted, makes clear that guiding others to goodness is not possible without gentleness. Chapter 26 Ash Shu'ara, verse 215:

“And lower your wing to those who follow you of the believers.”

This verse highlights that true leadership is not rooted in harshness or arrogance but in humility and compassion. The Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Sahih Bukhari, number 7376, where he warned that Allah, the Exalted, will not show mercy to the one who does not show mercy to others. The teaching is simple yet profound: how a person treats others is how they will be treated by Allah, the Exalted. Those who pardon and overlook the mistakes of others will themselves be forgiven. Chapter 24 An Nur, verse 22:

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

It is important to understand that forgiving others does not require one to place blind trust in them or to continue socializing with them as before. Doing so may only expose a person to further harm. Forgiveness should be offered sincerely for the sake of Allah, the Exalted, while still maintaining wisdom and caution in future interactions. A person must continue to fulfil the rights of others in accordance with the teachings of Islam but should remain prudent when dealing with those who have previously wronged them. This balanced approach ensures that past mistakes are not repeated and allows one to attain blessings and reward in both this world and the Hereafter.

Similarly, those who support others in beneficial worldly and religious matters—whether through emotional or financial aid—will be supported by Allah, the Exalted, in both worlds. A Hadith found in Sunan Abu Dawud, number 4893, advises that the one who conceals the faults of others will have their own faults concealed by Allah, the Exalted.

The principle is clear: kindness and respect towards others, when carried out according to divine teachings, result in kindness and mercy from Allah, the Exalted. Conversely, those who mistreat others will be treated similarly, even if they fulfil their obligatory duties such as prayer. This is because

success requires fulfilling both sets of duties: those owed to Allah, the Exalted, and those owed to people. Neglecting either leads to imbalance and loss.

An easy path to divine mercy is to treat others as one desires to be treated. This principle applies universally, irrespective of faith, and extends even to all creatures. Compassion and gentleness are not optional qualities but essential traits of a person who seeks divine favour.

Finally, it must be remembered that kindness only earns divine reward when it is done sincerely for the sake of Allah, the Exalted. If kindness is performed for worldly gain, reputation, or any motive other than pleasing Him, the reward is forfeited. The foundation of all acts, and indeed of Islam itself, is intention. This was confirmed in the famous Hadith found in Sahih Bukhari, number 1, which establishes that every action is judged by its intention.

Chapter 26 Ash Shu'ara, verse 215:

“And lower your wing to those who follow you of the believers.”

It is important to understand that this divine command is addressed not to those who merely profess belief in Allah, the Exalted, with their tongues, but to those who genuinely follow the Holy Prophet Muhammad, peace and blessings be upon him, in action, character, and conduct. True faith is not a matter of words alone; it is verified and illuminated by deeds. Verbal declarations of belief that are not supported by consistent obedience to the Holy Prophet Muhammad, peace and blessings be upon him, carry no real weight in the sight of Allah, the Exalted. Those who claim to follow the Holy Prophet Muhammad, peace and blessings be upon him, yet fail to emulate his way of life in their worship, morals, and dealings with others, are in fact distancing themselves from his path. Chapter 26 Ash Shu'ara, verse 216:

“And if they disobey you, then say, “Indeed, I am disassociated from what you are doing.””

This verse reveals a sobering truth: the bond with the Holy Prophet Muhammad, peace and blessings be upon him, is not established through lineage, cultural identity, or verbal claim, but through loyal adherence to his example. Disobedience to him in action severs this spiritual connection. To profess love for him while disregarding his teachings is a contradiction that leads to separation rather than closeness. If such neglect and hypocrisy persist, a person risks facing the most dreadful of outcomes — being condemned by the very one they claim to believe in. 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 does not refer to those who never received the message of Islam; it addresses those who accepted it but failed to live by it. It exposes the condition of those who possess the Holy Quran yet treat it as a mere symbol — reciting its verses without reflection, displaying it in their homes without applying its guidance, and quoting its words without embodying its values. Such people have abandoned the Holy Quran in practice, even while keeping it on their tongues.

The thought of the Holy Prophet Muhammad, peace and blessings be upon him, testifying against a person on the Day of Judgement is a terrifying prospect. What greater loss could there be than to stand before Allah, the Exalted, and hear His beloved Holy Prophet, peace and blessings be upon him, declare that one has forsaken the very message he delivered for their salvation? The fate of those who are deprived of his intercession and who are testified against by him is self-evident — eternal regret, humiliation, and separation from divine mercy.

Therefore, one must abandon wishful thinking — the false comfort that mere identity or verbal faith guarantees success — and replace it with sincere, active hope in the mercy of Allah, the Exalted. True hope arises from obedience and consistent striving, not from complacency. It manifests in the determined effort to conform one's actions, words, and intentions to the example of the Holy Prophet Muhammad, peace and blessings be upon him.

To follow him in truth means to align every aspect of one's life with divine guidance — to worship as he worshipped, to treat others as he treated them, to restrain anger and desire as he did, and to employ every blessing from Allah, the Exalted — wealth, health, time, knowledge, and influence — in ways that please Him. When a person organizes their life in this manner, they will 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. Through this sincere and practical adherence, an individual achieves balance between the spiritual and material dimensions of life. They learn to see the world as a field of preparation for the Hereafter and to view every blessing as a trust rather than a possession. They recognize their position as a servant of Allah, the Exalted, and place everything and everyone in its rightful place — neither idolizing creation nor neglecting duty toward it. In this lies the true path to peace of mind, both in this world and the next. Words alone cannot bring salvation, nor can empty ritual. Only by living in conscious obedience to Allah, the Exalted, through faithful following of the Holy Prophet Muhammad, peace and blessings be upon him, can a person hope to attain divine mercy, inner tranquillity, and eternal success.

Chapter 26 Ash Shu'ara, verses 215-216:

"And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing.""

In addition, if a person fails to support their verbal declaration of belief in Allah, the Exalted, by practically following the Holy Prophet Muhammad, peace and blessings be upon him, they place themselves in grave danger of leaving this world without their 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, 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. The flame of faith must be fed with remembrance, prayer, gratitude, and righteous action. Without these, the heart grows dark, and the clarity that once distinguished truth from falsehood fades away. This is why the Holy Quran repeatedly emphasises both belief and action, for verbal declaration alone is insufficient without practical obedience. The analogy of the flame also highlights the fragility of faith when neglected and its strength when nurtured. A small fire, when carefully tended, can grow into a source of warmth and light, sustaining life and guiding others. But if ignored, it dwindles until nothing remains but ashes. In the same way, faith, when nourished through obedience, becomes a source of peace and guidance for the individual and those around them. When neglected, however, it leaves the person vulnerable to despair, misguidance, and ultimately loss in both worlds.

Chapter 26 Ash Shu'ara, verses 215-216:

"And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing.""

These verses also caution against the dangers of harmful companionship and the subtle yet powerful influence it exerts upon the heart. A person who associates with those whose words of faith are not supported by righteous actions will, over time, be drawn toward the same negligence—whether deliberately or unconsciously. Human nature is profoundly impressionable; people are shaped by those they spend time with. Every friendship leaves its mark—refining or corrupting, elevating or degrading. Companionship, therefore, is never without consequence; it moulds one's values, habits, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, beautifully illustrated this truth in a Hadith recorded in Sunan Abu Dawud, number 4833, in which he likened companionship to entering a perfume shop or a blacksmith's workshop. In the first, one departs carrying its fragrance; in the second, one leaves tainted by its smoke. Such is the nature of influence—subtle yet inevitable. Those who surround themselves with sincere and righteous individuals find their hearts drawn toward goodness. Their companions remind them of their responsibilities, encourage gratitude for divine blessings, and strengthen their resolve to live in accordance with the will of Allah, the Exalted. Such company cultivates humility, sincerity, and spiritual focus. It refines one's character, brings balance to mind and body, and inspires a sense of purpose rooted in divine guidance. Through these relationships, a person's heart finds peace, and their life becomes harmonized with higher values. Conversely, those who befriend the heedless and immoral gradually adopt their ways. This corruption may begin subtly—through casual imitation or silent approval—but over time it weakens one's moral awareness and distances the heart from Allah, the Exalted. Such individuals become enslaved to worldly desires, misuse the blessings granted to them, and lose sight of their ultimate purpose. As the remembrance of Allah fades, they chase temporary pleasures, hoping to fill a void that only spiritual connection can satisfy. Outwardly they may seem content, but inwardly they are troubled, restless, and burdened by guilt and dissatisfaction. The consequences of corrupt companionship thus extend far beyond the present life. They bring confusion and distress in this world and spiritual ruin in the Hereafter. In

contrast, the company of the virtuous nurtures peace, steadiness, and moral strength, guiding one toward eternal success. For this reason, a wise person chooses their companions with care, seeking those whose presence rekindles the remembrance of Allah, the Exalted, and whose example inspires the pursuit of truth, humility, and righteousness.

Those who avoid the company of individuals who persist in disobedience, even if they verbally claim belief, will inevitably face criticism. This is because Islam calls people to control their worldly desires, and those whose lives revolve around fulfilling such desires feel exposed by this teaching. They perceive restraint and discipline as a rebuke to their indulgence, and thus they lash out, portraying those who live by divine guidance as animalistic or unnatural. Beyond individuals, entire industries and businesses thrive on encouraging people to unleash their desires without restraint. These forces, driven by profit, oppose Islamic teachings because they restrict excess and promote moderation. Yet Allah, the Exalted, commands steadfastness in the face of such criticism. The believer is assured that obedience brings peace of mind and divine protection, even if this protection is not immediately visible. By contrast, those who seek to please society while disobeying Allah, the Exalted, will find neither true acceptance from people nor protection from divine punishment. Society and worldly trends are fickle—social media, fashion, and culture shift constantly—while divine guidance remains firm and eternal. Furthermore, Allah, the Exalted, replaces harmful companions with righteous ones who encourage steadfastness. This exchange itself is a mercy, for good companions strengthen faith, increase peace of mind, and prepare a person for accountability on the Day of Judgement. Their reward will be beyond imagination, as promised by Allah, the Exalted. Chapter 26 Ash Shu'ara, verses 217-220:

“And rely upon the Exalted in Might, the Merciful. Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

These verses remind that Allah, the Exalted, is fully aware of their devotion, their rising for prayer, and their movements among those who worship. His knowledge and mercy encompass all, and reliance upon Him is the source of strength against criticism and opposition.

On the other hand, those who persist in disobedience, aiming to please society and fulfil worldly desires, inevitably misuse the blessings they have been granted. Their lives descend into imbalance, with misplaced priorities and broken relationships. They fail to prepare for accountability, and their stress and difficulties multiply in both worlds, regardless of material comforts. The gravest danger is that such a person, while verbally claiming faith, may leave this world without it, having allowed disobedience to extinguish the light of belief.

This teaching is both a warning and a reassurance: criticism and opposition are inevitable, but steadfastness in obedience leads to peace of mind, righteous companionship, and eternal reward.

Chapter 26 Ash Shu'ara, verse 217:

“And rely upon the Exalted in Might, the Merciful.”

It is important to understand that divine support does not always align with personal desires or expectations. Rather, it unfolds according to the perfect knowledge and wisdom of Allah, the Exalted. His assistance is never random, nor is any delay without purpose; it is granted at the most appropriate time and in the form that best serves the individual. Often, the wisdom behind such support is not immediately apparent, yet it works flawlessly, guiding events in ways that ultimately benefit the believer. This teaches that divine help should not be measured by fleeting wishes or limited human understanding. What may seem like delay, trial, or deprivation is frequently a hidden mercy and form of guidance. By placing trust in the perfect decree of Allah, the Exalted, a person develops patience, humility, and reliance upon Him, strengthening faith and ensuring continued support in this life and the Hereafter. As the following verses indicate, those who trust in Allah, the Exalted, must also maintain righteous companionship and obey Him by utilizing their blessings correctly, in accordance with Islamic teachings. Chapter 26 Ash Shu'ara, verses 218-220:

“Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

This will ensure that they attain a balanced mental and physical state, enabling them to correctly prioritize and value everything and everyone

within their life in accordance with divine wisdom. By doing so, they will live with clarity of purpose, directing their energy and focus toward deeds that prepare them for their ultimate accountability on the Day of Judgement. Such conduct harmonizes their inner and outer life, fostering contentment, stability, and a deep sense of fulfilment. Consequently, this way of living becomes the means through which they secure lasting peace of mind in both this temporary world and the eternal Hereafter.

Ash Shu'ara, verses 218-220:

“Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

These verses highlight that the true source of righteous companionship lies in the mosques that are built and maintained according to the teachings of Islam. The mosque is not simply a physical structure but a spiritual centre that radiates benefit beyond the individual and their family, extending light into the wider community. It becomes a place of mutual cooperation in all that is good, 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—achieving balance in their mental and physical state and correctly placing everything and everyone within their life. The mosque also plays a vital role in preparing a person to fulfil their duty of representing Islam faithfully to the outside world. It nurtures qualities such as sincerity, humility, justice, and compassion, which are essential for presenting the true image of Islam. When individuals maintain a strong

connection with the mosque, they cultivate these characteristics and become living examples of divine guidance. Their conduct itself becomes a form of silent da'wah, inviting others—whether Muslim or non-Muslim—to appreciate and embrace the beauty of Islam. On the other hand, neglecting the mosque deprives a person of the light of divine guidance. Without this connection, they fail to develop the qualities required to represent Islam correctly. Their shortcomings in behaviour, when observed by others, can discourage non-Muslims from considering Islam and Muslims from acting upon its teachings. This neglect is not a trivial matter, for every person carries the responsibility of representing Islam truthfully. Failing in this duty is a cause for accountability before Allah, the Exalted, in both this world and the Hereafter. Thus, the mosque is far more than a building of worship; it is the beating heart of the 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, and to neglect it is to risk losing the very qualities that secure peace in this world and salvation in the next.

The accusation that the Holy Prophet Muhammad, peace and blessings be upon him, was a soothsayer deserves deeper reflection, as it reveals both the desperation of the leaders of disbelief and the timeless distinction between falsehood and divine truth. The leaders of Mecca, like those before them, feared losing their social influence and authority. Unable to refute the Holy Quran's eloquence, wisdom, and transformative power, they resorted to slander. By labelling the Holy Prophet Muhammad, peace and blessings be upon him, as a soothsayer, they attempted to reduce revelation to mere trickery, equating divine truth with the deceptive practices of fortune-tellers and charlatans. Yet this accusation collapses under scrutiny. Soothsayers were known for their reliance on vague predictions, half-truths, and whispers from devils. Their words lacked consistency, depth, and moral clarity. By contrast, the Holy Prophet Muhammad, peace and blessings be upon him, was universally recognised

as the trustworthy and the truthful one, long before revelation. His life was marked by honesty, justice, and compassion. His message was coherent, comprehensive, and transformative, addressing the deepest aspects of human nature and guiding people to balance in both worldly and spiritual affairs. Chapter 26 Ash Shu'ara, verses 221-223:

“Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars.”

These verses expose the absurdity of the accusation. Revelation cannot descend upon sinful liars, for divine guidance is inseparably tied to purity, truth, and righteousness. The devils descend only upon those who are corrupt and deceitful. The Holy Prophet Muhammad, peace and blessings be upon him, was the very opposite of this description. His truthfulness was so well-established that even his enemies entrusted him with their possessions. His message was not fragmented whispers but a complete system of guidance, unmatched in clarity and depth. The accusation also reveals a timeless pattern: when truth cannot be refuted through reason or evidence, opponents resort to slander. This has been the case with all the Prophets, peace be upon them. The Holy Prophet Musa, peace be upon him, was accused of sorcery; the Holy Prophet Eesa, peace be upon him, was accused of blasphemy. Yet in every case, the accusations failed, and the truth of revelation prevailed. The slander of the leaders of Mecca was no different. Their words were empty, while the Holy Quran itself stood as a living miracle, unmatched in eloquence, wisdom, and transformative power. This episode teaches that falsehood always exposes its own weakness. Those who rely on slander reveal their inability to confront truth with evidence. Divine revelation, by contrast, shines with clarity, addressing the human soul in ways that no created being can imitate. The Holy Prophet

Muhammad, peace and blessings be upon him, was not a soothsayer but the Messenger of Allah, the Exalted, whose life and message continue to illuminate hearts and reform societies.

The leaders of Mecca, like those before them, were confronted with a message that was unlike anything they had ever heard. The Holy Quran was neither prose nor poetry, neither song nor story. It was a speech of such clarity, depth, and power that it penetrated the human heart and transformed entire societies. Unable to deny its impact, they sought to explain it away by equating it with poetry, which in their culture was the highest form of human eloquence. Yet this comparison was hollow, for the Holy Quran was categorically different. Poets of that time were known for exaggeration, inconsistency, and insincerity. Their verses often entertained but rarely reformed. They roamed from theme to theme, producing words that were beautiful in sound but lacking in substance. Their lives were often disconnected from their words, as Allah, the Exalted, describes. Chapter 26 Ash Shu'ara, verses 224-226:

“And the poets - [only] the deviators follow them. Do you not see that in every valley they roam. And that they say what they do not do?”

By contrast, the Holy Prophet Muhammad, peace and blessings be upon him, embodied truthfulness and sincerity in every aspect of his life. His words were consistent with his actions, and his message was not entertainment but guidance. He called people to balance in their mental and physical state, to gratitude for their blessings, and to prepare for accountability before Allah, the Exalted. His speech was not whimsical or

self-serving but rooted in knowledge, evidence, and logic. The Holy Quran itself demonstrates its divine origin. Its verses are supremely eloquent, yet they are free from the contradictions, exaggerations, and falsehoods found in poetry and fables. It provides promises and warnings, each supported by undeniable proofs. When it addresses abstract concepts such as patience, gratitude, or humility, it always provides practical methods for implementation in daily life. This is a quality no poetry or human literature can match. Moreover, the Holy Quran is not bound by time or culture. Poetry often fades with the generation that produced it, but the Holy Quran remains timeless, relevant, and transformative across centuries and civilizations. It does not merely entertain the ear but reforms the heart, reshapes societies, and elevates humanity. Its words are not the product of human imagination but the speech of Allah, the Exalted, preserved in purity and unmatched in power. The accusation of poetry therefore collapses under the weight of evidence. The Holy Prophet Muhammad, peace and blessings be upon him, was not a poet but the Messenger of Allah, the Exalted. The Holy Quran was not poetry but revelation, a living miracle that continues to illuminate hearts and guide societies. Its unmatched eloquence and depth testify to its divine origin, while the baseless accusations of its opponents remain as proof of their weakness and desperation. This episode also teaches a universal lesson: when truth cannot be refuted through reason or evidence, opponents resort to slander. Yet slander only exposes their inability to confront truth directly. The Holy Quran, by contrast, shines with clarity, addressing the human soul in ways that no created speech can imitate. It is not poetry, nor story, nor song—it is the eternal word of Allah, the Exalted, guiding humanity to 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 26 Ash Shu'ara, verses 224-226:

“And the poets - [only] the deviators follow them. Do you not see that in every valley they roam. And that they say what they do not do?”

These verses reveal not only the foresight of the Holy Quran but also its timeless relevance in diagnosing the human tendency to idolize figures of influence without discernment. The parallel drawn between the poets of the past and the singers of the modern age is not a superficial comparison but a profound commentary on the nature of influence, devotion, and deception that transcends generations. Chapter 26 Ash Shu'ara, verse 224:

“And the poets - [only] the deviators follow them.”

At the time of revelation, poets were admired for their eloquence and celebrated for their ability to stir emotions. Yet their words were often detached from sincerity and moral grounding. They entertained, exaggerated, and roamed freely across themes without coherence or accountability. Their followers, captivated by rhythm and imagery, mistook emotional stimulation for genuine guidance, thereby adopting misguided attitudes. This misplaced devotion shaped societies, normalising insincerity and deviation. In the modern age, singers and entertainers occupy a strikingly similar role, though magnified by technology and global media. Their followers, immersed in music and celebrity culture, often adopt a deviant mindset. They imagine an intimacy connection with their idols through songs, yet the true aim of the industry is profit. Social media

intensifies this illusion, presenting singers as accessible and authentic while functioning as a commercial machine designed to monetise attention. The Holy Quran's description of poets being followed by deviators applies seamlessly to this phenomenon, as blind devotion to entertainers leads to deviation from sincerity, balance, and truth. Singers frequently claim their fans are like family, yet they demand exorbitant sums for concerts, merchandise, and appearances. Many fans, even when financially strained, spend extravagantly for amusement, convinced that this proves devotion. They imitate their idols in dress, speech, and behaviour, following them obsessively on tours and online platforms. Chapter 26 Ash Shu'ara, verse 225:

“Do you not see that in every valley they roam.”

The “roaming” here symbolizes inconsistency and lack of purpose. Just as poets shifted from theme to theme without coherence, singers and their fans drift from one trend to another, chasing fleeting desires. Their devotion escalates to extremes, with fans defending their idols aggressively, even threatening critics. They celebrate the worldly achievements of singers as though they were their own, and they mourn their deaths as though they had lost intimate companions. Yet these idols often display vulgar behaviour, misuse their influence, and live lives carefully curated by marketing agencies to appear appealing while concealing corruption. Chapter 26 Ash Shu'ara, verse 226:

“And that they say what they do not do?”

This verse exposes the insincerity of those who speak one way but live another. Singers often present themselves as loving, loyal, and authentic, yet their actions reveal the opposite. Their words are designed to manipulate emotions, not to guide or uplift. Their lives are full of contradictions, and their influence leads many astray. The timeless lesson is clear: blind devotion to entertainers, whether poets of the past or singers of today, results in deception, wasted wealth, and misplaced priorities. Fame and profit cannot provide true guidance, for they are inconsistent, insincere, and hollow. True guidance lies only in the revelation of Allah, the Exalted, which is consistent, sincere, and transformative. Unlike poetry or entertainment, the Holy Quran provides clarity, balance, and practical instruction, guiding people to peace of mind in both worlds. This comparison demonstrates that while human culture evolves, the underlying tendencies of blind devotion, misplaced priorities, and susceptibility to emotional manipulation remain constant. The Holy Quran, in exposing these tendencies, offers humanity a path away from deception and towards truth. It reminds people that salvation lies not in following entertainers but in following divine guidance, which alone provides sincerity, balance, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Poetry was a central feature of Arab society, woven into its culture, gatherings, and public life. Many of the Companions, may Allah be pleased with them, were poets, and their skill with words was a natural part of their heritage. Yet, because poetry was often misused for vulgarity, exaggeration, and deviation, Allah, the Exalted, clarified that His criticism was not directed at poetry itself, but at its abuse. He made an exception for those poets who combined their art with faith, righteous deeds,

remembrance of Allah, and the defense of truth. Chapter 26 Ash Shu'ara, verse 227:

“Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged...”

This verse establishes a principle of moderation and purpose. Poetry, like other lawful activities, is acceptable when it is used in ways that support faith and righteousness. It becomes a tool of remembrance, a means of defending the believers, and a vehicle for spreading truth. The Companions, may Allah be pleased with them, employed poetry to counter the attacks of deviant poets who sought to ridicule Islam with shameless words. Their poetry became a shield, protecting the honour of the Holy Prophet Muhammad, peace and blessings be upon him, and the community of believers. The verse also teaches that lawful things which are not inherently good or bad must be engaged with moderation and sincerity. Verbal declaration of belief must be supported by righteous deeds, and blessings must be used in ways pleasing to Allah, the Exalted. This obedience is itself the essence of remembering Him. By correctly using their talents and blessings, one ensures balance in their mental and physical state, placing everything and everyone in its rightful place, while preparing adequately for accountability on the Day of Judgement.

The wisdom of this verse also extends beyond poetry. It applies to all neutral aspects of human culture—art, literature, entertainment, and even modern media. When these are used without faith, they often lead to deviation, distraction, and corruption. But when they are harnessed with

sincerity, remembrance, and righteousness, they become tools of guidance, strengthening individuals, defending truth, and reforming society. Thus, the Holy Quran does not call for rejection of culture but for its refinement. It teaches that every blessing, whether words, art, or influence, must be placed under the guidance of faith. In this way, even ordinary acts become extraordinary, and even neutral practices become pathways to divine reward.

As obeying Allah, the Exalted, often stands in direct contradiction to the worldly desires of people, many will persist in disobedience even while verbally claiming belief in Him. They misuse the blessings He has granted them, and this misuse prevents them from attaining a balanced mental and physical state. It causes them to misplace everything and everyone within their lives, so that family, friends, career, and wealth—blessings meant to bring tranquility—become sources of stress and turmoil. Persisting in disobedience, they begin to blame the wrong people and things for their unhappiness, such as their spouse, rather than recognizing their own failure to obey Allah, the Exalted. Cutting good people out of their lives only deepens their isolation, increasing their mental instability until they plunge into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing their blessings, including the rich and famous, who despite enjoying worldly luxuries often live in turmoil and despair. Chapter 26 Ash Shu'ara, verse 227:

“...And those who have wronged are going to know to what [kind of] return they will be returned.”

In the Hereafter, their punishment will be far worse, for their negligence prevented them from preparing for accountability before Allah, the Exalted.

The misuse of blessings is therefore both a worldly and eternal loss. By failing to use wealth, health, family, and influence in ways pleasing to Allah, the Exalted, people transform gifts into burdens. Their lives become filled with disorder, their relationships collapse, and their inner state deteriorates. Ultimately, their refusal to obey Allah, the Exalted, deprives them of peace in this world and salvation in the next. True balance and tranquillity can only be achieved by recognising blessings as trusts, using them in obedience, and preparing for the inevitable return to Allah, the Exalted, on the Day of Judgement.

Therefore, every person must accept and act upon the teachings of Islam for their own benefit, even when these teachings appear contrary to their immediate desires or inclinations. They should behave as a wise patient who willingly follows the medical advice of their physician, recognizing that such counsel is prescribed for their ultimate well-being, even if it involves bitter medicine and a strict regimen. Just as this patient eventually attains good mental and physical health through disciplined adherence, so too does the person who accepts and implements the guidance of Islam attain balance and peace in both dimensions of life—the mental and the physical. This is because the only Being who possesses complete knowledge of what truly ensures human harmony, peace of mind, and balance in all affairs is Allah, the Exalted. His knowledge encompasses every aspect of human existence—past, present, and future—while the understanding possessed by human societies remains inherently limited. Despite all the advancements in science, psychology, and medicine, human knowledge

cannot comprehensively address every challenge, nor can it eliminate all forms of mental and physical distress. Human reasoning is bound by limitation, shaped by bias, and often driven by short-term experience rather than perfect foresight. It can propose solutions that bring temporary relief, but it cannot provide a universal code of conduct that guarantees perpetual peace, justice, and balance in every circumstance. Only Allah, the Exalted, possesses the absolute wisdom required to achieve this outcome. Out of His mercy, He has revealed this perfect guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These divine teachings form the ultimate framework for a balanced, purposeful life—one that correctly places everything and everyone within their rightful position and leads to true tranquillity of the heart. This truth becomes self-evident when one reflects upon the outcomes of those who live according to Islamic principles compared to those who disregard them. Those who use their blessings—health, wealth, time, and intellect—in the way prescribed by divine guidance attain serenity, while those who misuse them, despite material success, often find themselves engulfed in stress, anxiety, and confusion. It is also worth noting that while patients often follow their doctors' advice without understanding the intricate science behind their prescriptions, Allah, the Exalted, invites people not to follow blindly but to reflect deeply upon His guidance. He calls upon humanity to recognize the truthfulness of Islam through clear proofs and rational reflection. Blind imitation is not the path to certainty; true faith is founded upon insight and comprehension. Chapter 12 Yusuf, verse 108:

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

Therefore, people must approach the teachings of Islam with an open and unbiased mind, free from the distortions of cultural influence and personal prejudice. Only then will they be able to witness the harmony between divine revelation and human nature, and understand that every command of Allah, the Exalted, serves their true benefit—both in this world and the next. Furthermore, it must be recognized that peace of mind ultimately rests in the hands of Allah, the Exalted. He alone controls the spiritual hearts of people—the true abode of tranquillity. Chapter 53 An Najm, verse 43:

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

This verse highlights that all states of inner peace or distress originate by His decree. Therefore, peace of mind is not a product of material comfort or worldly achievement, but a divine gift granted to those who use the blessings of Allah, the Exalted, in the manner prescribed by Him. Only those who align their actions, desires, and priorities with His guidance will taste the serenity of heart that no wealth or worldly success can ever provide. 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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