

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 28 Al Qasas**

PodQuran - Vol 28



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 28 Al Qasas**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter
28 Al Qasas

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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 28 Al Qasas 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 28 – Al Qasas, Verses 1-88 of 88

طسّم ١

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٢

نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ
يُؤْمِنُونَ ٣

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ
طَائِفَةً مِنْهُمْ يَذِخُّ أبنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ
الْمُفْسِدِينَ ٤

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ٥

وَنُفِصَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمَا مَا
كَانُوا يَحْذَرُونَ ﴿٦﴾

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفَتْ عَلَيْهِ فَالْقِيهِ فِي
الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ ﴿٧﴾

فَالنَّقْطَةُ ٢٤٠ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ
وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِعِينَ ﴿٨﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلَكَ لَا نَقْتُلُوهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا إِنْ كَادَتْ لَتُبْدِيَ بِهِ لَوْ لَا أَنْ
رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتِ لِأُخْتِهِ قُصِّيه فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا
يَشْعُرُونَ ﴿١١﴾

❖ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَمَا تَجَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَانَيْنَهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
يَقْتُلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْثَ الَّذِي مِنْ
شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ
عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّكَ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَن أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اُسْتَنْصَرَهُ بِالْأَمْسِ
يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾

فَلَمَّا أَن أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوسَى أَتُرِيدُ أَنْ
تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِن تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ
وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمْوسَى إِنَّكَ أَلَمَّا يَأْتِمُرُونَ
بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

وَلَمَّا تَوَجَّهَ تَلَقَّاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ
السَّبِيلِ ﴿٢٢﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ
وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا
نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكِ أَبِى يَدْعُوكَ
لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ
قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَأْبَى اسْتَجِرُّهُ إِنِّي خَيْرٌ مِّنْ أُسْتَجَرَّتَ الْقَوَى
الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي
حَبِيبٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ
عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ
وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

❖ فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ
نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ
جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ
مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ إِيَّيَ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا هَائِلَةً كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ
يَمْوَسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣١﴾

أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمُمُ إِلَيْكَ
جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ
وَمَلَائِهِٗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا
يَصْدِقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ
إِلَيْكُمَا بِعَايِنِنَا أَنْتُمَا وَمِنْ أَتْبَعَكُمَا الْغٰلِبُونَ ﴿٣٥﴾

فَلَمَّا جَاءَهُم مُّوسَىٰ بِعَايِنِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ
وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّٰلِمُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَتَأَيَّهَا أَلَمْ أَلْهَمْ لَكُمْ مِّنْ إِلٰهٍ غَيْرِي
فَأَوْقَدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ
إِلٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكٰذِبِينَ ﴿٣٨﴾

وَأَسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُوا أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَمَةِ لَا
يُنصَرُونَ ﴿٤١﴾

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ
الْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ
الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ
الشَّاهِدِينَ ﴿٤٤﴾

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا
فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا
مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ
لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا
لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ
مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤٩﴾

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ
مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥٠﴾

﴿٥١﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

الَّذِينَ ءَايَنَاهُمْ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا يُنَادَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ
مُسْلِمِينَ ﴿٥٣﴾

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ
سَلَامٌ عَلَيْكُمْ لَا نَبَغَىٰ الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا إِن تَتَّبِعِ الْهْدَىٰ مَعَكَ نُنْخِطِفُ مِنْ أََرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ
حَرَمًا ءَامِنًا يُجِئَ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّن لَّدُنَّا وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَنِلَّكَ مَسْكِنُهُمْ
لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ
ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا
ظَالِمُونَ ﴿٥٩﴾

وَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعُ الْحَيَوةَ الدُّنْيَا وَزِينَتُهَا وَمَا عِندَ اللَّهِ خَيْرٌ
وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعَ الْحَيَوةِ
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا
تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ
كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

فَعِمِيتَ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَمْ لَا تَبْصُرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ
الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

﴿٧٥﴾ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَاهُ مِنَ الْكُتُوبِ
مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ
اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنَ ۚ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي
الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ
دُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ
وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَتْ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَاتِبُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بَنَاءٌ وَيُكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ
عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ
جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ
فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

Ta, Seen, Meem.

These are the verses of the clear Book.

We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors

And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

[Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah , over what we say, is Witness."

And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah , Lord of the worlds."

And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure."

Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."

He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me."

And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

[Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers."

And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed."

And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us."

So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.

And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

And you, were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].

But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].

And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...

But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful."

But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire

without guidance from Allah ? Indeed, Allah does not guide the wrongdoing people.

And We have [repeatedly] conveyed to them the Qur'an that they might be reminded.

Those to whom We gave the Scripture before it - they are believers in it.

And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."

Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

Indeed, you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?

Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!

And [mention] the Day He will call them and say, "What did you answer the messengers?"

But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.

And your Lord knows what their breasts conceal and what they declare.

And He is Allah ; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?"

And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.

Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah , nor was he of those who [could] defend themselves.

And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.

Indeed, He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.

And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah .

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

Discussion on Verses 1-88 of 88

The ultimate meaning of the first verse is known only to Allah, the Exalted.
Chapter 28 Al Qasas, verse 1:

“Ta, Seen, Meem.”

Nevertheless, this may suggest that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs, who were its initial audience. This shows that they had no valid reason to doubt its divine origin, for they fully understood its language and directly witnessed its unparalleled eloquence. Despite being renowned masters of Arabic and taking great pride in their linguistic excellence, they could not produce even a single composition comparable to the Holy Quran in depth of meaning, purity of expression, and perfection of guidance. Their inability to match it—despite possessing every linguistic advantage—remains an everlasting and undeniable proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

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

This may explain why the Holy Quran is mentioned immediately in the next verse. Its placement emphasizes that the very scripture revealed to them—composed of the same familiar letters and language they knew—serves as the most evident proof of its divine origin and the strongest refutation of their doubts. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

Even if a person were to compose the most eloquent and harmonious expression in Arabic, it would still fall short of capturing the vast wisdom contained in the Holy Quran regarding human nature, psychology, and moral character. No human creation could ever attain its perfect balance of simplicity and depth—conveying insights so profound that scholars devote entire lifetimes to studying them, yet so lucid that even those without formal education can understand, implement, and be guided by them in their everyday lives. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

No human composition could ever hope to convey abstract and profound truths with the clarity, practicality, and universal relevance manifested in the Holy Quran. It reaches the deepest layers of human nature, offering timeless guidance suitable for every individual, society, and generation. Each of its verses stands as undeniable testimony to its divine origin—its

expressions are unparalleled, its meanings conveyed with perfect precision, and its eloquence surpasses all other forms of speech. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran is entirely free from error. It presents a complete and authentic account of the histories of earlier nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had received no formal education in history. The Holy Quran commands everything that benefits humanity and forbids all that harms it, addressing both the personal and societal dimensions of life in a way that nurtures justice, balance, and peace within homes and communities. It never resorts to exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is deliberate and purposeful, offering guidance that remains ever fresh and enlightening, no matter how often it is recited. Even when recounting the same events, it reveals new insights and layers of meaning each time. Its promises and warnings are supported by clear, rational evidence. When addressing abstract virtues such as patience, it simultaneously provides simple and practical means to implement them in daily life, making divine wisdom both comprehensible and attainable. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

The Holy Quran calls upon humanity to recognise the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings bestowed upon them in ways that earn His pleasure. Through this obedience, they attain peace and success in both worlds, achieving harmony in mind and body while rightly ordering every aspect of their lives. It illuminates the straight path with clarity and beauty for all who sincerely seek lasting peace and fulfilment. Its guidance, perfectly attuned to the

nature of humanity, remains timeless and universally relevant. When rightly understood and implemented, the Holy Quran provides solutions for every aspect of human existence—addressing emotional, financial, and physical challenges, and meeting the needs of both individuals and societies. History stands as witness to the transformative power of its message: nations that sincerely adhered to its teachings flourished in justice, wisdom, and peace. Most extraordinary of all is its divine preservation—for throughout the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has promised to safeguard it for all eternity. 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 unparalleled quality. Allah, the Exalted, directly addressed the fundamental challenges faced by every community and provided the most effective and lasting solutions. By resolving these core issues, the Holy Quran also prevented or alleviated countless secondary problems that arise from them. This demonstrates the perfection and comprehensiveness of its guidance—it encompasses every essential principle required for the prosperity, stability, and moral elevation of both individuals and societies. Through adherence to its teachings, people attain true success in this world and eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This stands as the most extraordinary and enduring miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. However, its guidance and benefit are reserved for those who approach it with sincerity, humility, and a genuine desire for truth.

Those who allow their desires and worldly inclinations to dominate—accepting only what aligns with their preferences while neglecting or rejecting the rest—deprive themselves of its transformative power. Such selective obedience results only in confusion, loss, and regret, both in this world and in the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 28 Al Qasas, verse 1:

“Ta, Seen, Meem.”

This chapter of the Holy Quran, like many others, opens with disjointed letters whose precise meanings are known only to Allah, the Exalted. Their presence serves as a profound reminder of the limits of human understanding and the necessity of humility when engaging with divine revelation. These letters indicate that the Holy Quran is not a product of human intellect but a direct revelation from Allah, the Exalted. By recognizing their intellectual limitations, individuals prepare their hearts to receive the deeper wisdom and guidance of the Holy Quran. Those who approach it with arrogance—relying solely on their intellect and rejecting what lies beyond their comprehension—find themselves troubled or doubtful. When faced with verses whose wisdom surpasses human reason, they may resort to denial or misinterpretation. This is not a deficiency in the Holy Quran but a reflection of their own pride, which blinds them to divine truth. The relationship between a person and the Holy Quran can be likened to that of a humble student and a wise teacher. The sincere student benefits from the teacher's instruction, even when the lesson is difficult or beyond immediate comprehension, and over time, understanding deepens. The arrogant student, however, who insists that only what they already grasp can be true, deprives themselves of learning entirely. In the same way, only those who approach the Holy Quran with humility and reverence will truly benefit from its guidance. Such humility brings peace to the heart, aligning a person's mind and body with divine wisdom. It teaches them to recognize the proper place of everything and everyone in their life according to the order established by Allah, the Exalted. Thus, humility before the Holy Quran is not merely an intellectual attitude—it is the key to balance, tranquillity, and lasting success in both this world and the Hereafter. Chapter 28 Al Qasas, verse 1:

“Ta, Seen, Meem.”

The foundational element of all knowledge is composed of letters, and thus, the opening of this chapter may also symbolize the central role of knowledge in human life. It serves as a reminder that knowledge is essential for understanding both worldly and spiritual matters. Every person is obliged to seek and apply beneficial knowledge, as emphasized in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably leads to misguidance and sin, for without knowledge, one cannot distinguish right from wrong or avoid the traps of error. However, possessing knowledge alone is insufficient. Its true worth lies in its application. Knowledge that remains unpractised is like a map left unread—it may indicate the route to success, but without action, one never reaches the destination. Just as a traveller must follow a map to arrive at their goal, a person must act upon their knowledge to attain true guidance and spiritual elevation. Therefore, knowledge must be both sought and implemented. It should refine one's character, purify one's intentions, and shape one's behaviour. When understanding is put into practice, it becomes a source of light—illuminating the path of the individual and those around them. In this way, the pursuit and application of beneficial knowledge lead to worldly success and eternal salvation. 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 highest and most profound form of knowledge granted to humanity is highlighted in the following verse, which shows that all other knowledge ultimately culminates in, and finds perfection through, the divine knowledge contained in the Holy Quran. This knowledge provides comprehensive guidance for every aspect of human life, addressing both worldly and

spiritual needs. Through adherence to it, individuals attain a balanced mental and physical state and correctly organize everything and everyone within their lives, thereby ensuring success in this world and the Hereafter. Chapter 28 Al Qasas, verse 2:

“Those are the verses of the clear Book.”

To truly benefit from the Holy Quran, one must engage with it in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This involves not only accurate and consistent recitation but also sincere effort to comprehend its meanings and apply its teachings in daily life. Recitation without understanding is insufficient, for the Holy Quran is not merely a text for vocal expression—it is a complete and practical source of guidance. True benefit is attained only when its principles are actively implemented, much like a map that guides a traveller only when it is followed. Furthermore, the Holy Quran must not be used for materialistic purposes, such as repetitively reciting specific verses solely to fulfil worldly desires like acquiring wealth, children, or spouses. It was not revealed to satisfy personal whims, as worldly blessings have their own divinely ordained means. Rather, the Holy Quran directs humanity toward the correct and balanced use of the blessings they have been granted. Those who sincerely follow its guidance achieve harmony of mind and body, manage their lives with wisdom and purpose, and prepare diligently for accountability on the Day of Judgement. In doing so, they attain peace, success, and balance in both worlds. Thus, the Holy Quran is not only the perfection of knowledge but also the ultimate guide to righteous living—transforming hearts, conduct, and societies when approached with sincerity, humility, and action.

Islam extends a continuous and universal invitation to all people—regardless of education, social status, or background—to deeply reflect upon the Holy Quran. Chapter 28 Al Qasas, verse 2:

“Those 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.”

The misconception that reflection upon the Holy Quran is reserved solely for scholars undermines the very purpose of its revelation. 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 background or education, is encouraged to reflect upon its verses, for such reflection nurtures faith, strengthens conviction, and transforms conduct. To deny people this opportunity contradicts the essence of divine guidance, which emphasizes clarity, accessibility, and universality. However, it is equally important to recognize the boundaries of personal reflection. While all individuals are encouraged to ponder the Holy Quran, this does not grant them the authority to interpret complex verses or derive legal rulings without proper scholarly training. Doing so can easily lead to misguidance, as such matters require deep understanding of language, context, and jurisprudence. Reflection should therefore focus on the clear and practical teachings accessible to everyone—virtues to cultivate, such as honesty, patience, humility, and gratitude, and vices to avoid, such as arrogance, greed, and injustice. These lessons provide practical direction for achieving balance, peace, and righteousness in both this world and the Hereafter. More intricate subjects, particularly those related to law, theology, or historical context, should be approached through reliable translations and authentic commentaries. Proper exegesis provides the essential framework to ensure reflection remains accurate and safeguarded from personal conjecture. By engaging with the Holy Quran through such authentic guidance, individuals develop a deeper love and reverence for Allah, the Exalted. Their faith is strengthened as they perceive the clarity and perfection of its proofs, inspiring sincere obedience to Him. This obedience enables them to use their blessings correctly and prepare consciously for accountability on the Day of Judgement. Learning under the mentorship of a qualified scholar is the most effective means of attaining such understanding. A scholar imparts not only knowledge but also context, wisdom, and practical insight, helping the learner avoid error and imbalance. Yet knowledge must not remain theoretical—it must be reflected upon and applied consistently in daily life. In this way, the Holy Quran becomes a living guide, shaping one's character, behaviour, and priorities. For those unable to study directly with a scholar, authentic

interpretations rooted in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should be relied upon. Whenever confusion arises, clarification should be sought from qualified scholars rather than personal reasoning alone. This balanced approach—personal reflection on the clear and practical teachings of the Holy Quran, combined with scholarly guidance on complex matters—ensures that every person can benefit from it without falling into misinterpretation.

Ultimately, the Holy Quran stands as a universal and enduring guide: open to all for reflection yet protected from distortion through the wisdom of scholarly understanding. Those who approach it with humility, sincerity, and a true willingness to act upon its teachings will find their lives transformed—attaining balance, peace, and success in both worlds. The Holy Quran is not merely a book to be recited; it is a living source of divine light, a map to salvation, and a complete framework for human flourishing.

It is essential to recognize that, unlike other scriptures—whether religious or worldly—when Allah, the Exalted, narrates events of the past, He does so with a precise purpose, including only those details necessary for attaining right guidance that leads to peace of mind in both worlds. Chapter 28 Al Qasas, verse 3:

“We recite to you from the news of Moses and Pharaoh with purpose...”

The omission of extraneous information is deliberate. Specific dates, locations, or names are often left unmentioned if they do not contribute to the intended lessons. This characteristic is consistently found throughout the Holy Quran and stands as one of its miraculous qualities, for every word is purposeful and directed toward guidance, with no surplus information included. This unique quality ensures that the reader remains focused on the lessons that matter most, leading to the implementation of knowledge that strengthens obedience to Allah, the Exalted. In turn, this obedience results in peace of mind in both worlds, achieved through a balanced mental and physical state and the correct placement of everything and everyone within one's life. Consequently, with regard to Islamic teachings, one should concentrate on examining and inquiring into matters explicitly mentioned in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these will be the very matters addressed on the Day of Judgement. Other branches of inquiry should be set aside, as they risk diverting one's attention from the essential knowledge and actions required. This principle is supported by a Hadith found in Sahih Muslim, number 3257, in which people are urged to refrain from posing trivial questions and instead focus on avoiding prohibitions and fulfilling obligations. Sadly, many people, including scholars, have become preoccupied with debates over inconsequential issues that will not be asked about on the Day of Judgement. Such an approach has contributed to unnecessary divisions within the community, despite the clear directive to maintain unity. In this context, Allah, the Exalted, narrates aspects of the life of the Holy Prophet Musa, peace be upon him, highlighting only what is essential for guidance and omitting details that hold no relevance, such as specific times and locations. Matters excluded from the Quranic account are therefore not meant to be pursued, as they do not contribute to increasing one's guidance. The wisdom of this omission is to direct mankind's attention to what truly matters: obedience, sincerity, and preparation for accountability. By focusing on these essentials, one safeguards their faith, strengthens their obedience, and ensures peace of mind in both worlds.

In addition, the purpose of relating events from history in the Holy Quran is not to provide entertainment or mere information, but to present lessons that guide mankind towards obedience to Allah, the Exalted, and improved conduct towards people. This is the true mark of a believer, for the believer reflects upon these narratives and applies their lessons to daily life. By contrast, the one who merely submits outwardly without deep reflection often loses out on achieving this goal. Chapter 28 Al Qasas, verse 3:

“We recite to you from the news of Moses and Pharaoh with purpose for a people who believe.”

It is therefore vital to understand the difference between a Muslim and a believer so that one fully benefits from Islamic teachings. Muslims are those who lack Islamic knowledge and accept Islam largely due to their relatives, such as their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts...”

Because of their ignorance of Islamic knowledge, such individuals possess weak faith. Weak faith causes them to frequently disobey Allah, the Exalted, by misusing the blessings they have been granted, especially

when their desires are contradicted by Islamic teachings, even if they fulfil the basic obligatory duties. By contrast, the believer accepts Islam based on knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and as a result obtains strong faith. Chapter 49 Al Hujurat, verse 15:

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

Strong faith ensures steadfastness in obedience to Allah, the Exalted, in all circumstances. In times of difficulty, the believer shows patience, and in times of ease, they show gratitude. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means speaking positively or choosing silence. Gratitude in action means using blessings 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. This practice leads to further blessings, tranquility, and success in both this life and the Hereafter, by fostering a balanced mental and physical state and by correctly aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

Patience, likewise, requires refraining from complaints in both words and actions while remaining steadfast in obedience. It is rooted in the conviction that Allah, the Exalted, always chooses what is best, even if it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

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

Therefore, individuals who act rightly in all situations, combining gratitude and patience with obedience, will receive the steadfast support and mercy of Allah, the Exalted. This results in tranquility in both worlds, achieved through a harmonious mental and physical condition and by correctly placing everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500, which highlights that those who remain obedient, patient, and grateful are enveloped in divine mercy and support.

As Pharaoh and his followers pursued their worldly desires without restraint, their unchecked ambition inevitably led to oppression, corruption, and injustice. This is the natural consequence of a mentality that prioritizes personal gain over obedience to Allah, the Exalted. When blessings are misused, they cease to be sources of harmony and instead become instruments of harm. Pharaoh's arrogance and desire for dominance blinded him to the responsibilities of leadership, and his misuse of authority caused immense suffering. He exalted himself above his people, treating them as subjects to be divided and controlled rather than as human beings with rights and dignity. His pursuit of worldly power was not neutral; it

actively corrupted his heart and poisoned the society he ruled. Chapter 28 Al Qasas, verse 4:

“Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.”

This verse illustrates the destructive nature of arrogance and worldly desire. Pharaoh exalted himself, dividing his people into factions to maintain control, and committed atrocities against the innocent. His misuse of blessings and authority is a timeless example of how unchecked ambition leads to cruelty and corruption. It demonstrates that when worldly desires are pursued without divine restraint, they not only destroy the individual's spiritual state but also destabilise society. The oppression of the weak, the slaughter of children, and the manipulation of communities are all symptoms of a heart consumed by arrogance. This is why the Holy Quran presents Pharaoh as a warning: his story is not merely history but a mirror reflecting what happens whenever worldly ambition is allowed to dominate faith and morality. In fact, according to the Hadith found in Jami At Tirmidhi, number 2376, the uncontrolled desire for wealth and leadership is more destructive to a person's faith than two hungry wolves released upon a flock of sheep. Just as wolves scatter and consume sheep, unchecked ambition consumes sincerity and obedience. The one who desires wealth and leadership excessively will compromise their faith to obtain them, disobeying Allah, the Exalted, both in the pursuit and in the preservation of these worldly gains. Leadership and excessive wealth, especially in this age, are rarely obtained without disobedience, deceit, or injustice. The more one desires them, the more they will wrong others and distance themselves from divine guidance. This analogy highlights the

severity of the danger, for it shows that worldly ambition, if left unchecked, is not merely a distraction but a force that actively destroys faith. It gnaws away at humility, erodes gratitude, and replaces trust in Allah, the Exalted, with reliance on manipulation and oppression. History provides countless examples of this destructive pattern. People have gone to great lengths to secure wealth and leadership, even resorting to killing innocents, betraying trusts, and spreading corruption. These actions reveal the depth of harm caused by unchecked desire. Pharaoh's oppression is one example, but the same pattern can be observed throughout history, where rulers and individuals sacrificed morality and obedience for worldly gain. Entire nations have been destabilised, families torn apart, and societies corrupted because individuals placed their ambition above justice and faith. The Holy Quran repeatedly draws attention to these examples, not to recount history for its own sake, but to warn mankind of the consequences of arrogance and greed. By reflecting on these lessons, one can recognise that the pursuit of wealth and leadership without divine restraint is a path that leads inevitably to destruction.

By contrast, the correct path is to strive for lawful wealth according to one's needs and responsibilities, and if appointed to leadership, to use it in ways pleasing to Allah, the Exalted. Wealth and leadership, when used correctly, become sources of peace for both the individual and society. They provide opportunities to fulfil obligations, support others, and spread justice. In this way, blessings are transformed into means of tranquillity and salvation rather than burdens. This attitude reflects humility and obedience, ensuring that worldly gains are aligned with divine wisdom. A person who earns wealth lawfully and uses it to support their family, aid the needy, and strengthen their community turns their possessions into acts of worship. Similarly, a leader who governs with justice, compassion, and sincerity transforms their position into a means of serving Allah, the Exalted, and uplifting society.

Otherwise, as history has repeatedly proven, misusing wealth and leadership will only result in stress, turmoil, and difficulties for the one who possesses them, in both this world and the Hereafter. Even if such consequences are not immediately obvious to them or others, they are inevitable, for misuse of blessings always leads to imbalance and loss. The one who pursues wealth and leadership without restraint may appear successful outwardly, but inwardly they are burdened with anxiety, fear, and instability. Their possessions and authority become sources of constant worry, for they must guard them against rivals, maintain them through injustice, and live in fear of losing them. Ultimately, their misuse of blessings deprives them of peace in this life and salvation in the next. True success lies in obedience, humility, and correct use of what Allah, the Exalted, has granted, for only then do blessings bring tranquillity and eternal success.

As history has repeatedly demonstrated, those who endure oppression and injustice must remain steadfast in their obedience to Allah, the Exalted. This steadfastness is not merely a spiritual posture but a practical safeguard for their inner peace. By obeying Allah, the Exalted, they obtain tranquility on an individual level, achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Even when the outward circumstances appear overwhelming and the means of relief are hidden from them, their obedience ensures that eventual deliverance will come. Chapter 28 Al Qasas, verses 5-6:

“And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land...”

This verse reveals the divine pattern of history: oppression does not last forever, and those who remain firm in faith are ultimately elevated. The oppressed are not forgotten; rather, Allah, the Exalted, intends to honour them, transforming their suffering into leadership and inheritance. The promise is not only of relief but of dignity, authority, and succession. It shows that persecution is temporary, while the reward of patience and obedience is lasting. The lesson is profound. Relief from persecution may not always be visible or immediate, but it is certain for those who remain obedient. Their faith anchors them through trials, and their patience ensures that they do not lose balance in times of hardship. By correctly using the blessings they have been granted, even in limited measure, they prepare themselves for the greater blessings that Allah, the Exalted, will bestow. This transformation from oppressed to leader is not accidental but purposeful, designed to show mankind that true strength lies in submission to Allah, the Exalted, and not in worldly power. Thus, the verse serves as both comfort and motivation. Comfort, because it assures the oppressed that their suffering is known to Allah, the Exalted, and will be replaced with favour. Motivation, because it reminds them that obedience and patience are the keys to unlocking this divine promise. Those who remain firm will not only find peace of mind in this world but will also inherit eternal success in the Hereafter.

In addition, it must be understood that oppressors will inevitably face the consequences of their actions in both worlds, even if outward appearances suggest they are beyond accountability. Their wealth, authority, and

influence may give the illusion of security, but in reality their attitude prevents them from achieving a balanced mental and physical state. By misusing the blessings Allah, the Exalted, has granted them, they distort their priorities and misplace everything and everyone within their life. What should have been sources of comfort—family, friends, career, and wealth—become instead sources of stress and turmoil. As they persist in disobedience, they begin to blame the wrong things and people for their unhappiness. A spouse, for example, may be unjustly accused of being the cause of their distress, when in truth the root lies in their own arrogance and misuse of blessings. Cutting good people out of their lives only deepens their isolation, increasing their vulnerability to mental instability. This downward spiral often leads to depression, substance addiction, and even suicidal tendencies. Such outcomes are clearly visible when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous. Despite enjoying worldly luxuries, their lives are frequently marked by imbalance, despair, and self-destruction. This worldly turmoil is only the beginning. Their negligence prevents them from preparing for accountability on Judgement Day, and their punishment in the Hereafter will be far worse. The Holy Quran warns against being deceived by the outward appearance of worldly success, for wealth and authority, when misused, become sources of fear, confusion, and anxiety. What appears enviable to others is in reality a heavy burden for those who fail to use it in obedience to Allah, the Exalted. Chapter 28 Al Qasas, verse 6:

“...and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.”

This verse demonstrates that even the most powerful oppressors, who seemed beyond accountability, were eventually confronted with the very consequences they feared. Their wealth and authority could not shield them from divine justice. The lesson is timeless: oppression and misuse of blessings lead inevitably to destruction, while obedience and humility lead to peace in both worlds.

As Pharaoh intensified his oppression by ordering the slaughter of the baby boys born to the children of Israel, his intention was to weaken their population and prevent any potential rebellion against his authority. This act of cruelty was a manifestation of his fear and arrogance, for he believed that by controlling life itself he could secure his throne. Yet, in the midst of this tyranny, Allah, the Exalted, demonstrated His supreme power and mercy by directly inspiring the mother of the Holy Prophet Musa, peace be upon him. Chapter 28 Al Qasas, verse 7:

“And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.””

This verse reveals the extraordinary balance between divine command and maternal instinct. The mother of the Holy Prophet Musa, peace be upon him, was instructed to continue nursing her child, fulfilling her natural duty of care, but when danger became imminent, she was commanded to entrust him to the river. What appears outwardly as an act of desperation was in reality an act of faith, guided by divine inspiration. The promise of his safe return and his future role as a Holy Prophet, peace be upon him,

provided her with reassurance, transforming fear into trust and grief into hope.

The lesson here is profound. When oppression reaches its peak and worldly means seem insufficient, Allah, the Exalted, provides guidance that transcends human calculation. The mother of the Holy Prophet Musa, peace be upon him, was given a command that defied ordinary logic, yet obedience to it ensured the preservation of her child and the fulfilment of divine destiny. This demonstrates that true reliance on Allah, the Exalted, requires surrendering to His wisdom, even when His commands appear beyond human comprehension.

The verse also serves as a reminder for all people that fear and grief must be tempered with trust in divine promise. Just as the mother of the Holy Prophet Musa, peace be upon him, was reassured not to fear or grieve, so too must people place their reliance upon Allah, the Exalted, in times of trial. Obedience and trust will always lead to relief, even if the path to it is hidden.

Chapter 28 Al Qasas, verse 7:

“And We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.””

This event also highlights with great clarity the essential principle of trusting in Allah, the Exalted. True trust is not a passive state of waiting for divine intervention without effort, nor is it a purely human reliance on one's own strength and resources. Rather, it is composed of two inseparable elements. The first is to make use of the lawful means that Allah, the Exalted, has provided, in accordance with the teachings of Islam. The second is to trust wholeheartedly that the outcome chosen by Allah, the Exalted, will be the best for everyone involved, even if the wisdom behind it is not immediately apparent. The mother of the Holy Prophet Musa, peace be upon him, embodied both aspects perfectly. She did not remain idle in her home, expecting salvation without action. Instead, she fulfilled her maternal duty by nursing her child and then, when danger became imminent, she acted upon the divine inspiration to cast him into the river. This was a physical struggle, a practical use of the means available to her. Yet, at the same time, she placed her complete trust in the promise of Allah, the Exalted, that her son would be returned to her and raised as one of His messengers. Her example demonstrates that true reliance on Allah, the Exalted, requires both effort and surrender, both action and trust. It is therefore vital that people avoid extremes. To adopt only one aspect—either relying solely on means without trust, or claiming trust without using means—is a distortion of the principle of trusting in Allah, the Exalted. Using the means is itself an act of trust, for the means were created and provided by Allah, the Exalted. To neglect them is to neglect His provision. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2517, that a person should tie up their camel and then trust that Allah, the Exalted, would safeguard it. The tying of the camel represents the lawful use of means, while the trust represents reliance on divine protection. Both are necessary, and neither can be abandoned. This principle also applies to modern circumstances. For example, going on social benefits and claiming trust in Allah, the Exalted, is not in accordance with Islamic teachings if one is not rightfully entitled to them. Such behaviour reflects reliance on the

government rather than reliance on Allah, the Exalted. It is only acceptable if a person is genuinely entitled to such support, for then it becomes part of the lawful means provided by Allah, the Exalted. Otherwise, a person must strive to use their own means, such as their physical strength, skills, and opportunities, and then trust that Allah, the Exalted, will provide and choose what is best for them in all cases. The lesson is timeless: true trust in Allah, the Exalted, is a balance between effort and surrender. It requires using the means He has provided while recognising that the outcome rests entirely in His wisdom. This balance ensures peace of mind, for it harmonises human responsibility with divine reliance, leading to tranquillity in this world and success in the Hereafter. Chapter 2 Al Baqarah, verse 216:

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

Finally, this event indeed highlights the miraculous nature of divine planning and the futility of human schemes when they oppose the will of Allah, the Exalted. Pharaoh, in his arrogance, sought to prevent rebellion by slaughtering the infant boys of the children of Israel, believing that by controlling life itself he could secure his throne. Yet the very child he sought to destroy was preserved by Allah, the Exalted, and raised within Pharaoh's own palace. What Pharaoh feared most was brought directly into his household, nurtured under his protection, and destined to become the Holy Prophet, peace be upon them, chosen to confront him and liberate the oppressed. This reversal is a profound demonstration that no amount of worldly power, wealth, or authority can obstruct the will of Allah, the Exalted. Human beings may plot and scheme, but divine wisdom always prevails. Chapter 28 Al Qasas, verse 8:

“And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.”

The verse shows that Pharaoh's own household became the means of nurturing the very child who would later dismantle his tyranny. This is the essence of divine planning: what appears to be a victory for the oppressor is in fact the beginning of their downfall. Chapter 28 Al Qasas, verse 9:

“And the wife of Pharaoh said, “[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.” And they perceived not.”

The deliberate sins of Pharaoh, Haman, and their soldiers blinded them to the reality that their actions were serving the divine plan. The lesson is timeless. Oppressors may believe their power is unshakable, but their arrogance blinds them to the fact that Allah, the Exalted, can turn their very strategies into instruments of their defeat. This event is a reminder to trust in divine wisdom even when circumstances seem dire. Relief and victory may come from the most unexpected of places, for Allah, the Exalted, is the ultimate planner, and His will cannot be resisted.

As people have been created with the natural capacity to feel emotions, Allah, the Exalted, does not expect nor demand that they suppress them entirely. Emotions are part of human nature and serve important purposes, such as expressing love, grief, joy, or fear. What Allah, the Exalted, requires is that these emotions remain controlled within the boundaries of divine guidance. When emotions are regulated in this way, they do not overwhelm the mind or lead to harmful actions, but instead contribute to a balanced mental state. This balance aids a person in achieving peace of mind, as it allows them to experience emotions without being enslaved by them, and to channel their feelings in ways that strengthen obedience and moral conduct. The example of the mother of the Holy Prophet Musa, peace be upon him, illustrates this principle with great clarity. Her grief at being separated from her child was severe, yet she was not criticised for it. Rather, her natural emotional response was acknowledged, and her strength lay in the fact that she did not allow grief to lead her into disobedience or despair. Because she possessed strong faith, she remained firm in obeying Allah, the Exalted, even in the most difficult of circumstances. Her heart was bound fast by divine support, ensuring that her emotions did not overwhelm her resolve. Chapter 28 Al Qasas, verse 10:

“And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.”

Again, the mother of the Holy Prophet Musa, peace be upon him, demonstrated both essential elements of trusting in Allah, the Exalted. The first element was the use of the means that had been provided to her. She did not remain idle or passive, but instead took practical steps to safeguard

her child. The second element was her reliance on the wisdom of Allah, the Exalted, trusting that whatever outcome He decreed would be the best, even if the reasons behind it were hidden from her. This balance between effort and surrender is the true essence of reliance upon Allah, the Exalted, and it is beautifully illustrated in her actions. Chapter 28 Al Qasas, verse 11:

“And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.”

The secrecy of her daughter's mission also highlights the wisdom of combining faith with prudence. Pharaoh and his guards were engaged in a brutal campaign to slaughter the newborn boys of the children of Israel, and any sign of concern or pursuit could have exposed the Holy Prophet Musa, peace be upon him, to danger. By instructing her daughter to watch from a distance, the mother of the Holy Prophet Musa, peace be upon him, ensured that her child was monitored without drawing unwanted attention. This demonstrates that trust in Allah, the Exalted, does not mean neglecting caution, but rather using the means wisely while leaving the outcome to divine wisdom. This event therefore serves as a timeless lesson. Trust in Allah, the Exalted, requires both action and surrender. It requires using the means He has provided, whether they are physical, intellectual, or social, while recognising that the final outcome rests entirely in His hands. The mother of the Holy Prophet Musa, peace be upon him, exemplified this balance, showing that true reliance is neither passivity nor arrogance, but a harmonious blend of effort and trust.

As Allah, the Exalted, had promised returning the Holy Prophet Musa, peace be upon him, to his mother, He prevented him from drinking the milk of anyone except his mother. His sister was therefore provided the opportunity to direct Pharaoh and his guards to their mother, thereby returning the Holy Prophet Musa, peace be upon him, home, with safety and peace. Chapter 28 Al Qasas, verses 12-13:

“And We had prevented from him [all] wet nurses before, so she said, “Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?” So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.”

As Allah, the Exalted, alone governs the events of the universe, He alone determines what unfolds, both in the heavens and on the earth. Every occurrence, whether great or small, is under His control, and nothing escapes His decree. This reality means that His promise of granting peace of mind and success to those who obey Him is certain and inevitable. Peace of mind is not a vague concept but a tangible state achieved through balance—balance of the mind and body, and balance in how one places everything and everyone within their life. When a person uses the blessings Allah, the Exalted, has granted them correctly, according to divine guidance, they are safeguarded from imbalance and confusion. Conversely, those who persist in disobedience by misusing their blessings will inevitably fall into disorder. Their mental and physical state will become unstable, their priorities will be misplaced, and they will fail to adequately prepare for accountability on the Day of Judgement. This failure will lead to stress, trouble, and difficulty in both worlds, even if they outwardly enjoy certain luxuries. Such an outcome is unavoidable, as demonstrated by

Pharaoh, who appeared invincible to the outside world yet was ultimately destroyed. His downfall is a reminder that worldly power cannot protect against divine justice. Chapter 28 Al Qasas, verse 13:

“...the promise of Allah is true. But most of the people do not know.”

To become firm upon the promises of Allah, the Exalted, so that they positively shape one's intentions, speech, and actions, certainty of faith must be obtained. Certainty of faith is not simply a verbal claim but a deep conviction that permeates every aspect of life. It ensures that divine promises are not merely heard but are lived, influencing how one thinks, speaks, and acts. This certainty was exemplified by the mother of the Holy Prophet Musa, peace be upon him, whose unwavering trust in divine promise enabled her to remain steadfast even in the most difficult of circumstances. Her example demonstrates that strong faith is essential for remaining committed to obedience in every situation, whether during ease or hardship. Such faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace in this life and the next, ensuring balance and tranquillity regardless of external conditions. On the other hand, those who lack knowledge of divine principles will inevitably possess weak faith. Weak faith is fragile and easily shaken, particularly when personal desires clash with divine guidance. Without knowledge, individuals are left vulnerable to confusion, doubt, and misguidance. This lack of understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the key to attaining true peace in both worlds. Instead of recognising the wisdom behind divine commands, they view them as

restrictions, and in doing so, they deprive themselves of the very peace they seek. Their misuse of blessings leads to misplaced priorities, and their negligence leaves them unprepared for accountability. This weakness is not only a personal failing but also a societal one, as it contributes to injustice, corruption, and division. It is therefore essential for individuals to strengthen their faith through the pursuit of divine knowledge and its practical application. Knowledge must not remain theoretical but must be implemented in daily life, shaping decisions, actions, and attitudes. By doing so, obedience to Allah, the Exalted, remains constant in all circumstances, whether in prosperity or adversity. This obedience involves correctly utilising the blessings they have been granted, as outlined in divine teachings, which ultimately leads to a balanced mental and physical state and the proper prioritisation of all areas of life. In this way, the promise of Allah, the Exalted, becomes a lived reality, guiding them to peace of mind and success in both worlds. The pursuit of knowledge, combined with its application, transforms faith from a fragile claim into a firm conviction, ensuring that divine promises are not only believed but experienced.

Due to the plan of Allah, the Exalted, the Holy Prophet Musa, peace be upon him, was not only preserved from Pharaoh's cruelty but was also raised within Pharaoh's own palace. This arrangement was extraordinary, for it fulfilled the divine promise of his mother's reunion with him while simultaneously granting him a unique education. Living in the palace meant that he was exposed directly to the arrogance, indulgence, and oppression that characterized Pharaoh's household. He observed how unchecked desires led to corruption, injustice, and imbalance, and he experienced firsthand the destructive consequences of living without restraint or divine guidance. This was not accidental but part of the divine preparation for his mission. By witnessing the conduct of Pharaoh and his people, he was given insight into the nature of tyranny and the harm caused by misuse of blessings. Thus, Allah, the Exalted, turned what appeared to be a

dangerous situation into a means of nurturing the future Holy Prophet, peace be upon them, equipping him with discernment and resilience. Chapter 28 Al Qasas, verse 14:

“And when he attained his full strength and was [mentally] mature, We bestowed upon him sound judgement and knowledge...”

Sound judgement refers to the ability to make correct decisions in every circumstance, whether worldly or spiritual, ensuring that one remains aligned with divine guidance. This ability is not limited to prophets but is a gift that Allah, the Exalted, grants to those who strive to live correctly. Sound judgement brings peace of mind, for it enables a person to maintain balance in their mental and physical state and to place everything and everyone in their life in the correct position. The word used for judgement also conveys the meaning of wisdom. Wisdom is the capacity to apply knowledge in ways that benefit both oneself and others, ensuring that blessings are used constructively rather than destructively. Without wisdom, knowledge can become a source of harm, but with wisdom, knowledge becomes a source of benefit and progress. For example, a person who possesses wisdom will use their scientific knowledge to produce medicines that heal and improve society. Their knowledge becomes a blessing because it is applied with compassion and responsibility. By contrast, one who lacks wisdom may misuse the same scientific knowledge to create weapons that harm and destroy. The difference lies not in the knowledge itself but in the way it is directed. Wisdom ensures that knowledge is used for good, while the absence of wisdom turns knowledge into a source of harm. This principle applies universally, whether in science, commerce, leadership, or daily life. Wisdom transforms blessings into means of peace, while its absence turns

blessings into burdens. The verse concludes with the assurance that these gifts are not exclusive to prophets but are available to all who sincerely strive to live correctly. Chapter 28 Al Qasas, verse 14:

“...And thus do We reward the doers of good.”

This statement highlights the universal principle that obedience and goodness lead to divine reward. Just as the Holy Prophet Musa, peace be upon him, was granted wisdom and judgement through his perseverance and obedience, so too can any person who strives to use their blessings correctly receive these gifts. They are not limited by time, place, or circumstance but are granted to those who align their lives with divine guidance. In this way, the story of the Holy Prophet Musa, peace be upon him, becomes a timeless lesson: wisdom and sound judgement are divine rewards for those who remain steadfast, use their blessings responsibly, and dedicate themselves to benefiting both themselves and others.

Chapter 28 Al Qasas, verse 14:

“And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.”

The fact that the Holy Prophet Musa, peace be upon him, was raised in an environment filled with evil and immorality yet maintained good behaviour is a powerful indication that avoiding the negative effects of trials and tribulations is not necessarily achieved by physically fleeing from them. His upbringing in Pharaoh's palace exposed him to arrogance, indulgence, and oppression, yet he remained steadfast in his conduct. This demonstrates that the true safeguard against corruption lies not in isolation but in inner strength and divine guidance. In the present age, many suggest that the solution to escaping tribulations is to move away, such as relocating to a nation perceived to be more religious, or to self-isolate one's family, for example through homeschooling. While these measures may provide some degree of protection, they are not the ultimate solution. The problem with adopting an escape mentality is that unless one withdraws completely from society and lives in isolation, temptations and tribulations will inevitably present themselves. Sooner or later, every person will encounter them in some form. For instance, single-gender schools may produce better academic results than mixed schools, yet eventually students will encounter the opposite gender in life. In today's age of social media, temptations can reach a person without them even leaving their bedroom. Even moving to a country perceived as religious does not eliminate tribulations, for every society has its own challenges. Indeed, even in the most sacred places such as Mecca and Medina, injustice and unfairness can still be observed. It is often noted that individuals who come from more traditional societies and then travel to the west sometimes fall deeper into temptations than those who were born and raised in the west. This is because those who lived in restricted environments are suddenly exposed to temptations like a tidal wave, and without preparation they slip more easily. By contrast, those raised amidst such challenges may have developed resilience and strategies to resist them. This observation further proves that adopting an escape mentality is not practical in this age. Physical relocation or isolation cannot guarantee protection, because temptations are global and ever-present.

The true key to overcoming tribulations and temptations, as indicated by divine guidance, is the cultivation of strong faith through learning and acting upon sacred knowledge, and instilling this attitude in the next generation. Strong faith ensures that a person remains firm regardless of their environment, continuing to use the blessings they have been granted in ways pleasing to Allah, the Exalted. This strength is not dependent on geography or isolation but on the heart's connection to divine guidance. It is through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, that individuals learn how to use their blessings correctly and remain steadfast in all circumstances. Education is therefore the central solution. It teaches the wisdoms behind prohibitions, ensuring that individuals understand not only what is forbidden but why it is forbidden. An escape mentality may restrict access to temptations temporarily, but it does not provide the understanding needed to resist them when they inevitably appear. This is similar to a criminal who is restricted in prison; once released, they return to crime unless they have been educated and reformed. Likewise, young people have natural desires that are fuelled by worldly temptations, and without education they are likely to fail when tested. When a person is simply told of a prohibition without being taught the wisdom behind it, they are less likely to adhere to it. They may even be deceived into thinking it is harmless. By contrast, one who understands the wisdom behind a prohibition is far more likely to remain firm. For example, a person who knows the prohibition of alcohol but does not understand its harms may be tempted to drink. However, one who understands its destructive effects on physical and mental health, its strong connection to crime, arguments, fights, and assaults, its financial burden, and the devastation it causes to relationships and life, is far more likely to avoid it. Knowledge of the wisdom behind prohibitions transforms obedience into conviction, making it easier to resist temptations.

In conclusion, while practical steps should be taken to reduce exposure to tribulations and temptations, the main solution lies in education. Learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provides the wisdom needed to understand prohibitions and strengthens faith. This ensures that individuals continue to obey Allah, the Exalted, under all circumstances, using the blessings they have been granted in ways pleasing to Him. True protection lies not in fleeing from the world but in cultivating inner strength through knowledge, faith, and obedience.

After the initial stage of the training of the Holy Prophet Musa, peace be upon him, which took place in Pharaoh's palace and exposed him to the corruption of unchecked desires, a new and more demanding phase began. This stage involved experiencing a harsher and rougher life, designed to further strengthen his character and prepare him for the responsibilities of prophethood. The Holy Quran describes how he entered the city at a time when its people were inattentive and found two men fighting—one from his own people and one from his enemies. The Israelite, recognizing strength and compassion of the Holy Prophe Musa, peace be upon him, called upon him for help. Chapter 28 Al Qasas, verse 15:

“And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy...”

As the Holy Prophet Musa, peace be upon him, had witnessed countless acts of oppression against the children of Israel by the Egyptians, he assumed this was another case of injustice. Instead of pausing to deliberate and ensure he fully understood the situation, he hastened to protect the Israelite. In his rush, he struck the Egyptian, which led to his death unintentionally. Chapter 28 Al Qasas, verse 15:

“...so Moses struck him and [unintentionally] killed him...”

Only afterwards did the Holy Prophet Musa, peace be upon him, reflect on his action. He recognized that his hastiness was influenced by the Devil, who encourages impulsive behaviour that often leads to harmful outcomes. Chapter 28 Al Qasas, verse 15:

“...[Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy.””

This lesson was reinforced centuries later by the Holy Prophet Muhammad, peace and blessings be upon him, who advised in a Hadith found in Jami At Tirmidhi, number 2012, that careful thought and deliberation are from Allah, the Exalted, while hastiness is from the Devil. This principle is vital, as many people who perform righteous deeds often undo them through rashness. For example, a person may utter harmful words in a fit of anger, which could cause them to lose their good deeds and face severe

consequences on the Day of Judgement. This danger is emphasised in another Hadith found in Jami At Tirmidhi, number 2314, which warns that a single evil word spoken in rage can plunge a person into Hell. The vast majority of sins and difficulties, such as arguments and disputes, arise because people fail to think matters through and instead act hastily. True intelligence is shown when a person reflects before speaking or acting, and only proceeds when they are certain their words or actions will bring benefit in both worldly and spiritual matters. It is important to note that while one should not delay in performing righteous deeds, they must still think carefully before acting. A deed performed hastily may lose its reward if its conditions and etiquettes are not fulfilled. For instance, charity given without consideration may harm rather than help, or prayer performed without proper attention may lack sincerity. Therefore, one should move forward in any matter only after thoughtful reflection, ensuring that their actions are aligned with divine guidance. The one who behaves in this manner will not only minimise their sins and increase their obedience to Allah, the Exalted, but they will also reduce the difficulties they encounter in life. Arguments, disagreements, and unnecessary hardships are often avoided when actions are preceded by careful thought. In this way, patience and deliberation become shields against sin and sources of peace, guiding a person to live a life of balance, wisdom, and tranquillity.

Despite recognizing that his hastiness was influenced by the Devil, the Holy Prophet Musa, peace be upon him, did not attempt to excuse or justify his action. Instead, he immediately acknowledged his responsibility, demonstrating humility and sincerity. This is a crucial lesson, for the Devil can only whisper and encourage people to act in a certain way; he cannot physically compel anyone to commit a sin. The responsibility for every deed ultimately rests with the individual. Chapter 28 Al Qasas, verse 16:

“He said, “My Lord, indeed I have wronged myself...””

This response shows the importance of self-accountability. One must avoid the attitude of shifting blame onto others, which is common in this world. Those who fail to take responsibility for their actions will never improve their character. Instead, they will persist in misusing the blessings they have been granted, leading to a state of imbalance in both mind and body. Such individuals misplace priorities, mismanage relationships, and neglect their preparation for accountability on the Day of Judgement. The result is stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may possess. Furthermore, failing to take responsibility prevents a person from fulfilling the rights of others. This negligence misguides people and spreads corruption and injustice within society. Blaming others for one’s own wrongdoing will never be accepted by Allah, the Exalted, either in this world or in the Hereafter. The Holy Quran makes it clear that even the Devil himself will reject attempts to shift blame onto him. Chapter 14 Ibrahim, verse 22:

“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””

This verse highlights that while the Devil will be held accountable for his own sins, no one will be able to transfer the consequences of their sins onto him. He did not possess the power to force people into misguidance;

he merely invited them, and they chose to accept his invitation. Therefore, the responsibility lies entirely with the individual. This principle underscores the necessity of self-accountability: every person must recognize their own mistakes, repent sincerely, and strive to reform. Only by doing so can they avoid the destructive cycle of blame, corruption, and imbalance, and instead achieve peace of mind and success in both worlds.

As the Holy Prophet Musa, peace be upon him, took responsibility for his mistake, he did not delay in turning back to Allah, the Exalted, with humility and sincerity. His repentance was not superficial but complete, involving both an admission of wrongdoing and a firm resolve to reform his conduct. He recognized that his hastiness had led to an unintended consequence, and he resolved never to fall into such behaviour again. His words, recorded in the Holy Quran, show both his guilt and his reliance on divine mercy. Chapter 28 Al Qasas, verses 16-17:

"He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.""

This passage demonstrates that sincere repentance is not merely about uttering words of regret but about transforming one's behaviour. It requires genuine remorse, a heartfelt plea for forgiveness, and a commitment to avoid repeating the same or similar mistakes. The Holy Prophet Musa, peace be upon him, exemplified this by promising never to assist wrongdoing again, thereby showing that repentance must be accompanied

by reform. Sincere repentance also involves seeking forgiveness from those who have been wronged, provided that doing so does not lead to further harm or difficulty. It requires making amends for any rights that have been violated, whether they belong to Allah, the Exalted, or to people. This ensures that repentance is not only inward but outward, restoring justice and repairing relationships where possible. Furthermore, repentance must be followed by continued obedience to Allah, the Exalted. This means using the blessings He has granted in ways that align with divine guidance, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Repentance without obedience is incomplete, for true reform requires both turning away from sin and actively living in accordance with divine commands. The example of the Holy Prophet Musa, peace be upon him, therefore teaches that repentance is a comprehensive process: it begins with guilt, continues with seeking forgiveness, is strengthened by promises of reform, and is completed by consistent obedience. In this way, repentance becomes a means of restoring balance to one's life, ensuring peace of mind, and drawing closer to Allah, the Exalted.

After the death of the Egyptian soldier, the authorities began actively investigating the incident. The Holy Prophet Musa, peace be upon him, was understandably apprehensive, fearing that he would be apprehended and that his explanation of accidentally killing the Egyptian would be dismissed. This fear was heightened by the fact that he belonged to the children of Israel, a group whose rights were not recognized within Egyptian society. Chapter 28 Al Qasas, verse 18:

“And he became inside the city fearful and anticipating [exposure]...”

This verse highlights the reality of living in a society where justice is not applied equally. When bias exists towards certain groups, such as the rich and elite, injustice and corruption inevitably follow. In such societies, one group can easily escape accountability for their actions, while another group is judged guilty even before evidence is considered. This imbalance erodes trust, spreads oppression, and destabilises communities. One of the major reasons societies decline is precisely because justice is abandoned. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sahih Bukhari, number 6787. He explained that previous nations were destroyed because their authorities punished the weak when they broke the law but pardoned the rich and influential. To emphasise the seriousness of justice, he declared that even if his own daughter committed a crime, he would enforce the full legal punishment upon her. This statement demonstrates that justice must be impartial, applying equally to all, regardless of status or relationship. Although members of the general public may not always be in a position to directly advise their leaders to act justly, they can influence them indirectly by embodying justice in their own lives. Justice must begin at the individual level. For example, parents must act justly with their children, treating them equally and fairly. This principle is specifically advised in a Hadith found in Sunan Abu Dawud, number 3544. Similarly, justice must be upheld in business dealings, irrespective of who one is dealing with. When individuals consistently act with fairness, communities gradually transform, and leaders are compelled to act justly, whether they desire to or not, because they recognise that the public will not tolerate injustice. This teaching demonstrates that justice is not only the responsibility of rulers but of every individual. When justice is upheld at the personal level, it spreads to families, communities, and eventually to nations. Conversely, when injustice is tolerated in small matters, it grows into systemic corruption. The example of the Holy Prophet Musa, peace be upon him, fearing injustice in Pharaoh's society, and the warning of the Holy Prophet Muhammad, peace and blessings be upon him, about the destruction of nations, both serve as

timeless reminders that justice is the foundation of peace, stability, and divine approval.

The Holy Prophet Musa, peace be upon him, was shown the consequences of his earlier hastiness when the same Israelite who had sought his help the previous day once again cried out to him. This time, Musa, peace be upon him, recognized the reality of the situation and rebuked the man, declaring that he was a persistent troublemaker. Chapter 28 Al Qasas, verse 18:

“...when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator.””

This incident demonstrates that while oppression was indeed widespread against the children of Israel, in this particular case it was the Israelite himself who was causing trouble. The Holy Prophet Musa, peace be upon him, realized that if he had avoided acting hastily in the earlier incident, he would have recognized the true nature of the situation and the accidental death of the Egyptian soldier could have been prevented. This highlights the importance of avoiding assumptions and ensuring that decisions are based on evidence and knowledge rather than impulse. Chapter 49 Al Hujurat, verse 12:

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

Negative assumptions often lead to sins such as backbiting, slander, and false accusations. Interpreting matters in a negative way without evidence damages relationships and spreads corruption. It is far better to interpret situations positively wherever possible, giving others the benefit of the doubt. Unfortunately, adopting a negative mindset affects people at every level, from families to nations. History shows that wars have been fought over suspicion and assumption, scandals in the media are often built on speculation, and even laws have been created that rely on suspicion rather than evidence. This mindset fractures relationships, as people begin to believe that others are constantly mocking or undermining them. It prevents individuals from accepting advice, thinking it is insincere, and discourages others from offering advice, fearing it will lead to arguments. Such negativity breeds bitterness and division. It is essential to understand that even if one suspects that advice is being delivered with ill intent, they should still accept it if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of the advice remains valid regardless of the perceived intention behind it. Persistently interpreting matters negatively can also give rise to paranoia, a destructive mental state in which a person constantly suspects others of bad intentions. Paranoia erodes trust and can devastate relationships, particularly within families and marriages. It creates an environment of hostility and suspicion, preventing unity and peace.

By contrast, striving to interpret matters positively fosters a healthy mindset. A positive outlook strengthens relationships, nurtures feelings of goodwill, and promotes unity. It encourages people to think and act

constructively towards others, even when their behaviour is imperfect. A negative mindset, however, leads to constant suspicion and hostility, preventing individuals from fulfilling the rights of others, which Allah, the Exalted, has commanded. This lesson from the life of the Holy Prophet Musa, peace be upon him, is timeless: assumptions must be avoided, evidence must be sought, and positivity must be cultivated. Only then can individuals and societies achieve balance, justice, and peace.

In this instance, the Holy Prophet Musa, peace be upon him, intended to intervene in a more subtle manner so as to prevent further fighting between the two men. However, when he rebuked the Israelite for being a troublemaker, the Israelite became fearful that the Holy Prophet Musa, peace be upon him, might harm him. In his panic, he publicly revealed what had occurred the previous day, thereby exposing the accidental death of the Egyptian soldier. Chapter 28 Al Qasas, verse 19:

“And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday?...”

This reaction demonstrates the Israelite's lack of wisdom and his disruptive nature. He should have concealed the incident, recognising that making it public would only cause harm to the Holy Prophet Musa, peace be upon him, who would not have been given a fair trial due to the prejudice against the children of Israel. By exposing the matter, he placed the Holy Prophet Musa, peace be upon him, in danger and contributed to spreading injustice. The principle of concealing the faults of others is emphasised in the

teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6853, that the one who conceals the faults of another will have their own faults concealed by Allah, the Exalted, in both this world and the Hereafter. This shows that overlooking the shortcomings of others is not only an act of mercy but also a means of securing divine mercy for oneself. Furthermore, in a Hadith found in Sunan Abu Dawud, number 4375, the Holy Prophet Muhammad, peace and blessings be upon him, encouraged people to overlook the mistakes of those who strive to obey Allah, the Exalted. This teaching highlights the importance of recognising the efforts of those who are sincere, even if they occasionally falter. Exposing their faults unnecessarily only discourages them and spreads division. The only time it is permissible to expose the faults of others is when concealing them would lead to genuine harm, such as enabling oppression or injustice to continue unchecked. In the case of the Holy Prophet Musa, peace be upon him, there was no such justification. The Israelite's disclosure was reckless and harmful, serving no constructive purpose. This episode underscores the importance of discretion, wisdom, and mercy in dealing with the faults of others. Concealing faults preserves unity, protects individuals from unnecessary harm, and fosters an environment of trust and compassion. Exposing faults without necessity, however, leads to discord, injustice, and the spread of corruption.

In order to deflect attention from his own corruption, the Israelite went so far as to accuse the Holy Prophet Musa, peace be upon him, of being a source of tyranny and disorder within society. Chapter 28 Al Qasas, verse 19:

“...You only want to be a tyrant in the land and do not want to be of the amenders.”

This was a shameless and baseless accusation. The Israelite, along with others in their society, knew well the sincerity, integrity, and good nature of the Holy Prophet Musa, peace be upon him. His character was marked by truthfulness and compassion, and his actions were guided by divine wisdom. The Israelite's behaviour was therefore not motivated by truth but by self-interest. He sought to conceal his own corruption and mischief by projecting blame onto the Holy Prophet Musa, peace be upon him, in an attempt to divert attention away from his own faults. This episode serves as a timeless warning against the destructive habit of accusing others in order to hide one's own wrongdoing. Such behaviour may deceive people temporarily, but it cannot escape the authority of Allah, the Exalted. Even if one manages to evade worldly justice, they will inevitably face divine accountability. The attempt to deflect blame only compounds one's guilt, for it adds dishonesty and injustice to the original wrongdoing. The lesson here is clear: individuals must avoid concealing their corruption by accusing others of faults they do not possess. Instead, they should take responsibility for their own actions, repent sincerely, and strive to reform. Those who persist in deflecting blame will face consequences in both worlds, for Allah, the Exalted, is fully aware of every intention and every deed.

After the news reached the authorities that the Holy Prophet Musa, peace be upon him, had killed the Egyptian soldier, their determination to retaliate against him grew strong. They did not pause to consider the evidence or allow him to present his side of the story. Their prejudice against the children of Israel meant that justice was abandoned, and their decision was

driven by corruption, arrogance, and bias rather than fairness. This shows how deeply injustice can permeate a society when authority is wielded without accountability. In such environments, truth is silenced, and the weak are condemned before they are even heard. The Holy Prophet Musa, peace be upon him, became the target of this injustice, not because of guilt proven by evidence, but because of his identity and the prejudice of those in power. Yet, amidst this environment of corruption, one sincere man emerged from among the Egyptian authorities. He recognised the unjust practices of his colleagues and chose to act differently. He did not remain silent, nor did he join in their corruption. Instead, he used the strength he had to uphold justice in the way available to him. He ran from the farthest end of the city to warn Musa, peace be upon him, of the plot against his life, advising him to leave Egypt before he was apprehended. Chapter 28 Al Qasas, verse 20:

"And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors.""

This man's courage and sincerity are striking. Despite being surrounded by corruption and injustice, he chose to act with integrity. He could not dismantle the entire system of oppression, but he did what was within his capacity—he warned Musa, peace be upon him, and thereby protected him from immediate harm. His example demonstrates that even in environments dominated by wrongdoing, individuals can still act with righteousness. It is a reminder that justice is not only the responsibility of rulers but of every individual. Even small acts of justice—speaking the truth, warning against harm, treating others fairly—carry immense weight. They may not dismantle corruption immediately, but they preserve integrity

and set an example for others. This is a vital lesson for all societies. Many people blindly follow the majority behaviour, even when it is unjust and corrupt, claiming they lack the power to change it and therefore must accept it. Yet this excuse is invalid. A person may not be in a position to eliminate corruption entirely, but they can at least avoid contributing to it. They can choose to act justly in their own dealings, even if surrounded by injustice. Just as a worldly judge does not accept ignorance or blind conformity as a defence, Allah, the Exalted, will not accept blindly following the majority as an excuse for wrongdoing. The responsibility to act justly lies with every individual, regardless of their circumstances. The example of this sincere man shows that justice must begin at the personal level. When individuals consistently act with fairness, communities gradually transform, and leaders are compelled to act justly, whether they desire to or not, because they recognise that the public will not tolerate injustice. Conversely, when individuals tolerate corruption in small matters, it grows into systemic injustice. The courage of this man, who stood apart from his corrupt colleagues, demonstrates that righteousness is possible even in the darkest of circumstances. His act of warning the Holy Prophet Musa, peace be upon him, preserved justice in that moment and serves as a timeless reminder that every person has a responsibility to uphold truth and fairness.

After he was warned about the authorities, the Holy Prophet Musa, peace be upon him, fled from Egypt, fully aware of the danger that surrounded him. His departure was not one of defiance but of necessity, as he recognized that remaining in Egypt would almost certainly lead to his capture and execution. Chapter 28 Al Qasas, verse 22:

"So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people.""

This verse reveals the depth of his humanity. Despite being a chosen the Holy Prophet, Musa, peace be upon him, experienced fear and anxiety, showing that even the greatest of individuals are not immune to human emotions. Yet, his response to fear was not despair or rebellion but immediate reliance upon Allah, the Exalted. He recognised that only divine protection could save him from the injustice of Pharaoh's people. His words demonstrate that true strength lies in turning to Allah, the Exalted, in moments of vulnerability, acknowledging one's weakness and seeking refuge in His power. This reliance is itself an act of obedience, for it shows that even in crisis, the Holy Prophet Musa, peace be upon him, placed his trust entirely in divine authority rather than worldly means. As he directed himself toward Madyan, the Holy Prophet Musa, peace be upon him, expressed hope that Allah, the Exalted, would guide him to what was best. Chapter 28 Al Qasas, verse 22:

"And when he directed himself toward Madyan, he said, 'Perhaps my Lord will guide me to the sound way.'"

This statement reflects his unwavering trust in divine guidance. The Holy Prophet Musa, peace be upon him, did not know what awaited him in Madyan, nor did he have a clear plan for his future. He was alone, without resources, and leaving behind everything familiar. Yet his reliance on Allah, the Exalted, gave him confidence that he would be guided to safety and righteousness. His words reveal the essence of strong faith: trusting in Allah, the Exalted, even when the path ahead is uncertain. This reliance is not passive but active, for the Holy Prophet Musa, peace be upon him,

continued to move forward, demonstrating that faith requires both trust in Allah, the Exalted, and effort from the individual. This reaction was the result of the deep faith the Holy Prophet Musa, peace be upon him, possessed. Strong faith is crucial for remaining committed to obedience in every circumstance, whether during ease or hardship. It is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience brings peace in both this life and the next, ensuring balance and tranquillity even in times of trial. Faith transforms fear into reliance, uncertainty into hope, and hardship into opportunity for growth. It provides the believer with a compass that points to divine guidance, even when worldly directions seem lost. On the other hand, those who lack knowledge of divine principles will inevitably have weak faith. Weak faith makes individuals more likely to stray from obedience, especially when their personal desires clash with divine guidance. Without knowledge, they misinterpret trials as punishment rather than opportunities for reform, and they misuse blessings instead of directing them toward good. This lack of understanding blinds them to the reality that surrendering their desires in favour of following the commands of Allah, the Exalted, is the key to attaining true peace in both worlds. Such individuals often seek worldly solutions to their problems, only to find themselves trapped in imbalance and dissatisfaction. Their weakness of faith prevents them from recognising that divine obedience is the only path to lasting tranquillity. Therefore, it is essential for individuals to strengthen their faith through the pursuit of divine knowledge and its application. Faith must not remain theoretical but must be lived through consistent obedience. This involves correctly utilising the blessings granted by Allah, the Exalted, as outlined in His teachings, ultimately leading to a balanced mental and physical state and the proper prioritisation of all areas of life. In this way, faith becomes a shield against fear, a guide through uncertainty, and a source of peace in both worlds. The example of the Holy Prophet Musa, peace be upon him, fleeing Egypt yet remaining steadfast in his reliance upon Allah, the Exalted, demonstrates that true faith is not shaken by hardship but is strengthened by it. His journey reminds all people that when worldly paths are blocked, divine guidance opens the way forward.

Despite the extreme difficulty the Holy Prophet Musa, peace be upon him, was enduring, he did not allow hardship to make him self-absorbed or indifferent to the struggles of others. Many people, when faced with personal trials, become consumed by their own pain and overlook the needs around them. This mindset only leads a person to exaggerate their own difficulties, making them seem far greater than their actual impact, as they become completely consumed by them. The Holy Prophet Musa, peace be upon him, demonstrated that true nobility lies in maintaining compassion even in times of distress. The Holy Quran describes how, upon arriving at the well of Madyan, he observed the situation carefully. He saw a crowd of men watering their flocks, but he also noticed two women standing aside, unable to access the well due to the dominance of the shepherds. His concern for their plight led him to ask about their circumstances, and upon learning that their father was elderly and unable to assist them, he immediately stepped forward to help. Chapter 28 Al Qasas, verses 23-24:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." So he watered [their flocks] for them; then he went back to the shade...”

This event highlights the importance of noticing the difficulties of others and aiding them according to one's means. The Holy Prophet Musa, peace be

upon him, had nothing material to offer at that time, yet he used his physical strength to relieve the burden of the women. His action demonstrates that no righteous deed should be belittled or dismissed as insignificant. The Devil deceives people into believing that only grand deeds matter, but in reality, every act of kindness carries weight with Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, taught in a Hadith found in Sahih Muslim, number 2342, that Allah, the Exalted, will reward even the donation of a single date fruit with a reward as vast as a mountain if it is given sincerely for His sake. The Holy Quran itself confirms the significance of even the smallest good deed. Chapter 99 Az Zalzalah, verse 7:

“So whoever does an atom's weight of good will see it.”

The lesson here is that individuals should follow the example of the Holy Prophet Musa, peace be upon him, by helping others according to their capacity. At that moment, his only resource was his strength, and he used it without hesitation. He did not disregard the opportunity to help, nor did he consider the deed too small to matter. His action shows that righteousness is measured not by the size of the deed but by the sincerity and intention behind it. This truth is beautifully captured in the supplication of the Holy Prophet Musa, peace be upon him, when he turned to Allah, the Exalted, not only for protection but also for further opportunities to perform good deeds. His request demonstrates that even in moments of fear and uncertainty, his priority remained obedience and service to Allah, the Exalted. He understood that good deeds are not merely outward actions but the very means by which peace of mind is attained in both worlds. Through them, a person achieves a balanced mental and physical state,

and learns to correctly place everything and everyone within their life according to divine guidance. Chapter 28 Al Qasas, verse 24:

“So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need.””

Another noble characteristic revealed in this event is sincerity. The Holy Prophet Musa, peace be upon him, was in a desperate condition himself, yet he did not desire or request payment from the women for his assistance. His action was purely for the pleasure of Allah, the Exalted. This sincerity is essential, for seeking worldly payback for good deeds proves insincerity and nullifies the reward. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed this in a Hadith found in Jami At Tirmidhi, number 3154, which warns that insincerity wastes the reward one could have gained from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, exemplified the highest standard of sincerity by helping without expectation, showing that true service is done solely for the sake of Allah, the Exalted.

This episode therefore teaches two timeless lessons: that no righteous deed is too small when done sincerely, and that sincerity itself is the foundation of reward. By following the example of the Holy Prophet Musa, peace be upon him, individuals can cultivate compassion, seize opportunities to help others, and ensure that their actions are directed solely toward pleasing Allah, the Exalted.

Chapter 28 Al Qasas, verse 23:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."”

As every verse in the Holy Quran is a timeless piece of guidance, this particular verse demonstrates that it is permissible for women to earn a living, especially in circumstances of difficulty. The Holy Quran does not present employment as a matter restricted to men alone, but rather shows that women may also engage in lawful work. This reflects the balanced and logical nature of Islam, which does not prohibit women from earning a livelihood but instead places emphasis on the fulfilment of responsibilities and the preservation of dignity. Islam demands that people, whether husband or wife, fulfil the rights of their family, including their spouse and children, as outlined in divine teachings. Employment, therefore, is not simply about earning wealth but about ensuring that the rights of dependents are upheld. This principle applies equally to men and women, for both are accountable before Allah, the Exalted, for how they manage their responsibilities. The example of the two sisters in this verse illustrates that women may step forward to provide for their family when circumstances require it, especially when their father was elderly and unable to do so himself.

In addition, Islam demands that people maintain good manners during their employment. The two sisters demonstrated modesty, restraint, and dignity in their conduct, waiting until the shepherds had finished before approaching the well. Their behaviour shows that employment must be accompanied by upright character, for manners are as important as the work itself. This balance between fulfilling responsibilities and maintaining good conduct is central to Islamic teachings.

As long as these rights are being fulfilled and the correct behaviour is maintained to the best of one's ability, both men and women are free to seek employment and other lawful activities. Islam does not restrict lawful work but instead ensures that it is carried out in a way that preserves justice, dignity, and responsibility. This verse therefore serves as a reminder that earning a livelihood is permissible for all, provided it is done within the framework of divine guidance and with the intention of fulfilling one's duties before Allah, the Exalted.

Chapter 28 Al Qasas, verse 24:

"So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need.""

This supplication of the Holy Prophet Musa, peace be upon him, is a profound lesson in humility and servanthood, and it deserves careful reflection. Humility in this context is not simply a matter of polite words or outward gestures, but rather a deep recognition within the heart and through one's actions that every blessing, whether material or spiritual, originates solely from Allah, the Exalted. The Holy Prophet Musa, peace be upon him, acknowledged in his supplication that all good in this world and the next is granted by Allah, the Exalted, and that no human being can claim ownership of blessings independent of divine mercy. This recognition is the foundation of gratitude, for it prevents arrogance and self-reliance, reminding individuals that their successes, their provisions, and even their ability to worship are gifts bestowed by Allah, the Exalted. By turning to Allah, the Exalted, in his supplication, the Holy Prophet Musa, peace be upon him, demonstrated that humility is not passive but active—it is expressed through prayer, through acknowledgment of divine favour, and through the rejection of pride. More importantly, the supplication reveals the subtlety of true servanthood. While it is a fact that nothing in creation occurs without the will and choice of Allah, the Exalted—including difficulties and hardships—the Holy Prophet Musa, peace be upon him, did not attribute his suffering to Allah, the Exalted. Instead, he mentioned only the good that Allah, the Exalted, had chosen for him. This restraint is significant, for attributing hardships directly to Allah, the Exalted, can be perceived as a form of complaint, whereas mentioning blessings reflects gratitude. The Holy Prophet Ibrahim, peace be upon him, adopted the same attitude when he attributed good things to Allah, the Exalted, but illness to himself, even though illness only occurs through divine will. Chapter 26 Ash Shu'ara, verse 80:

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

This attitude is essential to adopt, as it nurtures a positive mentality rather than a negative one. The person who focuses only on their problems becomes impatient, restless, and weighed down by difficulties, while the one who observes and mentions their blessings develops patience and gratitude. The Holy Prophet Musa, peace be upon him, exemplified this positive outlook in his supplication, showing that even in hardship, one should highlight blessings rather than burdens. This mindset transforms trials into opportunities for growth and ensures that gratitude remains constant. It is the difference between seeing the glass as half full rather than half empty, a perspective that leads to peace of mind and resilience. A negative mentality blinds a person to the countless blessings they still possess, while a positive mentality allows them to endure hardship with dignity and hope. This lesson is timeless, for it applies equally to personal struggles, family difficulties, and societal challenges.

Finally, this supplication teaches that one should avoid asking for specific worldly things, as such requests may unknowingly invite trouble. Human beings are extremely short-sighted and lack knowledge of the future, whereas Allah, the Exalted, knows what is best for each person at every moment. Chapter 42 Ash Shuraa, verse 27:

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

This verse reveals that excessive provision can lead to corruption, arrogance, and tyranny, and therefore Allah, the Exalted, distributes sustenance in perfect measure according to His wisdom. The lesson is clear: one should adopt the attitude of the Holy Prophet Musa, peace be upon him, and ask for goodness in a general way, trusting fully that Allah, the Exalted, knows best what to grant and when to grant it. Such trust reflects humility, patience, and submission, ensuring that supplication becomes a means of drawing closer to Allah, the Exalted, rather than a demand for worldly desires. This correct attitude has also been indicated in chapter 2 Al Baqarah, verses 200-201:

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

As discussed earlier, one should adopt the noble attitude of the Holy Prophet Musa, peace be upon him, by never belittling any good deed, no matter how small it may appear. Human beings often underestimate the significance of seemingly minor acts of kindness, forgetting that Allah, the Exalted, may open vast doors of mercy and opportunity through them. A single word of comfort, a small gesture of assistance, or even a smile can become the means of immense blessings in both this world and the next. The example of the Holy Prophet Musa, peace be upon him, at the well of Madyan demonstrates this truth vividly. He possessed nothing material to offer, yet he used his physical strength to help two women in need. This act, though outwardly simple, became the turning point in his life, leading him to safety, companionship, and ultimately to a new chapter in his

prophetic mission. His example teaches that every deed counts, and that sincerity transforms even the smallest action into a source of divine favor. Chapter 28 Al Qasas, verse 25:

"Then one of the two women came to him walking with shyness. She said, 'Indeed, my father invites you that he may reward you for having watered for us.' ..."

This verse shows how the small act of kindness performed by the Holy Prophet Musa, peace be upon him, was rewarded almost immediately. Not only did it bring him into contact with a righteous family, but it also provided him with shelter, sustenance, and eventually marriage. What began as a simple act of watering flocks became the cause of immense good, proving that no righteous deed is insignificant when done sincerely for the sake of Allah, the Exalted. The shyness of the woman also highlights the importance of modesty and dignity in interactions, showing that even when seeking help or expressing gratitude, one should maintain upright character. The invitation of her father further demonstrates that righteous people recognise and appreciate good deeds, and that Allah, the Exalted, often rewards kindness through unexpected means.

The lesson here is timeless: individuals must never dismiss opportunities to help others, even if the deed seems small. One cannot know the ripple effects that such actions may have. A small act may lead to unexpected blessings, protection from harm, or even the fulfilment of long-awaited prayers. The Holy Prophet Musa, peace be upon him, teaches through his example that every deed matters, and that sincerity transforms even the

smallest action into a source of divine favour. The reward of Allah, the Exalted, is not measured by the size of the deed but by the purity of intention behind it. This principle encourages people to seize every opportunity for good, whether in family life, community service, or daily interactions, trusting that Allah, the Exalted, will magnify their efforts and open doors of mercy in ways they cannot foresee.

After meeting the woman's father, the Holy Prophet Musa, peace be upon him, displayed the noble qualities of honesty and sincerity by openly recounting the events that had led him to Madyan. Despite the immense difficulty of his situation, and the possibility that his words might lead to rejection or suspicion, he did not conceal the truth. This act of courage shows that honesty is not only a moral virtue but also a sign of trust in Allah, the Exalted. Many people, when faced with desperate circumstances, are tempted to turn to dishonesty in order to gain help or sympathy. Yet dishonesty, even if it appears to provide short-term relief, only leads to long-term harm. It creates a cycle of lies and deception that burdens the heart, corrupts the mind, and distances a person from divine mercy. The Holy Prophet Musa, peace be upon him, teaches through his example that sincerity and truthfulness are the only paths to lasting peace and support, even when one fears rejection. It is important to understand that dishonesty and insincerity never remain isolated acts. They inevitably multiply, leading to further lies, deception, and sins. This in turn produces an unbalanced mental and physical state, as the individual becomes consumed by guilt, anxiety, and confusion. Dishonesty causes one to misplace everything and everyone within their life, distorting priorities and weakening relationships. More dangerously, it prevents one from adequately preparing for accountability on the Day of Judgement, for a person who builds their life upon falsehood cannot stand firm before Allah, the Exalted. Thus, dishonesty and insincerity only ever lead to stress, trouble, and difficulties in both worlds. They may appear to offer escape in the moment, but they ultimately trap the individual in greater hardship,

leaving them spiritually impoverished and morally unstable. By contrast, honesty—even in desperate situations—leads to divine support and peace of mind. Truthfulness aligns the heart with righteousness, allowing one to obtain a balanced mental and physical state. It enables a person to correctly place everything and everyone within their life, recognising the true value of blessings and responsibilities. Honesty brings clarity, strengthens trust, and opens the doors of mercy, for Allah, the Exalted, supports those who remain sincere. The example of the Holy Prophet Musa, peace be upon him, illustrates this perfectly. His honesty did not result in rejection but in reassurance, as the woman's father responded with kindness and protection. Chapter 28 Al Qasas, verse 25:

"...So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people.""

This verse shows that truthfulness, even when one fears its consequences, ultimately leads to safety and divine support. The Holy Prophet Musa, peace be upon him, was not shunned but welcomed, and his honesty became the means of his escape from danger. His example teaches that sincerity is the foundation of peace in both worlds, and that those who remain truthful will always find protection in the mercy of Allah, the Exalted. Honesty is not merely a social virtue but a spiritual shield, guarding the heart from corruption and ensuring that one's life remains aligned with divine guidance.

In addition, the truthfulness and sincerity of the Holy Prophet Musa, peace be upon him, became the very means by which he obtained employment, a

wife, and a loving home to reside in. This shows that honesty and upright character are not only spiritual virtues but also practical qualities that bring worldly stability and blessings. Chapter 28 Al Qasas, verses 26-27:

“One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said, "Indeed, I wish to wed you one of these, my two daughters..."”

These verses highlight how the qualities of strength and trustworthiness, demonstrated by the Holy Prophet Musa, peace be upon him, were recognised and valued by righteous people. His sincerity and honesty opened the door to employment, companionship, and a secure home, proving that divine support comes to those who remain steadfast in truth even when circumstances appear desperate. It is significant that the woman herself testified to his qualities, showing that good character is evident to others and naturally inspires trust. The father’s response further demonstrates that righteous families value integrity above wealth or status, and that Allah, the Exalted, often rewards sincerity by connecting individuals with people of virtue.

The Holy Prophet Musa, peace be upon him, had already demonstrated his physical strength when he single-handedly watered the flocks of the two women at the well. This act showed not only his capability but also his willingness to use his strength in service of others. His mental strength and resilience were evident when he migrated from Egypt to Madyan with no provisions, enduring hardship with patience and trust in Allah, the Exalted. His trustworthy nature was revealed when he truthfully explained his story

to the women's father, even though honesty could have cost him the aid and protection he desperately needed. At that time, he was considered a murderer, a fugitive, and homeless, yet he chose sincerity over deception. This demonstrates that true trustworthiness is proven when one remains honest despite risk, and that Allah, the Exalted, honours such integrity by turning danger into safety and loneliness into companionship. In addition, when the Holy Prophet Musa, peace be upon him, journeyed with the daughter from the well to her house, he displayed the very best of manners throughout the way. This moment, though brief in description, is filled with profound lessons. Despite being exhausted, homeless, and burdened by the weight of his circumstances, he did not allow hardship to compromise his conduct. Instead, he upheld dignity, restraint, and respect, ensuring that his interaction with the young woman was marked by modesty and propriety. His behaviour reflects the principle that good manners are not situational but constant, and that true character is revealed most clearly when one is vulnerable.

This event teaches that strength is not limited to physical ability but includes mental resilience and moral integrity. The Holy Prophet Musa, peace be upon him, embodied all three, and it was these qualities that earned him the trust of a righteous family. His example demonstrates that honesty and sincerity, even when they seem risky, ultimately lead to divine support and worldly stability. Employment, marriage, and a home were granted to him not because of wealth or status but because of his character. This shows that true success lies in cultivating inner virtues, for they attract both the mercy of Allah, the Exalted, and the respect of people. His story is a reminder that worldly provisions are not secured through deception or manipulation but through sincerity, strength, and trustworthiness, which are qualities that Allah, the Exalted, Himself loves and rewards.

It is possible that the daughter who encouraged her father to hire the Holy Prophet Musa, peace be upon him, was also indirectly expressing her desire to marry him, as she recognized the practical reality of his situation. She knew that he was homeless and would need to reside with them if he were to be employed by her father. Since the daughters were unwed, the only lawful way for the Holy Prophet Musa, peace be upon him, to reside with them was through marriage. This subtle yet profound moment shows the wisdom of the daughter, who not only sought to secure help for her family but also foresaw the possibility of a righteous union. Chapter 28 Al Qasas, verse 26:

“One of the women said, “O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.””

The daughter was clearly aware of the characteristics of the other men in her society and deduced that the Holy Prophet Musa, peace be upon him, was not like them. She recognised that he possessed good character, which is the true foundation of a righteous life. Her understanding reflects the principle that the right spouse is not connected to worldly things such as wealth or fleeting emotions, but rather to good character, which is the direct result of piety. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 5090, that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by warning that one should marry for the sake of piety, otherwise they will be a loser. This Hadith confirms that piety is the only quality that guarantees lasting success in marriage. It is important to understand that the first three qualities mentioned in the Hadith—wealth, lineage, and beauty—are transient and imperfect. They may provide

temporary happiness but ultimately become burdens, as they are linked to the material world and not to the eternal source of success, which is faith. Wealth does not bring happiness, as seen in the lives of the rich and famous, many of whom are deeply unsatisfied despite their possessions. Marrying for lineage is equally unwise, as family connections do not guarantee a good spouse, and failed marriages often destroy bonds between families. Marrying solely for beauty, which is often equated with love, is also unstable, for beauty fades with time and emotions change with circumstances. Many couples who once claimed to be deeply in love later ended up in bitterness and hatred. These examples show that worldly qualities are unreliable foundations for marriage. However, it is important to note that this Hadith does not mean one should marry someone who is poor or unattractive. Financial stability is necessary to support a family, and attraction is an important aspect of a healthy marriage. What the Hadith emphasises is that these qualities should not be the ultimate or primary reason for marriage. The main and ultimate quality to seek in a spouse is piety. Piety means fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Put simply, the one who fears Allah, the Exalted, will treat their spouse well in both times of happiness and difficulty. By contrast, those who are irreligious will mistreat their spouse whenever they are upset, and even when they are pleased, they will fail to fulfil their spouse's rights due to ignorance. This is one of the main reasons why domestic violence has increased amongst Muslims in recent years. Piety removes ignorance and ensures that rights are fulfilled consistently. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

In addition, the pious person is always more concerned about fulfilling the rights of others, such as their spouse, than they are about demanding their own rights. This is because they understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. The impious person, however, is consumed by self-interest, demanding rights that are often derived from culture, fashion, or imagination rather than from Islam. As a result, they are never truly satisfied, even if their spouse fulfils their rights according to Islamic teachings. This selfishness and ignorance are among the strongest causes of divorce, as they erode trust and harmony within marriage.

Finally, if one desires to get married, they should first obtain the knowledge associated with it. This includes understanding the rights they owe their spouse, the rights they are owed, and how to deal with their spouse in different situations. Ignorance of these principles leads to arguments and divorces, as people demand things their spouse is not obliged to fulfil. Therefore, knowledge, which is the root of piety, is the foundation of a healthy and successful marriage. Without knowledge, marriage becomes a battlefield of unmet expectations; with knowledge, it becomes a sanctuary of patience, compassion, and mutual respect. The example of the Holy Prophet Musa, peace be upon him, and the wisdom of the daughter who recognised his character, remind us that piety and good conduct are the true keys to marital success and stability.

Furthermore, the daughter hinting to her father about the prospects of marrying the Holy Prophet Musa, peace be upon him, clearly teaches that Islam does not forbid individuals from choosing their own spouses. This incident is a powerful reminder that the voice of the child, whether male or female, is not only permitted but respected in Islam when it comes to

marriage. The daughter observed the qualities of the Holy Prophet Musa, peace be upon him, and recognised that he was unlike the men of her society. She saw in him strength, trustworthiness, and piety, and therefore suggested to her father that he be hired. Yet her words carried a deeper implication: she was indirectly expressing her desire to marry him, knowing that his employment would require him to reside with them, which could only be lawful through marriage. This shows that Islam acknowledges the natural inclination of children to recognise good character and allows them to express their preferences in marriage.

Sadly, many Muslims today have adopted un-Islamic cultural practices that contradict this principle. In some communities, elders become angered when their children inform them of someone they are interested in marrying, such as a colleague at work or a fellow student at university. These elders mistakenly believe they hold absolute authority over their children's marital choices, and in some cases, they go further by insisting that their children have no choice in the matter. This attitude is not only ignorant but also directly opposed to the teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, made it clear that no person can be forced into marriage against their will. Consent is a fundamental requirement, and the example of the daughter in the story of the Holy Prophet Musa, peace be upon him, proves that children have the right to express their preferences and that parents should listen with wisdom and respect.

The father's response in this story is equally instructive. Instead of dismissing his daughter's suggestion or reacting with anger, he deliberated upon her words. He recognised the truth in her assessment of the Holy Prophet Musa, peace be upon him, and agreed with her judgment. He then

proposed marriage on her behalf, showing that parental authority in Islam is not about imposing decisions but about guiding choices with wisdom. This balance between parental guidance and the child's right to choose ensures that marriages are built upon mutual respect, sincerity, and divine approval. The father's acceptance demonstrates that parents should act as facilitators, helping their children make righteous choices rather than obstructing them with cultural pride or misplaced authority. Chapter 28 Al Qasas, verses 26-27:

"One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said, "Indeed, I wish to wed you one of these, my two daughters..."

Therefore, this story is a timeless reminder that children have the right to choose their spouses, and that parents must respect their choices while guiding them with wisdom. Islam does not permit forced marriages, nor does it allow cultural practices to override divine guidance. Instead, it encourages dialogue, respect, and recognition of good character. The example of the daughter and her father in the story of the Holy Prophet Musa, peace be upon him, shows that when children and parents work together in sincerity, marriages become sources of peace, stability, and divine blessing.

Even though the father agreed with his daughter's suggestion, nonetheless, he did not blindly trust the Holy Prophet Musa, peace be upon him, as this would contradict the attitude of a wise and protective father. His acceptance of her words was balanced with prudence, for a good father

does not simply hand over his daughter without ensuring that she will be cared for in the best possible way. Instead, he acted with foresight, recognising that marriage is not a temporary arrangement but a lifelong commitment. By keeping the Holy Prophet Musa, peace be upon him, within his home for a number of years, he created the opportunity to observe his behaviour, his manners, and his consistency in fulfilling responsibilities. This period of observation was not a test of suspicion but a safeguard of trust, ensuring that his daughter would be married to a man of proven character. This arrangement also highlights the wisdom of gradual trust. The father did not rush into marriage simply because his daughter expressed her preference, nor did he dismiss her suggestion. Rather, he combined her insight with his own responsibility as a parent. By allowing the Holy Prophet Musa, peace be upon him, to remain in his household, he ensured that his daughter's choice was confirmed through lived experience. Over the years, the qualities of strength, trustworthiness, and sincerity that the daughter had observed would be tested and proven. This demonstrates that parental guidance in Islam is not about denying the child's choice but about ensuring that the choice is sound, balanced, and beneficial for the long term. Chapter 28 Al Qasas, verse 27:

“He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years...””

This verse shows that the father's agreement was accompanied by a condition that ensured both responsibility and observation. The service of eight years was not merely labour but a period of integration into the family, a time in which the Holy Prophet Musa, peace be upon him, would demonstrate his reliability, his patience, and his ability to fulfil commitments. Only after this period would the father permit both of them to

leave, fully trusting that the rights of his daughter would be fulfilled with love, care, and mercy. This event teaches that marriage in Islam is not a matter of blind emotion or cultural pride but a union built upon wisdom, trust, and proven character. It shows that parents have a duty to safeguard their children by ensuring that their spouses are truly worthy, while children have the right to express their preferences. When both sides act with sincerity and balance, as demonstrated in the story of the Holy Prophet Musa, peace be upon him, marriage becomes a source of peace, stability, and divine blessing.

The father also demonstrated his righteousness by not burdening the Holy Prophet Musa, peace be upon him, beyond his strength and ability. His words reveal a deep sense of fairness, compassion, and foresight, qualities that are essential in any righteous guardian. He made it clear that his intention was not to exploit Musa, peace be upon him, as a servant or slave to fulfil household and business chores, but rather to welcome him into the family as a willing and loving member. This distinction is crucial, for it shows that the father viewed marriage not as a transaction or a burden but as a partnership built upon mutual respect, cooperation, and mercy. His approach reflects the Islamic principle that marriage is a union of hearts and responsibilities, where both spouses work together to establish a loving and peaceful home. By emphasising that he did not wish to put Musa, peace be upon him, in difficulty, the father showed that righteousness is expressed through gentleness and consideration, ensuring that obligations are fair and achievable. The condition he placed—that the Holy Prophet Musa, peace be upon him, serve for eight years, with the option of ten as a favour—was not a demand of servitude but a practical arrangement that allowed time for observation, integration, and trust. By stating that ten years would be voluntary, he emphasised that he did not wish to impose hardship or difficulty. This shows that righteousness is not only about worship but also about fairness in dealings with others. The father's words embody the spirit of mercy, recognising that true relationships cannot be built upon

compulsion but must be nurtured through willingness and sincerity. His assurance reflects the Quranic principle that Allah, the Exalted, does not burden a soul beyond its capacity, and that righteous people mirror this divine attribute in their dealings with others. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity...”

This arrangement also highlights the father’s wisdom in ensuring that his daughter’s marriage was safeguarded by a period of stability and trust, rather than rushed into without proper foundations. Chapter 28 Al Qasas, verse 27:

“...that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous.”

This verse highlights the father’s balance of authority and compassion. He set a clear condition to safeguard his daughter’s welfare, yet he did so with gentleness, ensuring that the Holy Prophet Musa, peace be upon him, would not feel oppressed. His righteousness was evident not only in his words but in his attitude, as he sought to create a home environment rooted in love, fairness, and peace. By emphasising that he was among the righteous, he reminded the Holy Prophet Musa, peace be upon him, that

the household he was entering was one of piety and integrity, where rights would be respected and responsibilities shared. This assurance would have given Musa, peace be upon him, confidence that he was joining a family committed to justice and mercy, qualities that are the foundation of a successful marriage and household. This event teaches that righteousness in family life is expressed through fairness, compassion, and the avoidance of unnecessary hardship. Parents must ensure that their children's marriages are built upon respect and cooperation, not exploitation or imbalance. The father's example shows that true righteousness lies in creating conditions where love and mercy can flourish, and where responsibilities are shared willingly rather than imposed harshly. His conduct is a timeless reminder that marriage is not about burdening one another but about working together to build a home of peace, stability, and divine blessing. It also demonstrates that parental wisdom involves balancing trust in the child's choice with safeguards that ensure long-term stability. In this way, the father of the stands as a model of righteousness, showing that fairness, compassion, and foresight are the hallmarks of a truly pious household.

As the Holy Prophet Musa, peace be upon him, recognized the pious characteristics of this family, he agreed to the marriage and the condition set by the father, knowing that this arrangement would ensure a life built upon love, mercy, and sincerity. His acceptance was not merely a practical decision but a spiritual one, for he understood that the foundation of a righteous household lies in mutual trust, respect, and obedience to Allah, the Exalted. Chapter 28 Al Qasas, verse 28:

“[Moses] said, 'That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness.'”

By mentioning Allah, the Exalted, the Holy Prophet Musa, peace be upon him, reminds all people that their agreements with others, whether worldly or religious, are inseparably connected to obedience to Allah, the Exalted. This statement elevates a worldly contract into a spiritual covenant, showing that every promise made between people is witnessed by Allah, the Exalted, and must therefore be honoured with sincerity. Islam, being a complete code of conduct, does not separate worldly matters from religious obligations. Inheritance, trade, marriage, and contracts are all tied to divine accountability. This verse teaches that Islam influences every situation one faces, whether worldly or religious, and affects every interaction with worldly things. To imagine otherwise is ignorance, for Allah, the Exalted, will question people about every circumstance they encountered, not only about their prayers and rituals. Therefore, one must ensure that they learn and act upon Islamic teachings so that they behave correctly in every situation. This comprehensive obedience guarantees a harmonious mental and physical condition, enabling one to appropriately position everything and everyone in their life while preparing adequately for accountability on the Day of Judgement. Such conduct results in tranquillity in both worlds, for it aligns the heart with divine guidance and prevents confusion and imbalance. The opposite attitude—treating Islam like a coat to be worn or removed according to desire—is condemned in the Holy Quran. The one who behaves in this manner is not worshipping Allah, the Exalted, but their own desires. Chapter 25 Al Furqan, verse 43:

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

This warning shows that selective obedience is in reality idolatry of the self, for it places personal preference above divine command. The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. Wealth, health, family, and opportunities will be squandered or misdirected, leading to imbalance in both mental and physical states. Such a person will misplace everything and everyone in their life, failing to recognise the true value of blessings and responsibilities. More dangerously, they will inadequately prepare for their accountability on the Day of Judgement, arriving before Allah, the Exalted, with a life built upon desire rather than obedience. This condition results in stress, challenges, and hardships in both realms, even if they appear to enjoy certain worldly luxuries. Their luxuries will not bring peace, for peace is only found in submission to Allah, the Exalted.

This passage therefore teaches that obedience to Allah, the Exalted, must permeate every aspect of life. Agreements, contracts, marriages, and worldly dealings are all sacred when connected to divine accountability. The example of the Holy Prophet Musa, peace be upon him, shows that true success lies in recognising that Allah, the Exalted, is the Witness over all matters, and that sincerity in every situation is the path to tranquillity in this world and salvation in the next.

After this phase of his personal development, in which the Holy Prophet Musa, peace be upon him, endured the hard desert life, he was finally prepared to be entrusted with the mission of Prophethood. His years of struggle were not wasted; they were a divine training ground. He had

experienced the loneliness of exile, the humility of poverty, the responsibility of family life, and the discipline of labor. Each of these experiences refined his character, strengthened his reliance upon Allah, the Exalted, and taught him the value of sincerity, patience, and perseverance. It was only after this period of trial and growth that he was ready to receive the divine call, for Prophethood requires not only spiritual purity but also resilience, wisdom, and the ability to lead people through hardship. Chapter 28 Al Qasas, verse 29-30:

“And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves." But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds.””

Just as the Holy Prophet Musa, peace be upon him, and his family were lost during their journey and he perceived a fire, which became the source of right guidance for him and his nation, so too does Allah, the Exalted, remind mankind that irrespective of how deeply the world plunges into the darkness of worldly desires and aspirations, there will always remain the light of divine guidance. This light is not extinguished by corruption, ignorance, or materialism; it continues to shine for those who sincerely seek it. It leads one to the recognition of their Creator and Sustainer and to the recognition of their true purpose in this world. When that purpose is fulfilled, it results in peace of mind in both worlds, for those who desire it with sincerity and humility.

The incident of the Holy Prophet Musa, peace be upon him, perceiving the fire is not merely a historical event but a timeless lesson. He journeyed towards the light source, leaving behind his family and belongings, demonstrating that the pursuit of divine guidance requires dedication, sacrifice, and prioritisation. His willingness to step away from comfort and security in order to seek knowledge and truth shows that revelation is attained only by those who are prepared to strive for it. In the same way, every person must be ready to dedicate themselves to reaching the light of divine guidance by learning and acting upon divine knowledge. This journey may require setting aside worldly distractions, comforts, and attachments, but the reward is clarity, balance, and salvation. It is a reminder that divine guidance is not given to those who remain idle but to those who actively seek it with sincerity. This event also highlights that divine guidance is not only a source of warmth and comfort, as the Holy Prophet Musa, peace be upon him, initially sought, but also the source of ultimate truth and recognition of Allah, the Exalted. The fire symbolises the light of revelation, which transforms confusion into clarity and darkness into illumination. What the Holy Prophet Musa, peace be upon him, thought would be a means of physical warmth became instead the source of spiritual enlightenment and the beginning of his mission. The lesson for mankind is clear: one must approach divine guidance with sincerity and readiness to act upon it. The light of revelation is always present, but only those who journey towards it, leaving behind distractions and worldly attachments, will be blessed with recognition of Allah, the Exalted, and with the fulfilment of their true purpose. This recognition leads to peace of mind in this world, through balance and proper placement of everything and everyone in life, and to eternal success in the Hereafter.

These verses therefore teach that trials are not obstacles but preparations. The hardships endured by the Holy Prophet Musa, peace be

upon him, were necessary steps in shaping him into a Holy Prophet, peace be upon him, capable of guiding his people. Likewise, the difficulties faced by individuals today may be the very means by which Allah, the Exalted, prepares them for greater responsibilities.

The fire that the Holy Prophet Musa, peace be upon him, perceived symbolizes the moment when hardship culminates in understanding—when darkness gives way to light and the soul becomes prepared to embrace its true purpose: obeying Allah, the Exalted, in every circumstance by using His blessings correctly, as taught in Islamic guidance. Through this, a person attains a balanced mental and physical state, places everything and everyone in their proper place within their life, and prepares rightly for their accountability on the Day of Judgement. Such conduct brings peace of mind in both this world and the Hereafter. Chapter 28 Al Qasas, verse 30:

“But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds.””

By introducing Himself as the Lord of the worlds, Allah, the Exalted, is reminding mankind of His absolute authority, His creative power, and His continuous nourishment of all creation. This introduction is not merely a title but a declaration of His right to be obeyed. Just as a person who provides housing or sustenance for another is naturally worthy of gratitude, Allah, the Exalted, who has granted every blessing within the universe, is infinitely more deserving of thanks and obedience. To ignore this reality is to deny the very foundation of existence, for every breath, every provision, and

every opportunity originates from Him alone. Gratitude to Allah, the Exalted, manifests in three essential forms. Gratitude with one's intention means that all actions are performed solely to please Him. The one who acts for other reasons—such as seeking praise, recognition, or worldly gain—will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154, which makes clear that sincerity of intention is the foundation of divine acceptance. A positive sign of a good intention is that a person does not expect nor hope for appreciation or compensation from people, but instead seeks only the pleasure of Allah, the Exalted. Gratitude with the tongue involves speaking what is good or remaining silent, thereby ensuring that one's words reflect truth, kindness, and remembrance of Allah. Gratitude with one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive gratitude leads to an increase in blessings and ultimately peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered correct and normal for them to use the object however they please. Ownership grants authority, and no one questions the right of an owner to decide how their property should be used. In the same way, Allah, the Exalted, created, owns, and sustains everything within the universe, including people themselves. Therefore, He alone decides what should occur within the universe and what should not. It is only fair and just for people to obey

Allah, the Exalted, as He alone owns the entire universe, including them. To disobey Him is to deny His ownership and to misuse what He has entrusted to His creation. Similarly, when one lends something they own to another, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan, not as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use blessings in ways pleasing to Allah, the Exalted. On the other hand, the blessings of Paradise are gifts, not loans. People will be free to use them as they desire, without restriction, for they will have earned them through obedience and patience in this world. Chapter 7 Al A'raf, verse 43:

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

A person must therefore not confuse the worldly blessings, which are loans, with the gifts of Paradise. Worldly blessings are entrusted to people as a test, requiring them to use them in obedience to Allah, the Exalted, and to prepare for accountability on the Day of Judgement. The blessings of Paradise, however, are eternal gifts, granted as a reward for faith and righteous deeds, and they will be enjoyed freely without restriction. This distinction is vital, for it reminds mankind that life in this world is temporary and conditional, while life in the Hereafter is everlasting and unconditional for those who are granted entry into Paradise.

In order to support the mission of the Holy Prophet Musa, peace be upon him, to Pharaoh and his followers, Allah, the Exalted, granted him miracles

that would serve both as signs of truth and as reassurance to his own heart. These miracles were not only proofs of his Prophethood but also demonstrations of divine mercy, strengthening him in moments of fear and uncertainty. Chapter 28 Al Qasas, verse 31:

“And [he was told], “Throw down your staff.” But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], “O Moses, approach and fear not. Indeed, you are of the secure.””

This event is deeply instructive. It demonstrates that showing emotion within limits is not only acceptable but natural. The Holy Prophet Musa, peace be upon him, reacted in a human way by fleeing from what appeared to be a dangerous snake, and Allah, the Exalted, did not criticize him for this response. Instead, He reassured him, reminding him that in His presence, the messengers do not need to fear. This illustrates that emotions such as fear, sadness, or joy are part of human nature, and Islam does not expect a person to suppress them entirely or behave like a robot in difficult situations. The key, however, is balance. Emotions must be expressed within the boundaries set by Allah, the Exalted. Releasing tension through emotion is permissible, but crossing into extremes is not. Chapter 57 Al Hadid, verse 23:

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

This verse does not prohibit sadness or happiness. Rather, it cautions against extremes in grief or exultation, both of which can lead to sin. Excessive grief may cause despair, neglect of duties, and hopelessness, while excessive pride in blessings may lead to arrogance, ingratitude, and self-delusion. Islam teaches moderation, ensuring that emotions serve as a means of reflection and growth rather than a cause of imbalance. A believer is encouraged to feel, but to feel within limits—using emotion as a tool for humility, patience, and gratitude rather than as a source of weakness or sin. A person should always remember that as long as they remain within these limits, they will overcome difficulties, earn reward, and attain blessings in both worlds. This truth is illustrated at the end of the event, where Allah, the Exalted, granted safety to the one who obeyed Him. That safety may not always be immediately apparent, but it will eventually manifest—either in this world or in the Hereafter. The essential lesson is that sincere obedience to Allah, the Exalted, must be maintained in all situations. This obedience involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When emotions are balanced within these limits, they become a source of strength rather than weakness, guiding one through trials with patience, gratitude, and trust in Allah, the Exalted. The miracle of the staff turning into a snake thus becomes more than a sign of Prophethood—it becomes a lesson in the human condition, showing that fear is natural, but faith transforms fear into security.

Allah, the Exalted, then revealed another sign to strengthen the mission of the Holy Prophet Musa, peace be upon him, and to establish his authority before Pharaoh and his people. Chapter 28 Al Qasas, verse 32:

“Insert your hand into the opening of your garment; it will come out white, without disease...”

This sign, like the staff that transformed into a serpent, was a clear demonstration of divine support. It was not intended merely as a spectacle but as reassurance to the Holy Prophet Musa, peace be upon him, that he was under the protection of Allah, the Exalted, and that his mission was divinely sanctioned. At the same time, it served as irrefutable evidence to Pharaoh and his followers that the message carried by the Holy Prophet Musa, peace be upon him, was not his own invention but revelation from the Lord of the worlds. The whiteness of the hand, free from disease or defect, symbolised purity, clarity, and divine power. It stood in stark contrast to the corruption, arrogance, and spiritual darkness of Pharaoh and his people. Just as the hand is the instrument of human action, this miracle showed that when a person acts under the guidance of Allah, the Exalted, their actions are illuminated with righteousness and free from corruption. It reminded mankind that divine guidance purifies both intention and deed, while arrogance and rebellion against Allah, the Exalted, lead only to decay and ruin.

This miracle also carried a personal dimension for the Holy Prophet Musa, peace be upon him. Facing Pharaoh, the most powerful ruler of his time, was a daunting task. Yet Allah, the Exalted, strengthened him with signs that removed fear and instilled confidence. The whiteness of the hand was a symbol of reassurance, reminding him that he was never alone, for Allah, the Exalted, was with him. It demonstrated that divine support manifests not only in outward signs but also in inner peace, enabling a person to stand firm against opposition.

The lesson for mankind is clear: divine signs are not given for entertainment but for reflection. The whitened hand calls people to purify their own actions, intentions, and hearts. Just as the Holy Prophet Musa, peace be upon him, was given a hand free from disease, people are called to cleanse themselves from the diseases of arrogance, greed, and corruption. Only then can their actions reflect purity and bring about justice, mercy, and balance in society.

As Islam encourages people to control their worldly desires, those whose only aim in life is to gratify such desires inevitably criticize this guidance, as it exposes their behaviour as animalistic and unrestrained. In addition, the businesses and industries that profit from people indulging their desires—whether in entertainment, fashion, or consumerism—strive against Islam, seeking to discourage adherence to its teachings. Their opposition is not rooted in truth but in self-interest, as they fear losing influence and profit if people embrace restraint, moderation, and obedience to Allah, the Exalted. In the face of such criticism and opposition, one must remain steadfast in their obedience to Allah, the Exalted. His promise is that He will provide peace of mind and protection from the negative effects of people, even if this protection is not immediately apparent. This comfort is not always visible in worldly terms but manifests in the tranquillity of the heart, the clarity of the mind, and the strength to persevere through trials. The Holy Prophet Musa, peace be upon him, experienced this divine reassurance directly in the form of a miracle. Chapter 28 Al Qasas, verse 32:

“...And draw in your arm close to you [as prevention] from fear...”

This verse illustrates that divine comfort is granted to those who obey Allah, the Exalted. The Holy Prophet Musa, peace be upon him, was commanded to draw his arm close to himself as a means of protection from fear, symbolising that divine reassurance is always near for those who remain steadfast. Just as the Holy Prophet Musa, peace be upon him, was strengthened against the fear of Pharaoh and his people, so too are Muslims strengthened against the criticism and opposition of those who mock restraint and obedience. The lesson is clear: worldly desires and industries that promote them will always attempt to undermine divine guidance, but their influence is temporary and hollow. True peace and security come only from obedience to Allah, the Exalted. By controlling desires and using blessings in ways pleasing to Him, a person achieves balance in both mental and physical states, correctly placing everything and everyone in their life. This balance prepares them for accountability on the Day of Judgement and grants tranquillity in both worlds.

Yet despite witnessing such undeniable signs—the staff transforming into a snake and the hand shining white without disease—Pharaoh and his people persisted in their rebellion. Allah, the Exalted, had granted them immense blessings such as wealth, authority, and influence, but instead of using these gifts to establish justice, compassion, and balance, they exploited them for oppression and tyranny. Their misuse of blessings revealed the corruption of their hearts, for arrogance and greed never bring tranquillity. Rather, they lead to an unbalanced mental and physical state, causing a person to misplace everything and everyone within their life, and preventing them from adequately preparing for accountability on the Day of Judgement. This imbalance manifests as stress, trouble, and difficulties in both worlds, even if outwardly they appear to enjoy worldly luxuries. Their palaces, treasures, and armies could not shield them from inner turmoil, for

peace of mind is only granted to those who obey Allah, the Exalted. Worse still, they failed to fulfil the rights of others, oppressing the children of Israel and spreading corruption throughout their society. Their tyranny was not only a personal failure but a societal one, as their misuse of blessings poisoned the lives of countless innocents. Chapter 28 Al Qasas, verse 32:

“...for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient.”

This verse highlights the root of their downfall: defiantly disobedient hearts that refused to acknowledge the signs of Allah, the Exalted. The miracles were not lacking in clarity, nor was the message hidden. Their rejection was deliberate, born of arrogance and a desire to maintain worldly power. The lesson for mankind is clear: when blessings are misused for selfish gain, they cease to be sources of peace and instead become instruments of destruction. True tranquility lies only in obedience to Allah, the Exalted, and in using His blessings to fulfil the rights of others and spread justice.

As the Holy Prophet Musa, peace be upon him, understood the immense importance of his prophetic mission, he openly expressed his fear that Pharaoh and his soldiers might kill him before he had the opportunity to deliver the message entrusted to him. He was, after all, a fugitive in their eyes, having fled Egypt after unintentionally killing an Egyptian man years earlier. This past weighed heavily upon him, and he recognized that Pharaoh could use it as justification to eliminate him before he could speak the truth. Chapter 28 Al Qasas, verse 33:

“He said, “My Lord, indeed, I killed from among them someone, and I fear they will kill me.””

This verse highlights the profound humanity of the Holy Prophet Musa, peace be upon him. Despite being chosen, he did not deny his past nor pretend to be fearless. Instead, he acknowledged his weakness before Allah, the Exalted, demonstrating that true strength lies in humility and reliance upon divine support. His confession shows that the Holy Prophets, peace be upon them, are not detached from human emotion; they feel fear, concern, and vulnerability, yet they channel these feelings into supplication and trust in Allah, the Exalted. The lesson for mankind is clear: acknowledging one's limitations and past mistakes is not a weakness but a step toward divine assistance. Just as the Holy Prophet Musa, peace be upon him, admitted his fear and sought Allah's help, so too must people turn to Allah, the Exalted, when confronted with overwhelming challenges. Fear is natural, but despair is forbidden. By expressing fear to Allah, the Exalted, and seeking His protection, a person transforms vulnerability into strength, for divine reassurance removes fear and instils confidence. This event also teaches that the mission of truth often begins in the shadow of opposition. Pharaoh's authority, soldiers, and wealth seemed overwhelming, yet the Holy Prophet Musa, peace be upon him, was reminded that divine support outweighs worldly power. The one who obeys Allah, the Exalted, must remain steadfast, even when their past or their circumstances appear to threaten their mission.

The sincerity of the Holy Prophet Musa, peace be upon him, shines through in his humble request that his brother, the Holy Prophet Harun, peace be upon him, be granted a share in his divine mission. This request was not motivated by personal weakness or desire for companionship alone, but by a profound sense of responsibility and selflessness. The Holy Prophet Musa, peace be upon him, recognized that the mission entrusted to him was of immense importance, and he sought every means to ensure its success. His concern was not for his own distinction but for the fulfilment of the command of Allah, the Exalted. By asking for his brother's support, he demonstrated that true sincerity lies in prioritizing the mission of truth over personal recognition. Chapter 28 Al Qasas, verses 34-35:

“And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me. [Allah] said, “We will strengthen your arm through your brother...””

This passage highlights several lessons. Firstly, it shows the humility of the Holy Prophet Musa, peace be upon him, who openly acknowledged his limitation in speech. Rather than allowing pride to prevent him from seeking assistance, he embraced the strength of cooperation. Secondly, it reveals the deep love and respect he had for his brother, the Holy Prophet Harun, peace be upon him, recognising his eloquence and ability to complement his own strengths. Thirdly, it demonstrates that Allah, the Exalted, honours sincerity by granting support and reassurance, strengthening the mission through unity and partnership.

Sadly, many individuals today fail to support one another in acts of goodness due to misplaced fears that such support may elevate others above themselves in prominence. This attitude has even affected scholars and educational institutions, where assistance is withheld under the pretext of lacking personal ties or out of concern that one's own platform may be overshadowed. Such reasoning is fundamentally flawed, for history clearly demonstrates the opposite. When one's intention is to seek the pleasure of Allah, the Exalted, supporting others in righteousness invariably leads to increased honour and respect. Allah, the Exalted, turns the hearts of people towards those who act sincerely, even when their support benefits another individual, organisation, or institution. A profound example of this principle is found in the conduct of Umar Ibn Khattab, may Allah be pleased with him, following the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Despite possessing the stature and support necessary to claim leadership, Umar, may Allah be pleased with him, recognised the correctness of nominating Abu Bakr Siddiq, may Allah be pleased with him, as the first Caliph of Islam. He did not concern himself with the possibility of being forgotten by society; rather, he upheld the divine command to support what is right. This act of sincerity and submission is confirmed in the Hadiths recorded in Sahih Bukhari, numbers 3667 and 3668. Far from diminishing his status, this decision only elevated the honour and esteem of Umar, may Allah be pleased with him, in the eyes of the community—a truth evident to all who are acquainted with Islamic history. The lesson is timeless: people must reflect deeply upon this reality, reform their attitudes, and commit themselves to supporting others in good, regardless of who initiates the effort. Fear of being forgotten must never deter one from fulfilling this duty. Those who obey Allah, the Exalted, will never be forsaken in either this world or the next. On the contrary, their dignity and recognition will only increase in both realms. Just as the Holy Prophet Musa, peace be upon him, was strengthened through his brother, and just as Umar, may Allah be pleased with him, was elevated through his sincerity in supporting Abu Bakr, may Allah be pleased with him, so too will every person who acts with sincerity find their honour magnified by Allah, the Exalted.

Allah, the Exalted, reminds mankind that true peace of mind in both worlds can only be attained through submission to His signs, which are present both in divine revelation and throughout the universe. This submission requires obedience to Him and the correct use of the blessings He has granted, as outlined in His teachings. Chapter 28 Al Qasas, verse 35:

“...and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant.”

This assurance demonstrates that those who act upon divine guidance will be granted protection, strength, and predominance. Their obedience ensures that they achieve a balanced mental and physical state, correctly placing everything and everyone within their lives, while adequately preparing for accountability on the Day of Judgement. Such behaviour not only leads to personal tranquility but also ensures the fulfilment of the rights of others, thereby encouraging the spread of justice and peace within society. Chapter 3 Alee Imran, verse 139:

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

The lesson is clear: a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their desires. They must behave like a wise patient who accepts the medical advice of their doctor, knowing it is best for them, even though the prescription may involve bitter medicines or a strict diet plan. Just as this patient achieves good health by following the doctor's guidance, so too does a person achieve balance and peace of mind by acting upon Islamic teachings. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that a person achieves harmony in both mental and physical states, correctly positioning everything and everyone in their life. Human knowledge, despite all research and progress, remains limited. It cannot solve every issue a person faces, nor can it prevent all forms of stress or guarantee correct placement of responsibilities and relationships. Human advice is restricted by limited foresight, experience, and bias. Allah, the Exalted, alone has perfect knowledge, and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor blindly, Allah, the Exalted, does not expect blind trust in His teachings. Instead, He invites people to reflect upon Islam so that they may appreciate its positive effects on their lives. He provides clear proofs and signs, encouraging mankind to approach His guidance with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind. He alone decides who obtains tranquility and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, will only grant peace of mind to those who use the blessings He has entrusted to them in the correct way, as outlined in Islamic teachings. Those who obey Him will find balance, tranquility, and success in both worlds, while those who misuse His blessings will be deprived of true peace, no matter how many worldly luxuries they possess. Chapter 28 Al Qasas, verse 35:

“...and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant.”

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 founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam

would require them to submit to a higher moral framework, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence and privileges, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status, even at the expense of their eternal well-being. This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not based on a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. Instead, it is most often a matter of the heart—a refusal to restrain one's desires and submit to the authority of the Creator. Chapter 28 Al Qasas, verse 36:

“But when Moses came to them with Our signs as clear evidences, they said, ‘This is not except invented magic...’”

This verse illustrates the blindness of those who reject divine guidance. Even when confronted with clear signs, they dismiss them as illusions, preferring to cling to their desires rather than acknowledge the truth. The lesson for mankind is clear: rejection of divine law is not due to lack of evidence but due to arrogance and the refusal to submit. True peace of mind and eternal success can only be achieved by recognizing the signs of Allah, the Exalted, and obeying His guidance.

Another way the leaders of the non-Muslims opposed divine guidance, in order to prevent others from accepting it and thereby protect their social influence and leadership, was by encouraging people to cling firmly to the popular and majority opinion within their society. This opinion was rooted in the practices of their forefathers, whose only aim was to gratify worldly desires and aspirations. By appealing to tradition and majority consensus, these leaders attempted to discredit the truth, presenting divine revelation as something unfamiliar or alien, even though its signs were clear and manifest. Chapter 28 Al Qasas, verse 36:

“...and we have not heard of this [religion] among our forefathers.”

This statement reveals the strategy of the elites: they sought to bind people to inherited customs, regardless of whether those customs were just or corrupt. Their argument was not based on evidence or reason but on blind imitation of ancestral practices. In doing so, they attempted to make divine guidance appear strange, unnecessary, or disruptive, thereby discouraging people from reflecting upon its truth. The lesson for mankind is timeless. Blind adherence to majority opinion or ancestral tradition, without reflection, often leads to the rejection of truth. Islam calls people to use their intellect, to reflect upon the signs of Allah, the Exalted, and to recognise that truth is not determined by numbers or popularity but by divine revelation. Those who follow the majority without reflection risk being led astray, while those who submit to Allah, the Exalted, attain balance, peace of mind, and eternal success. This pattern of opposition is repeated throughout history. When the Holy Prophet Muhammad, peace and blessings be upon him, invited the leaders of the non-muslims to Islam, many of their leaders rejected his message by appealing to the practices of their forefathers. They claimed

that abandoning ancestral traditions would dishonour their heritage, even though those traditions were rooted in idolatry and injustice. Similarly, the Holy Prophet Musa, peace be upon him, faced Pharaoh and his establishment, who dismissed divine signs by appealing to the authority of their forefathers. In both cases, the rejection was not due to lack of clarity but due to arrogance and fear of losing power. The danger of blind imitation is that it prevents people from recognising truth even when it is manifest. It creates a false sense of security in numbers, as though the majority cannot be wrong. Yet the Holy Quran repeatedly warns that most people follow only conjecture and desire, not truth. True guidance requires courage to break away from inherited falsehoods and to embrace divine revelation, even if it contradicts the majority. Chapter 6 Al An'am, verse 116:

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

Instead, individuals must employ the reasoning and intellect bestowed upon them by Allah, the Exalted, to evaluate each circumstance based on knowledge and evidence. This enables them to make informed decisions, even when those decisions diverge from the prevailing opinions of the majority. Islam does not call a person to follow blindly, but to reflect, reason, and act with insight. In fact, Islam strongly criticises the practice of blindly imitating others in religious matters. Such imitation often leads to error, as it is rooted in habit, culture, or majority influence rather than truth. Therefore, a person is encouraged to learn and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

This means studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with sincerity, reflecting upon their wisdom, and applying them consciously in daily life. When a person acts with knowledge and conviction, their faith becomes firm, their obedience sincere, and their peace of mind secure. Blind imitation, by contrast, leaves one vulnerable to error and unable to withstand the pressures of society.

When Pharaoh and his elite followers rejected the clear signs sent by Allah, the Exalted, the Holy Prophet Musa, peace be upon him, warned them that their denial was not hidden from the knowledge of their Creator. Allah, the Exalted, was fully aware that they recognized the truth internally, even though they verbally rejected it. Chapter 28 Al Qasas, verse 37:

“And Moses said, “My Lord is more knowing of who has come with guidance from Him...””

And chapter 27 An Naml, verses 13-14:

“But when there came to them Our visible signs, they said, “This is obvious magic.” And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness...”

These verses expose a profound spiritual truth: their refusal had nothing to do with misunderstanding or lack of proof. It was not intellectual confusion, nor a shortage of evidence. Their hearts fully recognized the truth, yet they deliberately rejected it because acceptance would challenge their position of worldly power. Thus, the obstacle between a person and divine guidance is rarely an intellectual barrier; it is almost always a moral one. Arrogance blinds the heart, while injustice corrupts it. When these traits take root, even the clearest truth appears unappealing to the one who fears its consequences. Every person who abandons the divine code of conduct does so because they prefer worldly desire over accountability. Human-made systems, no matter how sophisticated, are ultimately shaped by human limitations: ambition, personal bias, cultural influence, and self-interest. Such systems may provide temporary governance, but they can never match the perfection of divine law, which is built upon absolute wisdom, justice, mercy, and foresight. Divine guidance protects individuals and societies from imbalance, oppression, and moral decay—yet those who benefit from unjust systems naturally oppose it. The wealthy and powerful, in particular, often resist divine guidance because it threatens the privileges they wish to preserve. Accepting Islam would mean submitting to a higher moral authority that restricts exploitation, prohibits corruption, and demands justice. It would require them to treat others with fairness, relinquish illegitimate gains, restrain desires, and accept full accountability. For those intoxicated by power, such moral discipline feels like a loss rather than a salvation. To protect their perceived status, they not only reject truth themselves but actively work to mislead others, using influence, rhetoric, or fear to maintain their authority. In doing so, they spread corruption and

prevent their societies from embracing reform and righteousness. This pattern is not unique to Pharaoh. It is a repeated cycle throughout human history. When the Holy Prophet Nuh, peace be upon him, called his people to the truth, it was the leaders—those who benefitted most from the status quo—who mocked and resisted him. The Holy Prophet Ibrahim, peace be upon him, faced opposition from ruling authorities who feared that monotheism would shatter their control over the masses. The Holy Prophet Musa, peace be upon him, confronted Pharaoh, whose arrogance reached such extremes that he claimed divinity itself to maintain dominance. And the Holy Prophet Muhammad, peace and blessings be upon him, was fiercely opposed by the leaders of Mecca who recognized that Islam would end their unjust social privileges, dismantle corrupt economic practices, and hold them accountable for their cruelty and exploitation. In every case, the rejection of divine guidance was not due to a lack of evidence. The signs of Allah, the Exalted, were clear, undeniable, and witnessed openly. Rather, the root was arrogance, the intoxication of pride, and the refusal to restrain personal desires. When desire becomes a master, truth becomes an inconvenience. When pride governs the heart, humility cannot enter it. And when injustice is a source of worldly benefit, even the clearest sign is dismissed as “magic,” “lies,” or “illusion,” just as Pharaoh and his people claimed. Ultimately, these examples serve as a powerful reminder for every generation: the struggle between truth and falsehood is not fought in the intellect alone—it is fought in the heart. Whoever purifies their heart through humility, sincerity, and obedience to Allah, the Exalted, will recognize and accept the truth. But whoever is governed by ego, desire, or pride will reject it, even if the signs stand before them as clearly as daylight. This rejection will only cause them to persist on disobeying by misusing the blessings He has granted them. 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 28 Al Qasas, verse 37:

“...and to whom will be succession in the home. Indeed, wrongdoers do not succeed.”

Pharaoh's response to the clear miracles granted to the Holy Prophet Musa, peace be upon him, reveals the timeless tactics of tyrants when confronted with undeniable truth. Unable to challenge the staff that transformed into a serpent, or the hand that shone white without blemish, and unable to realistically dispute the flawless and pure character of the Holy Prophet Musa, peace be upon him—whose honesty and integrity were well known even to Pharaoh and his elite followers—Pharaoh resorted to intimidation and manipulation. He attempted to shift the focus away from the truth by appealing to loyalty and fear, reminding his followers, and by extension all people, not to accept the message of the Holy Prophet Musa, peace be upon him. Instead, he demanded that they continue to serve him as their sole authority. Chapter 28 Al Qasas, verse 38:

“And Pharaoh said, "O eminent ones, I have not known you to have a god other than me...”

This statement is deeply revealing. Pharaoh did not deny the miracles, nor did he attempt to discredit the character of the Holy Prophet Musa, peace be upon him. Instead, he appealed to his court's loyalty and pride, presenting himself as the only god they had ever known. By doing so, he sought to bind them to his authority through fear of change and fear of losing their privileged positions. His words were not merely a declaration of arrogance but a calculated attempt to intimidate and manipulate public opinion. This tactic demonstrates how tyrants often operate. When truth cannot be denied, they resort to psychological strategies—intimidation, appeals to tradition, and manipulation of loyalty—to preserve their power. Pharaoh's statement was designed to make divine guidance appear alien and disruptive, while reinforcing the idea that rejecting him was equivalent to rejecting stability and order. The lesson for mankind is profound. When confronted with truth, individuals must recognise that intimidation and manipulation are tools used by those who fear losing their influence. A person must remain steadfast upon the truth, even when pressured by authority or society. Obedience to Allah, the Exalted, outweighs any worldly intimidation, for His signs are clear and His support is certain.

Furthermore, Pharaoh's arrogance illustrates the danger of misplaced loyalty. His court was urged to remain loyal to him, even at the expense of rejecting divine guidance. This shows that loyalty, when misdirected, can become a barrier to truth. True loyalty must be directed to Allah, the Exalted, and to His commands, for only this loyalty leads to peace of mind and eternal success.

This episode also highlights the courage of the Holy Prophet Musa, peace be upon him. Despite Pharaoh's intimidation, he remained firm, delivering the message entrusted to him without compromise. His example teaches that divine guidance must be proclaimed with sincerity and steadfastness, regardless of opposition.

In today's world, similar tactics are employed by leaders and influencers who fear losing their authority. They may ridicule divine teachings, appeal to majority opinion, or intimidate those who seek to live by truth. Yet the lesson remains the same: a person must resist intimidation, reflect upon the signs of Allah, the Exalted, and remain steadfast in obedience to Him.

Chapter 28 Al Qasas, verse 38:

"And Pharaoh said, "O eminent ones, I have not known you to have a god other than me..."

Pharaoh's statement to his elite was not only an arrogant claim of divinity but also a calculated reminder of what they stood to lose if they accepted the message of the Holy Prophet Musa, peace be upon him. Their entire lifestyle was rooted in indulgence, luxury, and the gratification of worldly desires. Pharaoh understood that divine guidance would demand restraint, justice, and humility, stripping away their excesses and misuse of authority. Thus, his words were designed to instil fear: if they abandoned him and

followed the truth, their privileges, wealth, and influence would vanish. This tactic is timeless. In the modern age, leaders, corporations, and industries that profit from people's unrestrained desires employ the same strategy. They claim that Islam restricts freedom, portraying faith as a barrier to happiness. They argue that obedience to divine law prevents enjoyment of worldly blessings, convincing people that religion is a set of chains rather than a source of liberation. As a result, many turn away from faith, either literally by rejecting it or practically by neglecting its teachings, believing that true peace lies in unrestricted indulgence. They look down upon those who accept and actualize their faith, controlling their actions and using their blessings in ways pleasing to Allah, the Exalted. To them, such individuals appear as lowly slaves bound by restrictions, while they themselves imagine they are free. Yet this perception is a deception. In reality, the true slaves are those who fail to submit to Allah, the Exalted, for they become enslaved to countless worldly chains—social media, fashion, culture, wealth, and desires. The truly superior ones are those who submit to Allah, the Exalted, for they are freed from slavery to the world and its illusions. This truth can be illustrated through the analogy of two children. One child is lovingly restricted by a wise parent, allowed only occasional unhealthy food but otherwise guided to follow a healthy diet. The child feels burdened by these restrictions, believing them to be unfair. Another child is given complete freedom by their parent to eat whatever they desire, whenever they desire, and in whatever quantity they desire. Outwardly, the second child appears happier, free of restrictions, and even criticises the first child for being bound by rules. The restricted child may even feel sorry for themselves when comparing their situation. But years later, the reality becomes clear. The unrestricted child grows up unhealthy, suffering from obesity, diabetes, high blood pressure, and other illnesses. Their physical decline leads to mental and social problems, making them slaves to medications, diseases, and insecurities. Their supposed freedom has become a prison. Meanwhile, the restricted child grows up healthy in mind and body, confident in their abilities, and free from the slavery of illness and social problems. What once appeared as restriction was in fact guidance, leading to true freedom. So too is the case with divine guidance. Outwardly, it may appear restrictive, limiting desires and indulgences. But in reality, it

protects a person from becoming enslaved to the world, its illnesses, and its problems. The one who submits to Allah, the Exalted, achieves balance, peace of mind, and true freedom. The one who rejects Him becomes a slave to countless worldly chains.

To conclude, the real slave is the one who becomes enslaved to all things other than Allah, the Exalted—social media, society, fashion, culture, and desires—leading to mental, physical, and social problems. The real free person is the one who submits only to Allah, the Exalted, thereby attaining peace of mind and body, and liberation from the false freedoms of the world.

Pharaoh's attempt to change the subject when confronted with the clear proofs brought by the Holy Prophet Musa, peace be upon him, is a profound example of how arrogance and pride manifest when truth cannot be denied. Chapter 28 Al Qasas, verse 38:

“...Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.”

This statement was not an act of genuine inquiry but a deliberate diversion. Pharaoh, unable to refute the miracles or the flawless character of the Holy Prophet Musa, peace be upon him, sought to confuse the discussion by

raising an irrelevant question. His intention was not to seek knowledge but to undermine the authority of the Prophet and distract those listening from the truth that had been presented. By commanding Haman to build a tower, Pharaoh attempted to mock the idea of divine guidance, portraying it as something absurd or unattainable. This behaviour is timeless. When individuals lack evidence or knowledge to support their claims, they often resort to diversion. Instead of admitting their error, they move from one subject to another, often without logical connection, in order to avoid accountability. This tactic is designed to frustrate or exhaust the one confronting them, causing them to abandon their efforts. Such behaviour is not merely a debating strategy but a manifestation of arrogance. It reveals a heart that refuses to submit to truth because it contradicts personal desires, pride, or worldly interests. The essence of hypocrisy lies here: inwardly knowing one is wrong, yet outwardly persisting in denial by resorting to manipulation. Pharaoh's diversion was not about seeking clarity but about preserving his false sense of superiority. This pattern is not confined to his time but recurs throughout history. In personal disputes, family disagreements, or societal debates, when individuals are confronted with wrongdoing, they often 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 demonstrates that a person values pride and desire above justice and sincerity. The example of Pharaoh warns against this destructive tendency. By contrast, the example of the Holy Prophet 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. This prophetic attitude is essential for all people. In today's world, diversions are common in debates about morality, faith, and justice. When confronted with evidence of wrongdoing, individuals may deflect by raising unrelated issues—claiming that faith

restricts freedom, that morality is subjective, or that tradition must be preserved. These diversions are designed to avoid accountability and preserve worldly desires. Yet those who remain steadfast upon truth, like the Holy Prophet Musa, peace be upon him, will not be swayed. They will recognise such tactics for what they are—attempts to conceal error—and will remain firm in their commitment to justice. Ultimately, those who persist in arrogance and denial only hasten their own downfall. Pharaoh's diversion did not protect him; it exposed his weakness and led to his destruction. Chapter 28 Al Qasas, verses 39-40:

“And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us. So We took him and his soldiers and threw them into the sea...”

Those who remain firm upon truth, however, find themselves supported by Allah, the Exalted, and will ultimately prevail. The path of the Holy Prophets, peace be upon them, is one of clarity, patience, and steadfastness, and those who follow it will be liberated from the diversions of arrogance and manipulation.

A major cause of corruption and injustice is indeed the failure to correctly believe in accountability on the Day of Judgement. Chapter 28 Al Qasas, verse 39:

“And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.”

When a person does not correctly believe in their accountability on the Day of Judgement, their intentions, speech, and actions are corrupted. They begin to assume that as long as they escape worldly authorities, they are free to act as they please. In this age, such escape can be achieved through bribery, manipulation, or exploitation of legal loopholes. This false sense of freedom leads to the misuse of blessings granted by Allah, the Exalted. Authority becomes a tool for oppression, wealth becomes a means of indulgence, and influence becomes a weapon for self-interest. On an individual level, this attitude creates imbalance. A person who denies accountability misplaces everything and everyone within their life. They fail to prepare for their return to Allah, the Exalted, and instead pursue desires without restraint. Even if they enjoy worldly luxuries, their heart remains restless, weighed down by stress, trouble, and difficulties. Their mental and physical state becomes unbalanced, for they lack the peace that comes from living with purpose and responsibility. They may appear successful outwardly, but inwardly they are enslaved to anxiety, guilt, and dissatisfaction. On a societal level, disbelief in accountability prevents people from fulfilling the rights of others. It encourages oppression, exploitation, and injustice, as individuals pursue their worldly aspirations at the expense of fairness and compassion. Authority is abused, wealth is hoarded, and the weak are neglected. This inevitably leads to widespread corruption, as the collective failure to recognise accountability erodes justice and peace within society. When leaders and institutions operate without fear of divine accountability, corruption spreads like a disease, infecting every level of society.

The lesson is timeless: belief in accountability on the Day of Judgement is the safeguard against corruption and injustice. It is not merely a matter of faith but the foundation of ethical conduct. When a person lives with awareness of their return to Allah, the Exalted, they restrain their desires, use their blessings responsibly, and fulfil the rights of others. This belief brings balance to the individual and justice to society. When it is abandoned, corruption and injustice spread, just as they did under Pharaoh and his soldiers. The example of Pharaoh serves as a warning. His arrogance and denial of accountability led to his downfall, despite his wealth, power, and influence. By contrast, those who live with awareness of their return to Allah, the Exalted, achieve peace of mind, balance in their lives, and justice in their societies. They recognise that worldly authority is temporary, but divine accountability is eternal.

To expand further, this principle applies to every aspect of life. In family relationships, belief in accountability ensures fairness, compassion, and respect. In business, it ensures honesty, transparency, and justice. In governance, it ensures responsibility, humility, and service. Without accountability, all these spheres become corrupted, leading to oppression and imbalance. Thus, the verse is not only a description of Pharaoh's arrogance but a universal warning. Every person must reflect upon their accountability, for it shapes their intentions, speech, and actions. Those who deny it will misuse their blessings and spread corruption, while those who embrace it will find balance, peace, and success in both worlds.

Verse 40 demonstrates that no matter how much worldly authority a person may possess, they cannot escape the might of Allah, the Exalted. Pharaoh had wealth, armies, and influence, yet none of these could protect him when divine justice descended. His arrogance and denial of accountability

led him and his followers to ruin, showing that worldly power is temporary, but the decree of Allah, the Exalted, is eternal. Chapter 28 Al Qasas, verse 40:

“So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.”

This event serves as a striking warning against living a self-absorbed life, where one's attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflection upon these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. The downfall of Pharaoh teaches that arrogance and denial of accountability inevitably lead to destruction. By contrast, reflecting upon history and the experiences of others allows a person to correctly place everything and everyone within their life, achieving balance in both mental and physical states. For example, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased through wealth or secured by unchecked desires. Similarly, witnessing someone struggle with illness should stir gratitude for one's own health and motivate its proper use before it slips away. Islam therefore urges people to remain mindful and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Reflection transforms trials into lessons, blessings into opportunities for gratitude, and history into guidance. It prevents arrogance by reminding a person that worldly power and luxury are fleeting,

while accountability before Allah, the Exalted, is certain. The destruction of Pharaoh is not merely a historical event but a timeless lesson. It warns that those who misuse their blessings, deny accountability, and oppress others will ultimately face divine justice. It also encourages believers to cultivate humility, gratitude, and reflection, recognising that true peace lies not in worldly indulgence but in obedience to Allah, the Exalted. In conclusion, the end of Pharaoh and his soldiers is a mirror for all generations. It shows that arrogance blinds, power corrupts, and denial of accountability destroys. But reflection, humility, and submission to Allah, the Exalted, bring balance, peace of mind, and eternal success, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But as obeying Allah, the Exalted, often stands in direct opposition to the worldly desires of people, many will inevitably follow the path of Pharaoh by misusing the blessings that Allah, the Exalted, has entrusted to them. In doing so, they bring upon themselves an imbalance in both mind and body, misplacing priorities and failing to give each person and matter in their life its rightful place. This inner disorder manifests outwardly as stress, hardship, and difficulty, even if they outwardly appear to enjoy certain luxuries of the world. Because they neglected to prepare practically for their accountability on the Day of Judgement, their punishment will be multiplied, and they will find themselves abandoned, with no one and nothing to come to their aid. Chapter 28 Al Qasas, verses 41-42:

“And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.”

These verses expose the tragic end of those who misuse their blessings and lead others astray. Instead of guiding people toward justice, mercy, and obedience, they become examples of corruption, inviting others to destruction. Their wealth, authority, and influence—once seen as signs of success—become the very means of their downfall. On the Day of Judgement, these false leaders will stand helpless, stripped of all worldly support, and none will intercede on their behalf. Outwardly, such individuals may appear powerful, prosperous, and free, but inwardly they are enslaved to their desires. Their mental and physical state is disturbed, their relationships are corrupted, and their lives are filled with anxiety and emptiness. Their apparent success is hollow, for it is built upon arrogance and heedlessness. The greater tragedy is that their punishment will be magnified because they not only destroyed themselves but also misled others. Leadership in falsehood carries a heavier burden, for it multiplies the harm caused. Those who blindly follow such leaders, deceived by their glamour and influence, share in their fate. The Holy Quran reminds people that accountability is personal: each soul will answer for its own deeds, and following leaders who invite to desires rather than truth leads only to ruin. The lesson is timeless. True leadership is a trust, rooted in humility, justice, and obedience to Allah, the Exalted. False leadership, rooted in arrogance and indulgence, invites only to destruction. Every person must reflect carefully on whom they follow and how they use the blessings they have been granted. Submission to Allah, the Exalted, brings balance, peace, and salvation, while misuse of blessings leads to imbalance, corruption, and eternal loss.

In conclusion, this verse reminds mankind that leadership is not a privilege to be exploited but a responsibility to guide others toward truth. Those who misuse it become leaders inviting to the Fire, while those who uphold it with

sincerity become leaders of light and mercy. Each person must choose whether to walk the path of Pharaoh, rooted in arrogance and indulgence, or the path of the Holy Prophets, peace be upon them, rooted in humility, justice, and submission to Allah, the Exalted. The outcome of each path is clear: destruction for the arrogant, and eternal success for those who submit.

Chapter 28 Al Qasas, verse 41:

“And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.”

This harmful outcome is often the direct result of blindly adopting the popular opinions and behaviours practiced within one’s society. In most cases, the dominant cultural norms are shaped and influenced by the elite class—those who possess wealth, status, or power—and their primary aim is to fulfil their worldly desires and ambitions. Their priorities are material success, pleasure, comfort, and influence, not obedience to Allah, the Exalted, or the spiritual wellbeing of society. When these individuals shape the trends and standards of a community, the masses naturally begin to follow them, assuming that widespread behaviour must be correct simply because it is common. For this reason, one must avoid blindly following people, because the behaviour of the majority often leads a person toward the disobedience of Allah, the Exalted. When a person sees the majority of society neglecting or opposing Islamic teachings, they may assume that the majority must be right and therefore adopt the same behaviour without reflection or examination. This assumption—that large numbers of people

cannot be mistaken—is deeply flawed. History has repeatedly shown that popular opinions are very often incorrect. Entire civilizations once believed the Earth was flat, or that certain superstitions governed the world, only to have these beliefs disproven by evidence and reason. Popularity has never been a guarantee of truth. For this reason, it is essential to avoid behaving like unthinking cattle that follow the herd wherever it goes without examining whether the direction is right or wrong. Blind conformity leads to poor decisions in both worldly matters and matters of faith. Chapter 6 Al An'am, verse 116:

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

This verse reveals that the majority of people are often guided by assumption, desire, culture, and imitation—not knowledge, truth, or evidence. Therefore, a person must rely on the reasoning and intellect that Allah, the Exalted, has granted them. Each situation must be evaluated on the basis of clear knowledge and reliable evidence, not on emotional pressure, social norms, or the mere fact that others are doing it. Even if such thoughtful analysis leads a person to conclusions that differ from the opinions of the majority, they must remain firm upon what is true. In fact, Islam strongly criticizes blind imitation in religious matters precisely because it leads to ignorance, deviation, and injustice. A person is encouraged to understand Islamic teachings deeply, reflect upon them, and act upon them with certainty. Only through learning, reflection, and sincere practice can one protect themselves from being swept away by the misleading trends of society and instead remain obedient to Allah, the Exalted, in every circumstance. Chapter 12 Yusuf, verse 108:

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

Despite the persistent ingratitude shown by people throughout the generations—a behaviour that repeatedly led to their destruction at both the individual and societal levels—Allah, the Exalted, continued to show mercy. He repeatedly granted humanity a perfect and comprehensive divine code of conduct, enabling them to attain peace of mind in both worlds. This peace comes through acquiring a balanced mental and physical state and by correctly placing everything and everyone within their life. At the societal level, this code fostered justice, fairness, and stability by ensuring the rights of individuals were fulfilled. Chapter 28 Al Qasas, verse 43:

“And We gave Moses the Scripture, after We had destroyed the former generations, as insight for the people and guidance and mercy so that they reflect.”

This verse illustrates that even after generations had fallen into corruption, disobedience, and moral decay, Allah, the Exalted, did not abandon mankind. Instead, He continued to send revelation as a form of mercy: a clear guide to re-establish justice, restore spiritual clarity, and provide the means to rebuild society upon principles that ensure stability and peace. No matter how advanced a civilisation may become—whether in

technology, psychology, medicine, sociology, or any other field—it remains fundamentally incapable of formulating a code of conduct that is perfectly aligned with human nature in all its dimensions. Human understanding is limited and constantly evolving. Even today, experts continue to discover new details about the human mind, the nervous system, emotional behaviour, and physical health. If humanity is still uncovering basic insights into its own design, how could it possibly produce an all-encompassing system that addresses every moral, spiritual, social, psychological, and physical matter across all times, places, cultures, and circumstances? Such an undertaking is impossible for human beings. Only Allah, the Exalted—the Creator of the heavens, the Earth, and every intricate aspect of the human being—possesses the perfect knowledge required. His knowledge is unlimited, encompassing the past, present, and future simultaneously. He knows what benefits a person, what harms them, what leads to inner peace, and what results in corruption. Therefore, He alone is fully qualified to establish a code of conduct that distinguishes good from evil, truth from falsehood, benefit from harm, and balance from imbalance. His guidance enables a person to rise above the confusion, stress, and contradictions of worldly life and achieve genuine tranquillity. History provides countless examples of this truth. Whenever a society truly implemented the divine code of conduct—whether in the era of the Holy Prophet Musa, peace be upon him, or later under the guidance taught in the Holy Quran—justice, peace, cooperation, and harmony flourished. Crime decreased, oppression diminished, the rights of the vulnerable were protected, the strong were restrained from tyranny, and individuals found inner stability and a sense of purpose. The transformative power of divine guidance cannot be matched by human laws or philosophies, no matter how intellectual or sophisticated they may be. For this reason, a person must accept and act upon the divine code of conduct revealed by Allah, the Exalted, even when certain teachings conflict with their personal desires. This requires humility and trust—recognizing that Allah, the Exalted, knows what the human being does not. A wise person behaves like a patient who accepts the medical advice of their doctor. Though the medicine may be bitter and the diet restrictive, the patient endures it because they understand that the doctor seeks their wellbeing. Ultimately, the patient achieves good physical health

through this discipline. Similarly, the person who surrenders their desires to follow Allah's revealed guidance achieves the highest form of wellbeing: peace of mind in both worlds, a balanced mental and physical state, and proper placement of everything and everyone within their life. Divine guidance is not a burden—it is a cure. It removes confusion, eases anxiety, restores clarity, and leads a person toward a life of stability in this world and eternal success in the next.

As neither group denied the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures, this itself became a clear and undeniable proof of the miraculous nature of the Holy Quran. The Holy Prophet Muhammad, peace and blessings be upon him, was unlettered, without formal study or access to the records of past nations, yet he conveyed detailed accounts of events that had taken place centuries before his time. Even if he had studied the earlier scriptures, the Holy Quranic narratives went beyond mere repetition; they corrected distortions and restored truths that had been altered or forgotten. These corrections were matters he could never have known unless Allah, the Exalted, had directly informed him. This demonstrates that the Holy Quran is not the product of human learning or imitation, but a divine revelation that restores truth where it had been concealed and perfects guidance for all generations. Chapter 28 Al Qasas, verses 44-46:

“And you were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]. But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders. And you were not at the side of the mount when We called [Moses]...”

These verses emphasise that the Holy Prophet Muhammad, peace and blessings be upon him, had no worldly access to the knowledge of past events. He was not present when revelation came to the Holy Prophet Musa, peace be upon him, nor was he among the witnesses of those events. He was not a resident of Madyan, nor did he recite verses to its people, and he was not at the mount when Allah, the Exalted, called the Holy Prophet Musa, peace be upon him. Yet, despite this, he was entrusted with the same divine mission, informed of matters far beyond his human experience. This is a clear testimony that the Holy Quran is revelation, not invention.

These verses also highlight the continuity of divine guidance. Allah, the Exalted, reminds mankind that He alone is the Sender of revelation, and that prophets are chosen to deliver His message, not by human effort but by divine appointment. Just as the Holy Prophet Musa, peace be upon him, was called to guide his people, so too was the Holy Prophet Muhammad, peace and blessings be upon him, sent to complete and perfect the message. This unity of revelation across generations demonstrates that all prophets were sent with the same mission—to call mankind to obedience, justice, and accountability—while the final Messenger was entrusted with preserving and restoring truth in its purest form. The lesson here is profound. First, it affirms that true guidance cannot be attained through speculation, philosophy, or historical study alone; it comes only through revelation from Allah, the Exalted. Second, it warns against arrogance and denial: those who reject the Holy Quran despite its clarity are not rejecting the Prophet himself but the authority of Allah, the Exalted. Third, it calls mankind to humility, reminding them that history is not preserved by human effort but by divine will, and that the Holy Quran is the living testimony of this preservation. In conclusion, these verses strengthen faith by showing

that the Holy Prophet Muhammad, peace and blessings be upon him, was divinely informed of matters far beyond his human experience, and that the Holy Quran is a miraculous revelation correcting distortions, restoring truth, and guiding mankind to righteousness. It is a reminder that revelation is the only true source of guidance, and that those who submit to it align themselves with the eternal wisdom of Allah, the Exalted.

In the following verse, Allah, the Exalted, also indicated a major cause of rejecting or ignoring divine guidance, even if one outwardly claims faith in it. Chapter 28 Al Qasas, verse 45:

“But We produced [many] generations and prolonged was their duration...”

This verse draws attention to the reality that over time, successive generations often lose sight of the essence of revelation. Although divine knowledge was available to them, many failed to truly learn and act upon it. Instead, they reduced their religion to a handful of outward practices, mistakenly believing this was sufficient for salvation. They did not realise that faith is meant to shape every intention, word, and action. True understanding only arises when one gains religious knowledge and applies it consistently, but when this is neglected, faith becomes hollow and lifeless. Sadly, many Muslims have fallen into the same error. They rely on a few physical acts of worship, often performed without comprehension, assuming this alone guarantees success. When faith is reduced to rituals carried out in a language they do not understand, it ceases to be a way of life. The danger is compounded when the next generation inherits this shallow practice. They begin to see faith as nothing more than cultural

tradition, and eventually abandon even those few rituals, believing them irrelevant to modern life. For instance, elders who migrated to western countries often held onto cultural expressions of faith, such as clothing. Yet their children, raised in the West, abandoned these practices, assuming they were merely cultural rather than integral to a way of life. The problem with culture and fashion is that they are constantly changing. If faith is mistaken for cultural practice, it too will be discarded with the passing of time. This is exactly what happened with the people of the book—the Jews and Christians. Their synagogues and churches were once filled with devoted worshippers and seekers of knowledge. But when they abandoned knowledge and relied only on a few practices, the next generation went further still, abandoning even those practices. As a result, their places of worship became empty, and their faith was reduced to a name without substance. Moreover, those of the older generation who adopted this mentality clung to the few practices they knew, but without understanding their deeper meaning. As society's mentality shifted, the younger generation no longer wished to blindly imitate cultural customs. They began to question why they should adopt faith at all. If the elders themselves did not know why they were Muslims, how could they explain it to their children? Ignorance only fuels abandonment, encouraging the next generation to forsake both faith and practice, choosing instead to serve their own desires. If Muslims fail to change this attitude—by studying and acting upon Islamic knowledge, and by encouraging the next generation to do the same—they risk sharing the fate of the people of the book. They will become Muslims only in name, not in action. This is a dangerous state, for it can ultimately lead to the loss of faith itself. Faith may be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them. Such a loss is the most devastating of all, for it deprives one of peace in this world and salvation in the next. This verse therefore serves as a timeless warning. It calls every generation to preserve divine knowledge, to act upon it sincerely, and to pass it on with understanding. Only then can faith remain

alive, vibrant, and transformative, guiding individuals and societies to righteousness.

Out of His boundless mercy, Allah, the Exalted, continued to send revelation across the ages, reminding humanity that faith must be lived as a complete way of life rather than reduced to cultural customs that fade with time. This mercy reached its highest point when He revealed the final and eternal code of conduct to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 46:

“...but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might reflect.”

Here Allah, the Exalted, makes clear that revelation itself is an act of mercy, intended to awaken hearts and guide lives. The sending of the Holy Prophet Muhammad, peace and blessings be upon him, with the Holy Quran was not simply a message for one generation, but a timeless guidance for all people, urging them to reflect and respond. It must be understood that divine warnings and glad tidings only bring benefit when they are met with practical response. Faith is not preserved by passive acknowledgment or empty ritual, but by active obedience and sincere application. The one who responds practically—by using the blessings Allah, the Exalted, has granted them in accordance with the teachings of the Holy Quran—will achieve peace of mind in both worlds. Such a person attains balance in their mental and physical state, and rightly orders everything and everyone within their life. Their blessings become sources of tranquillity, and their preparation for accountability on the Day of

Judgement brings them security and hope. By contrast, the one who neglects to respond practically to divine guidance persists in misusing the blessings they have been granted. Wealth, health, and influence are squandered on desires rather than directed toward righteousness. As a result, they fall into imbalance, their mental and physical state becomes disturbed, and their relationships and priorities are misplaced. They fail to prepare for their accountability before Allah, the Exalted, and thus their worldly luxuries cannot shield them from inner turmoil. Stress, hardship, and difficulty dominate their existence in both worlds, for they have deprived themselves of the peace that comes only through obedience. This verse therefore serves as a reminder that revelation is mercy, but mercy requires response. To treat faith as ritual or culture is to strip it of its transformative power. To embrace it as a way of life is to unlock its promise of balance, tranquillity, and eternal success.

As the conclusive argument belongs to Allah, the Exalted, He reminds mankind that no excuse will be accepted from those who persist in misguidance by misusing the blessings He has granted them. Chapter 28 Al Qasas, verse 47:

“And if not that a disaster should strike them for what their hands put forth and they would say, “Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?””

This verse highlights the perfect justice of Allah, the Exalted. Out of His mercy, He sends Holy Prophets and Messengers, peace be upon them, to every people so that no one can claim ignorance or argue that they were

left without guidance. The sending of revelation removes every possible excuse, for mankind is reminded that accountability is based not on ignorance but on deliberate choice. Those who misuse their blessings—whether wealth, health, or influence—cannot later plead that they were unaware of the truth, for Allah, the Exalted, has ensured that His message reaches them. The verse also illustrates the futility of excuses on the Day of Judgement. People may attempt to argue that they would have believed had a messenger come to them, but Allah, the Exalted, makes clear that He has already fulfilled this responsibility. Holy Prophets, peace be upon them, were sent, revelation was delivered, and guidance was made accessible. Thus, the burden lies upon each individual to respond sincerely and practically. The lesson is timeless. Faith is not preserved by claims or excuses but by obedience and action. Those who respond to divine guidance by correctly using the blessings they have been granted will find peace and balance in both worlds. Those who ignore it, misusing their blessings and persisting in heedlessness, will face imbalance, hardship, and ultimately punishment. On the Day of Judgement, no excuse will stand, for the conclusive argument belongs to Allah, the Exalted.

In reality, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so in order to gratify their worldly desires. This is because all human-created codes, no matter how refined or sophisticated they appear, ultimately spring from human inclinations, ambitions, and self-interest. They reflect the limitations, biases, and desires of the people who develop them. Unlike the divine law—which arises from perfect knowledge, justice, and mercy—man-made systems shift over time as values change, ideologies evolve, or societal pressures increase. They lack the stability, purity, and objectivity of divine guidance. The wealthy and powerful are often the most deeply entrenched in this mindset. They clearly understand that submitting to the truth of Islam requires surrendering to a higher moral framework—one that places firm boundaries on their appetites. Divine

guidance demands honesty, fairness, humility, and accountability. It prohibits the exploitation of the vulnerable, the pursuit of unlawful pleasures, and the abuse of authority. For individuals who have built their status, wealth, or influence upon unjust advantage, deception, and indulgence, such restrictions are unwelcome. Accepting divine guidance would require them to relinquish behaviours they have grown accustomed to and privileges they wish to preserve. Out of fear of losing their comfort and dominance, they reject the truth—not because they doubt it, but because they fear what it would demand of them. Their concern is not spiritual loss but worldly inconvenience. Instead of reforming themselves, they attempt to maintain their control by spreading doubts, belittling the truth, and encouraging others to follow their path of disobedience. Their influence misguides the masses, causing many people to imitate them without reflection. In doing so, the powerful secure their worldly position at the cost of their eternal well-being. This pattern is not new; it has been repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites of their societies—the leaders, nobles, and influential figures who feared that accepting divine guidance would expose their injustices and erode their authority. The people of Nuh, peace be upon him, mocked the truth because their elites rejected it. The rulers in the time of Ibrahim, peace be upon him, resisted his call due to their arrogance. Pharaoh opposed the Holy Prophet Musa, peace be upon him, because he saw him as a threat to his tyrannical power. The leaders of Mecca at the time of the Holy Prophet Muhammad, peace and blessings be upon him, rejected Islam because it challenged their unjust practices and threatened their economic and social dominance. In each case, the rejection was not due to a lack of evidence. The signs of Allah, the Exalted, were clear—miracles, scripture, wisdom, and the exemplary character of the Holy Prophets. Their hearts recognized the truth, yet their arrogance prevented them from submitting. Thus, the refusal to accept divine guidance is seldom an intellectual issue concerning proof or reasoning. It is primarily a moral and spiritual problem: a refusal to restrain one's desires, abandon one's arrogance, and submit humbly to the authority of the Creator. Ultimately, the heart resists what the mind already knows.

As a result of this attitude, the leaders of the non-muslims throughout history would discourage others from accepting Islam, the religion of all the Holy Prophets, peace be upon them, by different means. One such tactic was to demand specific miracles and when they were not granted them they falsely used this as evidence against their Holy Prophet, peace be upon them. Chapter 28 Al Qasas, verse 48:

“But when the truth came to them from Us, they said, “Why was he not given like that which was given to Moses?”...”

The role of a Holy Prophet, peace be upon them, is to clarify the divine guidelines for humanity and to serve as a perfect example for people to follow. Their mission was never to impress with miraculous acts, for the miracles bestowed upon them by Allah, the Exalted, were limited to specific times and places and served only to support their message. They were not the essence of Prophethood. Since miracles are restricted by circumstance, those who witness them may be encouraged to accept the truth, but for those who do not see them directly, they remain mere accounts. Such stories, while significant, do not carry the same enduring power to inspire belief or strengthen obedience to Allah, the Exalted, among those who already possess faith. In contrast, the Holy Quran—and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—stand as an everlasting and living miracle. Unlike temporary signs, the Holy Quran is accessible to all people at all times, surpassing any miracle granted to the other Holy Prophets, peace be upon them. The non-Muslims of Mecca, masters of the Arabic language,

recognised that the Holy Quran could not be the words of a human being. Having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, they knew his character and integrity, and they could not truthfully accuse him of deception. 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. This was acknowledged by both the People of the Book and the non-Muslims of Mecca. He would not have been aware of the original or altered teachings contained within those texts. This fact further confirms 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.”

Moreover, according to the eternal tradition of Allah, the Exalted, if He had granted the non-Muslims of Mecca the miracle they demanded and they still rejected Islam, He would have annihilated them completely, as He had done with previous nations. But since Allah, the Exalted, did not will their

destruction, He chose not to meet their demands. Their insistence on miracles was not a sincere search for truth but a tactic to undermine 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.”

Thus, Allah, the Exalted, made it clear that the non-Muslims of Mecca were not genuinely seeking guidance. Their demands for miracles were intended to discourage others from accepting Islam. Even if dazzling signs had been shown to them, they would have dismissed them with excuses, for they had already resolved to reject Islam as it conflicted with their worldly desires and ambitions, just like the people before them done. 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."”

And chapter 28 Al Qasas, verse 48:

“...Did they not disbelieve in that which was given to Moses before? They said, “[They are but] two works of magic supporting each other, and indeed we are, in all, disbelievers.””

In addition to the open and timeless challenge of Allah, the Exalted, which involves producing something like the Holy Quran, which matches its depth of wisdom in solving individual and societal problems in a timeless manner, Allah, the Exalted, also invited the non-muslims of Mecca, and by extension all people, to produce something which was superior to it, and the original Torah, if they were so convinced they knew better. Chapter 28 Al Qasas, verse 49:

“Say, “Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful.””

But it is not possible for someone to produce better guidance than divine knowledge, as all other ways of life are rooted in worldly desires and are heavily biased, thereby preventing people from achieving peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and peace and justice on a societal level, through fulfilling the rights of people. Chapter 28 Al Qasas, verse 50:

“But if they do not respond to you - then know that they only follow their desires...”

The one who persists in following man-made codes of conduct will inevitably misuse the blessings Allah, the Exalted, has granted them. In this world, their attitude prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, their family, friends, career, and wealth all become sources of stress rather than comfort. If they continue to disobey Allah, the Exalted, they will begin to blame the wrong things and people for their difficulties, such as their spouse, instead of recognizing their own failings. When they cut these good people out of their lives, their condition only worsens, leading them deeper into mental disorders until they fall into depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries, often suffer from inner turmoil. And because their attitude prevented them from preparing for accountability on Judgement Day, their punishment in the Hereafter will be far worse. Chapter 28 Al Qasas, verse 50:

“...And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.”

This verse exposes the root of the problem: following desire without divine guidance leads to misplacement, imbalance, and eventual ruin. Human codes of conduct, built upon self-interest and worldly ambition, cannot

provide the stability and peace that comes from obedience to Allah, the Exalted. Those who persist in this path are described as the most astray, for they have chosen to elevate their desires above divine wisdom.

The lesson is timeless. True success lies not in wealth, status, or worldly indulgence, but in aligning one's life with the guidance of Allah, the Exalted. Only then can blessings be used correctly, relationships be valued properly, and peace of mind be achieved in both worlds. Those who ignore this guidance, however, will find themselves lost, burdened, and ultimately punished, for Allah, the Exalted, does not guide those who persist in wrongdoing.

Therefore, no matter how advanced a society becomes, and regardless of the knowledge it gathers across scientific, psychological, or social fields—including research into the human mind and body—it will always remain impossible for people to create a complete and flawless code of conduct. Human understanding is limited, constantly changing, and often shaped by personal desires, cultural influence, and incomplete knowledge. Even today, after centuries of study, experts continue to discover new information about essential aspects of human existence, such as how different regions of the brain operate. If humanity is still uncovering basic truths about its own physical structure, it is unrealistic to expect people to design a perfect system that covers every situation individuals and societies will face throughout their time on Earth. This task is beyond human ability. Human beings can only see a small portion of the full picture at any given moment. They make judgments based on the era they live in, the society they come from, and their own personal inclinations. This means that any system they develop—whether legal, ethical, or social—will always reflect imperfections and gaps. Only Allah, the Exalted, has the

limitless knowledge required to create a code of conduct that aligns completely with human nature, promotes justice in every circumstance, and fosters true inner peace. He is the Creator of everything, fully aware of the past, present, and future. His knowledge encompasses every aspect of human life, including emotions, behaviour, morality, relationships, and social interactions. With this perfect understanding, He alone is able to provide a standard that clearly separates what is good from what is harmful and guides people toward a balanced, meaningful, and tranquil life. Chapter 28 Al Qasas, verse 51:

“And We have [repeatedly] conveyed to them the word so that they reflect.”

History provides unmistakable evidence of this truth. Whenever a community sincerely implemented the teachings revealed by Allah, the Exalted, their society became more stable, just, and compassionate. People treated each other fairly, families became stronger, and communities experienced unity and security. The divine code of conduct consistently produced peace and moral clarity because it was designed by the One who understands human nature better than the humans themselves. It offered guidance for every aspect of life—rights, responsibilities, worship, ethics, and social interactions—without the weaknesses found in man-made systems. For this reason, individuals must appreciate that the guidance revealed by Allah, the Exalted, is the greatest benefit for their well-being, even when certain teachings challenge their personal desires. A person may sometimes feel resistant or confused by particular instructions, but this does not diminish the wisdom behind them. Just as a wise patient accepts the advice of a skilled doctor—even if the medicine tastes unpleasant or the treatment requires discipline—because they trust that it will lead to healing, a person should approach the divine

code with the same trust. They should understand that Allah, the Exalted, only commands what is truly best for them, both in this world and in the eternal life to come. Chapter 28 Al Qasas, verse 51:

“And We have [repeatedly] conveyed to them the word so that they reflect.”

Allah, the Exalted, reminds the non-Muslims of Mecca, and by extension all people, that one of the clear signs affirming the divine origin of the Holy Quran is the testimony of sincere scholars from among the People of the Book. These individuals, being well-versed in divine knowledge, immediately recognised the words of Allah, the Exalted, when they encountered the Holy Quran. Their familiarity with revelation enabled them to discern its authenticity, for they knew its Author and recognised the signs of truth contained within it. It is recorded that while the Holy Prophet Muhammad, peace and blessings be upon him, was openly preaching Islam in Mecca, a group of twenty learned Christians came to him seeking answers about the new faith. The Holy Prophet Muhammad, peace and blessings be upon him, responded to their questions with clarity and recited passages from the Holy Quran. Upon hearing the words of Allah, the Exalted, they accepted Islam, for they recognised in him the signs of Prophethood that were preserved in their own scriptures, and they recognised the Holy Quran as divine revelation. Their acceptance was not based on emotion or cultural influence, but on knowledge and recognition of truth. When they rose to depart, Abu Jahl, the leader of the non-Muslims in Mecca, confronted them. He insulted them, claiming that they had abandoned their true faith. Yet these scholars, embodying the gentleness and dignity taught by revelation, did not respond with insult. Instead, they greeted him with peace and continued on their way. Their conduct reflected the transformative power of divine guidance: it instils humility, patience, and

respect even in the face of hostility. This incident serves as a timeless reminder. Those who are sincere in their pursuit of truth will recognise the signs of Allah, the Exalted, when they encounter them. The Holy Quran is not merely a book of rituals or stories; it is a living miracle that continues to guide hearts across generations. The scholars of the People of the Book recognised it because they were familiar with revelation, and their acceptance of Islam stands as a testimony for all people that truth is clear to those who seek it sincerely. Allah, the Exalted, then revealed chapter 28 Al Qasas, verses 52-55 of the Holy Quran:

"Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say, 'We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah].' Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend. And when they hear ill speech, they turn away from it and say, 'For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.'"

This incident has been recorded in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 24-25.

Allah, the Exalted, highlights their sincerity in the Holy Quran, as they were not bound by loyalty to their religious teachers, schools of thought, or communities. Such misplaced loyalty would have prevented them from accepting Islam, as it did many of their peers. Instead, their sincerity and devotion were directed solely to Allah, the Exalted. Because of this, they

turned toward obedience to Him, even when it contradicted the way of life of their family, friends, and peers. Chapter 28 Al Qasas, verse 53:

“...they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, those who have submitted [to Allah].”

This verse demonstrates that true sincerity lies in prioritising Allah, the Exalted, above all else. Respect and love must certainly be shown to religious teachers, but loyalty must never be placed in them over Allah. When loyalty is misplaced, it leads to distortion of divine teachings, as individuals begin to interpret revelation in ways that serve their teachers or sects rather than the truth. This is a grave error, for it transforms divine guidance into a tool for human promotion rather than submission to Allah, the Exalted. The sincerity of these scholars from the People of the Book was evident in their willingness to abandon the expectations of their peers, their families, and their communities. They recognised that loyalty to Allah, the Exalted, required them to embrace Islam, even if it meant contradicting the traditions they had inherited. Their example shows that sincerity is not measured by blind allegiance to people but by steadfast devotion to divine truth. This sincerity allowed them to recognise the Holy Quran as revelation and the Holy Prophet Muhammad, peace and blessings be upon him, as the Messenger of Allah, the Exalted. Sadly, many Muslims today fall into the opposite behaviour. They allow their loyalty to teachers, sects, or schools of thought to overshadow their loyalty to Allah, the Exalted. In doing so, they misuse the blessings they have been granted, including religious knowledge. Instead of using knowledge to draw closer to Allah, they use it to defend their group or promote their teacher. This leads to imbalance: their mental and physical state becomes disturbed, their priorities are misplaced, and they fail to prepare adequately for

accountability on the Day of Judgement. Even if they enjoy worldly luxuries, their lives are filled with stress, hardship, and difficulty, for they have lost the peace that comes from sincere obedience. Therefore, a Muslim must avoid blind allegiance to any sect or teacher. They should learn from scholars and benefit from their guidance, but their ultimate loyalty must remain with Allah, the Exalted. This loyalty is expressed by sincerely implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, even when these teachings contradict the opinions or practices of their teachers or peers. Only by doing so can one preserve sincerity, avoid misusing blessings, and attain balance and success in both worlds. Faith, in this sense, is like a compass. If it is aligned with Allah, the Exalted, it will always point toward truth, even when the path is difficult or unpopular. But if it is aligned with people, culture, or sectarian loyalty, it will lead astray, causing confusion, imbalance, and eventual ruin. The example of the sincere scholars who embraced Islam reminds us that true loyalty must always be to Allah, the Exalted, for only He is the source of guidance, peace, and salvation.

But as placing one's loyalty to Allah, the Exalted, above others—such as their religious teacher, their peers, or their school of thought—will inevitably lead to criticism, opposition, and even boycott, a person must remain patient and steadfast in obedience to Allah, the Exalted. They should not respond to criticism with harshness or bad manners but instead demonstrate good character, as prescribed in divine teachings. This is the path of dignity and resilience, for Allah, the Exalted, promises a multiplied reward for those who endure with patience and respond to evil with goodness. Chapter 28 Al Qasas, verse 54:

“Those will be given their reward twice for what they patiently endured and [because] they avert evil through good...”

Remaining loyal to Allah, the Exalted, often requires standing firm against the tide of social pressure. When a person chooses divine obedience over human approval, criticism and rejection are inevitable. Yet patience in such circumstances is not merely passive endurance; it is active perseverance in righteousness. It is the ability to remain steadfast without allowing bitterness or resentment to corrupt one's character. This patience is rewarded doubly, for it reflects sincerity and resilience in the face of adversity. Such conduct disarms hostility and reflects the noble example of the Holy Prophet Muhammad, peace and blessings be upon him, who endured persecution yet never abandoned mercy. Responding with good character is not only obedience to Allah, the Exalted, but also a means of transforming enmity into respect and hostility into admiration. A person must also remember that striving to please people never brings true peace of mind. Human approval is fleeting, and society's standards shift constantly. Those who chase the acceptance of others will always remain unsettled, for they are bound by changing expectations. By contrast, obeying Allah, the Exalted, brings lasting tranquillity. It ensures that blessings are used correctly, relationships are valued properly, and life is ordered in harmony with divine wisdom. Chapter 28 Al Qasas, verse 54:

“...and from what We have provided them they spend.”

This highlights that obedience is not only inward but outward. Those who remain loyal to Allah, the Exalted, use their blessings—whether wealth,

knowledge, or influence—in ways that benefit others. Their spending is purposeful, their actions balanced, and their lives marked by generosity and service. This correct use of blessings preserves peace of mind, strengthens community, and prepares them for accountability on the Day of Judgement. Obedience to Allah, the Exalted, brings balance to both mental and physical states. When blessings are used correctly, family, wealth, and career become sources of tranquillity rather than stress. Everything and everyone is placed in their rightful position, and life is lived with clarity and purpose. This balance is the fruit of loyalty to Allah, the Exalted, and it cannot be achieved through the pursuit of human approval. Thus, loyalty to Allah, the Exalted, may bring criticism from people, but it brings multiplied reward, inner peace, and eternal success. The path of patience, good character, and correct use of blessings is the path of true victory. Those who endure with sincerity will be rewarded twice: once in this world with peace and balance, and once in the Hereafter with eternal salvation.

In order to remain firm on obeying Allah, the Exalted, a person must avoid all types of vain things, whether speech or actions. Chapter 28 Al Qasas, verse 55:

“And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds..."”

This verse teaches that turning away from vain and harmful speech is a mark of sincerity and discipline. It is not enough to simply avoid unlawful acts; one must also guard against lawful but purposeless actions that can gradually lead to sin. In fact, an aspect of piety is precisely this restraint—

avoiding some lawful things out of fear they may lead to the unlawful.
Chapter 2 Al Baqarah, verse 187:

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

Notice that Allah, the Exalted, does not merely forbid crossing His limits; He commands people not even to approach them. This principle is echoed throughout the Holy Quran. For example, when Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, in Paradise, He did not only forbid eating from the tree but warned against even approaching it. Chapter 7 Al A'raf, verse 19:

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

This shows that approaching the limits, even without crossing them, is dangerous. Lawful things can become gateways to unlawful behaviour. Vain speech, though not sinful in itself, often leads to backbiting, lying, or slander. Vain spending, though not unlawful at first, often leads to wastefulness, which is a sin. Chapter 17 Al Isra, verse 27:

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

The vast majority of people who become misguided do so gradually, step by step. They first approach unlawful things without participating, but over time they are tempted and encouraged to take part. For example, someone who regularly accompanies people who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This attitude of avoiding even lawful things that may lead to sin is 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 become truly pious until they abandon some lawful things out of fear they may lead to the unlawful. This is a profound teaching: piety is not only about avoiding what is forbidden but also about exercising restraint in what is permitted, so that one's blessings are used correctly and safely. Therefore, a person must pay close attention not only to avoiding unlawful things but also to avoiding certain lawful things, especially vain things, out of fear they may eventually lead to sin. This ensures they remain firm in sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness, and it leads to peace of mind in both worlds—through achieving 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."

By contrast, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things. This increases the likelihood of committing unlawful acts and leads to misuse of blessings. Such misuse results in stress, difficulty, and imbalance in both worlds. Their mental and physical state becomes disturbed, their priorities are misplaced, and they fail to prepare for accountability on Judgement Day. Even if they experience moments of entertainment or luxury, their lives remain troubled. This reality is evident when one observes those who live in this manner, such as the rich and famous, who despite their wealth often suffer from inner turmoil and lack of peace. 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.""

Finally, to remain steadfast in obeying Allah, the Exalted, a person must surround themselves with good companions. Chapter 28 Al Qasas, verse 55:

"...Peace will be upon you; we seek not the ignorant."

Human beings are naturally influenced by the company they keep. No one is entirely independent of their social environment; thoughts, emotions, and behaviour are shaped—sometimes subtly, sometimes dramatically—by the people one regularly interacts with. Companionship, therefore, is never a minor matter. It gradually moulds a person's priorities, habits, and overall direction in life. The Holy Prophet Muhammad, peace and blessings be upon him, illustrated this profound truth in a narration found in Sunan Abu Dawud, number 4833. He compared the influence of companionship to entering a place filled with perfume or standing near a blacksmith: even without intending to, a person either absorbs a pleasant fragrance or is tainted by soot and smoke. In the same way, one inevitably adopts aspects of the character, manners, and mindset of their closest friends. For this reason, keeping company with sincere and righteous people is one of the greatest supports in maintaining obedience to Allah, the Exalted. Such companions encourage gratitude, humility, and balance. They remind each other to use their blessings correctly, to prepare for their accountability on the Day of Judgement, and to remain conscious of the purpose behind their existence. Their influence naturally uplifts the heart, strengthens moral discipline, and reinforces the desire to live according to the guidance of Allah, the Exalted. Through their encouragement, a person develops emotional stability, spiritual clarity, and a more meaningful relationship with their Creator. In contrast, associating with those who are heedless or morally careless gradually weakens a person's resolve. The decline is often subtle—so subtle that it goes unnoticed until the damage has already taken root. Such company leads a person toward following their desires, misusing the blessings they have been granted, and treating temporary pleasures as life's true purpose. This shift distorts one's judgment, weakens the conscience, and disrupts the harmony between mind, body, and soul. Over

time, priorities become confused, relationships suffer, and inner peace disappears. A person who replaces remembrance of Allah, the Exalted, with the pursuit of worldly distractions finds their heart increasingly uneasy. No amount of entertainment, wealth, or comfort can compensate for the loss of spiritual stability. Outwardly, they may appear successful or confident, but inwardly they struggle with anxiety, dissatisfaction, and a sense of emptiness. Their thoughts become unsettled, their goals lose meaning, and their heart carries a weight that material comforts cannot remove. The impact of harmful companionship is therefore not limited to this worldly life—it influences a person's final outcome in the hereafter. It leads to confusion, moral decline, and spiritual harm in this world, and to ruin in the next. By contrast, righteous companionship nourishes inner peace, strengthens faith, and safeguards a person's path toward eternal success. For this reason, a wise person chooses their companions with great care. They seek the company of those who remind them of Allah, the Exalted, who possess sincere character, and whose presence motivates them to live with integrity, purpose, and humility.

The importance of good companionship is further emphasised in this verse, where Allah, the Exalted, reminds all people, through the Holy Prophet Muhammad, peace and blessings be upon him, that even though one may deeply wish for their loved ones to attain right guidance, only those who sincerely commit themselves to seeking it and are prepared to make the necessary sacrifices will obtain it. Guidance is not imposed upon anyone, for if Allah, the Exalted, were to compel people to accept the truth, it would remove the very essence of the test of life in this world. The purpose of existence is to freely choose obedience, to willingly restrain desires, and to consciously submit to divine will. This reminder teaches that companionship must be rooted in sincerity and shared pursuit of righteousness. A person may love their family and friends dearly, but love alone does not guarantee salvation. Each individual must strive for guidance themselves, and only those who value truth above comfort will

embrace it. The caller to righteousness, therefore, must understand that their role is to convey the message with clarity and compassion, while leaving the outcome to Allah, the Exalted. Chapter 28 Al Qasas, verse 56:

"Indeed, you do not guide whom you love, but Allah guides whom He wills. And He is better knowing of those who are committed to right guidance."

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses provide profound wisdom for anyone who calls others to righteousness. They teach that the responsibility of the caller is to convey the message clearly, sincerely, and compassionately, while leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding frees the caller from grief and frustration when their efforts seem fruitless. It prevents despair by reminding them that success is not measured by how many people accept their words, but by their faithfulness in delivering the truth. Those who genuinely desire guidance will recognise it when they encounter it, while those who persist in arrogance and heedlessness only harm themselves. Those who sincerely seek truth also recognise that Allah, the Exalted, never burdens a soul beyond its capacity. Every trial they face is an opportunity to grow in patience and faith. They understand that peace in this world and the Hereafter requires discipline

and sacrifice. They restrain their lower desires, knowing that true satisfaction is not found in worldly indulgence but in spiritual fulfilment. This reality is evident when one observes those who appear to possess everything—wealth, status, and fame—yet remain restless and discontent. Their abundance has not granted them peace, because tranquillity of the heart is found only in submission to Allah, the Exalted. Thus, the one who sincerely seeks peace must realise that real success lies not in compelling others or in chasing worldly pleasures, but in fulfilling their duty: to follow the truth themselves, to share it with compassion, and to entrust the outcome to Allah, the Exalted, who guides whom He wills with perfect wisdom. This perspective transforms the caller's role from anxious control to serene trust, ensuring that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted.

After discussing the sincere ones from the People of the Book who accepted Islam as they recognized its truthfulness despite the criticism they received, Allah, the Exalted, contrasts their sincerity with the leaders of the non-Muslims of Mecca. These leaders clearly recognized the truth of Islam but refused to accept it out of fear of perceived worldly consequences. They were not ignorant of the message; rather, they deliberately rejected it despite knowing its authenticity. Being masters of the Arabic language, they understood that the Holy Quran could not be the words of a created being. Its eloquence, depth, and unmatched style were beyond human capacity. Furthermore, having lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood, they knew his honesty and integrity. They were fully aware that he was not a liar or deceiver. Chapter 10 Yunus, verse 16:

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

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures, a fact recognised by both the People of the Book and the non-Muslims of Mecca. He was unlettered and had not studied the teachings of earlier revelations, whether in their original or altered forms. This reality further supports the divine origin of the Holy Quran, for its content could not have been derived from human learning or imitation. 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.”

Despite these undeniable evidences, the leaders of the non-Muslims persisted in their opposition. They claimed they feared the negative consequences of accepting Islam, using worldly excuses to justify their rejection. Harith Bin Uthman once admitted to the Holy Prophet Muhammad, peace and blessings be upon him, that the leaders knew he was truthful, but they feared that the rest of the Arabs would drive them out of their land if they embraced Islam. Their concern was not about truth but about power and influence. In response, Allah, the Exalted, revealed chapter 28 Al Qasas, verse 57:

“And they say, "If we were to follow the guidance with you, we would be swept from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.”

This has been discussed in Imam Wahidi's, *Asbab Al Nuzul*, 28:57, Pages 123-124.

This excuse was not valid as the Arabian Peninsula highly respected the Meccans as custodians of the Kaaba, the House of Allah, the Exalted, even during the age of ignorance. Their position was secure, and their sanctuary was revered. Even if their fear had some truth, faith demands firmness upon the truth despite hardships, just as the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, demonstrated. Moreover, if Allah, the Exalted, had granted them safety and provision while they were immersed in idol worship, why would He remove these blessings once they sincerely obeyed Him? Chapter 106 Quraysh, verses 1-4:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

Furthermore, any power, influence, or wealth they feared losing by removing the idols of the tribes would have been compensated by Allah, the Exalted. He would have granted them greater authority and prosperity if they sincerely obeyed Him, just as He eventually granted it to the Companions, may Allah be pleased with them. Their sacrifices were rewarded with leadership, stability, and success. Chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

Therefore, if Muslims desire superiority in this world, they must abandon excuses that prevent them from sincerely obeying Allah, the Exalted. True obedience involves using the blessings granted by Him correctly, in accordance with Islamic teachings. This was the attitude of the Companions, may Allah be pleased with them, who supported their verbal declaration of faith with action. They endured hardships, sacrificed worldly comforts, and remained steadfast in obedience. As a result, they were granted superiority, peace of mind, and success in both worlds. Their example demonstrates that excuses only lead to stagnation, while sincerity and obedience lead to divine support, worldly stability, and eternal salvation. Chapter 3 Alee Imran, verse 139:

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

Allah, the Exalted, warned the non-Muslims of Mecca, and by extension all people, that the true reason they reject or ignore divine teachings is not because the message lacks clarity or evidence, but because of their attachment to worldly desires and ambitions. Their pursuit of wealth, status, and influence blinds them from recognising the truth, even when it is presented in the most manifest and undeniable form. This warning is timeless, for it applies to every generation. When people allow their worldly aspirations to dominate their hearts, they inevitably fall into imbalance. Their mental and physical states become disturbed, their priorities are misplaced, and they fail to see the blessings around them as tools for obedience to Allah, the Exalted. Instead, they misuse these blessings for selfish ends, which only deepens their disobedience and distances them from guidance. This imbalance has severe consequences. It prevents people from preparing adequately for accountability on the Day of Judgement. Even if they enjoy moments of luxury, entertainment, or worldly ease, their inner state remains troubled, and their worldly comforts cannot shield them from the difficulties that arise from disobedience. Their pursuit of worldly gain also prevents them from fulfilling the rights of others. Instead of justice, their attitude fuels oppression, exploitation, and corruption. When individuals misuse blessings for selfish ends, society itself becomes diseased. The rights of the weak are trampled, the poor are neglected, and the powerful exploit their positions. Such behaviour spreads injustice and corruption, creating a society that is unstable and unworthy of divine support.

Allah, the Exalted, makes clear that societies which persist in arrogance and indulgence become worthy of destruction. Their downfall serves both as punishment for their insolence and as a deterrent warning for those who come after. Chapter 28 Al Qasas, verse 58:

“And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.”

This verse reminds humanity that arrogance and indulgence in worldly desires lead to ruin. Cities that once flourished with wealth and power were reduced to ruins because their people turned away from divine guidance. Their empty dwellings stand as silent witnesses to the consequences of insolence, and their destruction serves as a lesson for all who come after.

The message is clear: those who prioritise worldly desires over obedience to Allah, the Exalted, will find themselves deprived of peace in both worlds. Their misuse of blessings leads to stress, imbalance, and eventual ruin. By contrast, those who use their blessings correctly—fulfilling rights, avoiding oppression, and preparing for accountability—will achieve balance, tranquillity, and success. This obedience ensures that their mental and physical states remain stable, their relationships are placed in their rightful positions, and their lives are lived with clarity and purpose. Such people are protected from the fate of past nations, for they align themselves with divine wisdom and avoid the arrogance that leads to destruction.

Chapter 28 Al Qasas, verse 58:

“And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.”

This verse stands as a powerful warning against becoming absorbed solely in one's own life, concerns, and personal circumstances while neglecting the wider world and its lessons. When a person's perspective narrows to the point that they only see their own immediate situation, their heart becomes veiled from the wisdom available all around them. Such a limited outlook prevents true growth, restricts understanding, and deprives the soul of the insights that come from reflecting upon history, observing the experiences of others, and contemplating one's own trials. Engaging in thoughtful reflection is one of the most effective ways to develop sound character, avoid repeating past mistakes, and attain genuine peace of mind—through achieving a balanced mental and physical state and through correctly placing everything and everyone within one's life. When one pays attention to the world around them, they find countless reminders of the consequences of misusing the blessings they have been granted. For instance, observing individuals who possess immense wealth, influence, or fame yet remain unsettled—falling into anxiety, depression, addiction, or even despair despite their comforts—demonstrates clearly that lasting tranquillity cannot be bought, nor can it be attained by indulging unrestrained desires. Their struggles serve as unmistakable evidence that inner peace is not tied to material gain, but to the correct use of blessings as instructed by divine guidance. Likewise, seeing someone experiencing illness should awaken gratitude for one's own health and inspire a deeper

commitment to using it responsibly before it fades. Such reflections soften the heart, broaden understanding, and anchor a person in humility. For this reason, Islam urges people to lift their gaze beyond the narrow confines of their personal concerns. It calls them to remain attentive, thoughtful, and reflective—to draw lessons from the world around them, to recognize the signs embedded in every experience, and to cultivate the wisdom necessary for a life of stability, clarity, and inner peace.

Allah, the Exalted, makes it clear that He does not wrong anyone. His justice is absolute, and His mercy is continuous. He reminds all people that He has always provided right guidance to humanity throughout the generations, so that they could obtain peace of mind in both worlds, both individually and collectively. Chapter 28 Al Qasas, verse 59:

“And never would your Lord have destroyed the cities until He had sent to their capital a messenger reciting to them Our verses...”

This verse demonstrates the fairness of Allah, the Exalted. He does not punish without warning, nor does He leave people without guidance. His messengers were sent to every nation, ensuring that no one could claim ignorance. The destruction of past nations was never arbitrary; it was always preceded by clear signs and opportunities to reform. This shows that Allah, the Exalted, provides every chance for people to succeed, but when they persist in arrogance, they seal their own fate. Only when people persisted in misusing the blessings Allah, the Exalted, had granted them—such as wealth, authority, and influence—did He destroy them. Their misuse of blessings led to corruption, injustice, and oppression. Instead of

using wealth to support the needy or authority to establish justice, they used these gifts for selfish gain, spreading harm throughout society. At that point, destruction became both a punishment for their wrongdoing and a warning for those who came after. Chapter 28 Al Qasas, verse 59:

“...And We would not destroy the cities except while their people were wrongdoers.”

This makes clear that wrongdoing, not poverty or weakness, leads to downfall. When blessings are misused, they become a source of ruin rather than prosperity. This principle applies universally: societies collapse not because they lack resources, but because they misuse them in pursuit of selfish desires. Even though one person cannot mend all the corruption within their society, they can still do their part by correctly using the blessings Allah, the Exalted, has granted them. This personal responsibility ensures that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. By fulfilling the rights of others, they contribute to justice and peace within their society. Even small acts of righteousness ripple outward, strengthening the moral fabric of the community. This teaches that reform begins with the individual, and when individuals act responsibly, society as a whole benefits. The Holy Quran repeatedly emphasises that every person will be held accountable for their own deeds, and thus each individual must strive to use their blessings in ways that promote justice and righteousness.

One of the major causes of an entire society adopting the wrong attitude is when people blindly follow the majority behaviour. Often, this majority behaviour is shaped by the elite class, whose only aim is to fulfil their worldly desires and aspirations at any cost. Blind conformity leads to disobedience of Allah, the Exalted, because people assume that what is popular must be correct. When one observes the majority ignoring divine teachings, they may be tempted to believe that the majority opinion is right, and so they follow without thought or reflection. Yet history has repeatedly shown that majority opinion is not always correct. For centuries, people believed the Earth was flat, until evidence proved otherwise. This example illustrates the danger of uncritical conformity. Blindly following the majority is like walking in darkness without a lamp, where one is easily misled and harmed. It is essential to refrain from acting like cattle by unthinkingly following the herd. Blind imitation often results in misguided choices in both secular and spiritual affairs. Chapter 6 Al An'am, verse 116:

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

This verse highlights that the majority often follows assumptions rather than truth. To follow them blindly is to risk being led astray. The Quran here exposes the weakness of majority behaviour, showing that it is often based on guesswork, desire, or cultural habit rather than evidence and revelation. This warning is crucial, as it teaches that truth is not determined by numbers but by divine guidance. Instead, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted. They must evaluate each circumstance based on knowledge and evidence, making informed decisions even if these decisions diverge from the

prevailing opinions of the majority. Islam strongly criticises blind imitation in religious matters for this reason. It encourages people to learn and act upon Islamic teachings with understanding, not simply to copy others. 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. This approach safeguards individuals from being swept away by popular trends that contradict divine guidance. It ensures that their blessings are used correctly, their lives remain balanced, and their societies are strengthened by justice and truth. In this way, each person contributes to the preservation of righteousness, even if the majority around them chooses otherwise. Chapter 28 Al Qasas, verse 60:

“And whatever thing you have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?”

It is essential to realise that worldly things—such as wealth, recognition, authority, family, friendships, and career success—only hold true value when a person possesses peace of mind. Without inner tranquillity, these very blessings become sources of confusion and hardship in both this life

and the next. This reality is evident when one observes many of the wealthy and famous, who, despite having an abundance of worldly comforts, suffer from anxiety, depression, and other forms of emotional turmoil. Their condition demonstrates that worldly gain alone cannot secure the serenity that every person seeks. For this reason, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings challenge their personal desires. They should approach divine guidance in the same way a wise patient responds to the advice of a skilled doctor—trusting that the prescribed treatment, though sometimes bitter or difficult, is ultimately what will restore and protect their health. Just as such a patient eventually enjoys physical and mental well-being, the person who sincerely follows Islamic teachings attains emotional stability, spiritual strength, and clarity of purpose. This is because only Allah, the Exalted, possesses complete knowledge of what leads a person to a balanced mental and physical state and what enables them to correctly place everything and everyone within their life. Human understanding, no matter how advanced, remains limited. Despite extensive research into the human mind and body, society cannot address every problem people face, cannot shield them from all forms of mental or physical stress, and cannot ensure they maintain balanced relationships and priorities. Human knowledge is restricted by limited experience, incomplete information, personal bias, and an inability to foresee the future. Allah, the Exalted, however, is the Creator of all things, unrestricted by these limitations, and He has provided humanity with complete guidance in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 60:

“And whatever thing you have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?”

The truth of this verse becomes clear when one compares the lives of those who use their blessings according to Islamic teachings with those who misuse them. The first group achieves tranquillity, balance, and contentment, while the latter becomes overwhelmed by internal conflict and dissatisfaction. Although most patients do not understand the science behind their medication and therefore trust their doctor without fully comprehending the details, Allah, the Exalted, does not ask people to follow Islam blindly. Rather, He invites them to reflect on the teachings of Islam so they may witness its truth through clear evidence, wisdom, and practical benefit. This requires approaching Islamic guidance with an open and unbiased mind—free from prejudice, pride, or the influence of desires. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, alone controls the spiritual hearts of people—the very place where peace of mind resides—He alone grants or withholds tranquility. Chapter 53 An Najm, verse 43:

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

Thus, it becomes clear that true peace of mind is only granted to those who use the blessings they have been given in the correct manner, as taught in Islamic guidance. When a person aligns their life with this divine framework, they find stability, fulfilment, and serenity. Their mental and physical states remain balanced, and they are able to correctly place everything and everyone within their life. Their wealth becomes a means of charity, their health a tool for worship, and their relationships a source of support and compassion. By contrast, those who neglect this framework experience imbalance, confusion, and restlessness, regardless of how many worldly possessions they may enjoy. Their wealth becomes a burden, their health is wasted, and their relationships are misused, leaving them unsettled and unfulfilled. Chapter 28 Al Qasas, verse 61:

“Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment]?”

In order to be positively affected by the promise of Allah, the Exalted—that peace of mind in both worlds is guaranteed for those who obey Him—a person must obtain strong faith. Strong faith is essential because it ensures one remains firm in obedience to Allah, the Exalted, through every situation, whether times of ease or difficulty. Without strong faith, obedience falters when desires are contradicted or when hardships arise. Strong faith is cultivated by learning and acting upon the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere obedience to Allah, the Exalted, leads to peace of mind in both worlds. They provide the intellectual and spiritual foundation that strengthens conviction, enabling a person to remain steadfast regardless of circumstances. Strong faith transforms challenges into

opportunities for growth, and it allows one to see beyond temporary discomfort to the eternal reward promised by Allah, the Exalted.

On the other hand, the one who remains ignorant of Islamic teachings will only obtain weak faith. Such a person will easily disobey Allah, the Exalted, whenever their desires are challenged, because they fail to recognise that leaving their desires and obeying Allah, the Exalted, is the true path to peace of mind. Their ignorance prevents them from seeing the wisdom of divine guidance, and as a result, they are swayed by worldly temptations and misled by fleeting pleasures. Weak faith leaves them vulnerable to imbalance, stress, and dissatisfaction, both in this world and in the Hereafter. They may enjoy moments of luxury, but these are overshadowed by anxiety, fear, and emptiness. Their lack of certainty means they cannot withstand trials, and they quickly abandon obedience when faced with difficulty. This demonstrates that ignorance of divine teachings is not simply a lack of knowledge but a dangerous weakness that undermines both worldly stability and eternal salvation.

Therefore, it is vital for every person to obtain certainty of faith through learning and acting upon Islamic knowledge. Certainty of faith ensures that one remains firm in obedience to Allah, the Exalted, at all times, regardless of the challenges they face. This obedience involves using the blessings one has been granted correctly, as outlined in Islamic teachings. When blessings such as wealth, health, family, and authority are used in accordance with divine guidance, they become sources of tranquillity rather than stress. This correct use of blessings ensures peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everyone and everything within one's life. Certainty of faith also protects against the deception of worldly desires, allowing a person to

see clearly that true success lies in obedience to Allah, the Exalted. It transforms life into a purposeful journey, where every blessing is used constructively, every trial is endured patiently, and every relationship is nurtured with justice and compassion. In this way, certainty of faith becomes the foundation of peace, stability, and eternal success.

Obedying Allah, the Exalted, often contradicts the worldly desires of people, and because of this many persist in obeying other influences such as social media, fashion, and culture, even when it means disobeying Him. It is essential to recognize that false deities, such as idols, are not the only things that can be worshipped aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Him—whether it be social trends, cultural norms, or individuals—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders of the People of the Book were not worshipped as idols, but they were obeyed in acts of rebellion against Allah, the Exalted. This obedience was considered worship because it replaced divine authority with human authority. 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 did not worship the Devil, yet they are accused of worshipping him because they obey him in disobedience to Allah, the Exalted. This demonstrates that worship is defined by submission, and submission to anything in defiance of Allah, the Exalted, is a form of worship of that entity. For this reason, it is essential to avoid obeying other influences in defiance of Allah, the Exalted, because such obedience amounts to worship. Those who persist in disobedience inevitably become enslaved to multiple masters—whether individuals, social media, fashion, culture, or employers. Attempting to satisfy these competing influences only results in stress and exhaustion, because it is impossible to please them all. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who turn away from servitude to Allah, the Exalted, will be weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, this way of life leads to sadness, isolation, and despair. Many who adopt this mindset experience depression and even suicidal thoughts, because their efforts to please worldly masters fail to bring the satisfaction they seek. This truth is evident when one observes celebrities, who despite their wealth and fame often suffer from inner turmoil. Their lives show that obedience to worldly influences cannot provide lasting peace. Furthermore, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will bring no benefit in the Hereafter. These influences will not defend or assist them when they face divine accountability, leaving them abandoned and helpless. Chapter 28 Al Qasas, verses 62-64:

“And the Day He will call them and say, "Where are My 'partners' which you used to claim?" Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us." And it will be said, "Invoke your 'partners'" and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!”

Their anguish and difficulties will only intensify when they are questioned about their response to the code of conduct delivered by the Holy Prophets, peace be upon them. This divine code was not simply a collection of rules, but a comprehensive framework designed to guide humanity towards peace of mind in both worlds. Had they followed it, they would have attained a balanced mental and physical state, and they would have correctly placed everything and everyone within their life according to divine wisdom. Yet, because they preferred their worldly desires over this guidance, they will be left speechless on that Day, unable to provide any reasonable excuse for rejecting or ignoring the divine code of conduct. Their silence will expose the futility of their excuses and the emptiness of their worldly pursuits. Chapter 28 Al Qasas, verses 65-66:

“And the Day He will call them and say, "What did you answer the messengers?" But the information will be unapparent to them that Day...”

Even those who supported and encouraged them in their misguided attitude—whether leaders, peers, or companions—will not come to their aid. On that Day, every soul will be consumed with its own judgement, and

the bonds of worldly alliances will dissolve. The leaders who once misled them will be powerless, and the peers who once encouraged them will be too concerned with their own fate to offer assistance. This highlights the reality that reliance on others in disobedience to Allah, the Exalted, is futile, for each person will stand alone before Him, accountable for their own choices. Chapter 28 Al Qasas, verse 66:

“...so they will not ask one another.”

The only way to avoid this outcome is to abandon obedience to all influences that lead to disobedience of Allah, the Exalted, and instead devote oneself entirely to obeying Him alone. This obedience is not abstract; it is expressed through the correct use of the blessings He has granted—wealth, health, family, and influence—in accordance with Islamic teachings. When these blessings are used constructively and responsibly, they become sources of tranquillity rather than stress. Wealth becomes a means of charity, health becomes a tool for worship, family becomes a source of love and support, and influence becomes a means of justice and service. Aligning one's life with divine guidance ensures peace of mind in both worlds. It brings balance to mental and physical states, and it allows a person to correctly place everything and everyone in their rightful position. This alignment prevents confusion, imbalance, and misuse of blessings. It transforms life into a purposeful journey, where every action is directed towards pleasing Allah, the Exalted, and every blessing is used to strengthen faith and serve humanity. This sincere obedience is the essence of worship and the path to eternal success. It is the only safeguard against the anguish described in these verses, and it is the only way to ensure that one stands before Allah, the Exalted, with peace, clarity, and hope. Chapter 28 Al Qasas, verse 67:

“But as for one who had repented, believed, and done righteousness, then perhaps they will be from among the successful.”

One must therefore take full advantage of the respite they have been granted in this world, for it is a precious opportunity to repent and reform before the inevitable moment of accountability arrives. This period of delay is not a sign of neglect from Allah, the Exalted, but rather a manifestation of His mercy, granting people time to reflect on their actions and return to Him. To waste this respite by persisting in sin is to squander a divine gift, while to use it for repentance is to transform one's life into a path of peace and salvation. Sincere repentance involves more than mere words; it requires genuine remorse and a deep sense of guilt for past disobedience. It demands seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, provided that doing so does not lead to further harm or trouble. Repentance must also be accompanied by a firm and sincere promise to avoid committing the same or similar sin again. In addition, one must strive to make amends for any rights that have been violated, whether they belong to Allah, the Exalted, or to people. This comprehensive approach ensures that repentance is not superficial but transformative, reshaping both the heart and the conduct of the person. Beyond repentance, a person must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them in the correct manner, as outlined in Islamic teachings. Wealth must be spent responsibly, health must be preserved and used for worship, family must be nurtured with love and justice, and influence must be exercised for truth and fairness. When blessings are used in this way, they become tools for obedience rather than distractions that lead to sin. This obedience is the practical expression of repentance, proving that one's remorse is genuine and that one's commitment to reform is sincere. Such behaviour ensures that a person

obtains a balanced mental and physical state. Their mind is freed from guilt and confusion, their body is protected from the harmful effects of sin, and their life is organised with clarity and purpose. They learn to correctly place everything and everyone within their life, giving each its rightful importance according to divine guidance. This balance prepares them adequately for their accountability on the Day of Judgement, where every deed will be weighed and every blessing will be questioned. Ultimately, this way of living leads to peace of mind in both worlds. In this life, it brings tranquillity, stability, and fulfilment, while in the Hereafter it secures safety, mercy, and eternal success. Repentance and obedience are therefore not burdens but blessings, guiding the person to a life of serenity and a destiny of salvation.

In order to prevent a person from adopting an arrogant attitude whereby they falsely believe they are doing a favor to Allah, the Exalted, by obeying Him, this verse points towards the true path to success. Chapter 28 Al Qasas, verse 67:

“But as for one who had repented, believed, and done righteousness, then perhaps they will be from among the successful.”

This arrogance can obstruct genuine obedience to Allah, the Exalted, particularly when personal desires conflict with His commands, steering a person away from the right path. On the other hand, those who recognise that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. Such humility anchors them in steadfastness, ensuring they remain dedicated to obedience during both challenges and moments of ease. In times of hardship, they exhibit

patience, refraining from complaint and trusting in divine wisdom. In times of comfort, they express gratitude, acknowledging that blessings are gifts to be used in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude manifests in intention when one acts solely to please Allah, the Exalted; in speech when one chooses good words or silence; and in action when blessings are employed in ways pleasing to Him. Patience, likewise, is not passive endurance but active trust. It entails avoiding complaints in words and actions, while consistently obeying Allah, the Exalted, with the conviction that He always chooses what is best, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Consequently, an individual who consistently behaves in alignment with this appropriate conduct—combining humility, gratitude, and patience—receives unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds. In this life, they attain a balanced mental and physical state, correctly placing everything and everyone within their life. In the Hereafter, they secure salvation and eternal tranquillity. This reality is illustrated in a Hadith found in *Sahih Muslim*, number 7500, which affirms that those who remain steadfast in obedience and gratitude are enveloped in divine mercy.

Allah, the Exalted, reminds mankind that as He alone created, sustains, and manages the affairs of the universe, He alone deserves to be obeyed.

His authority is absolute, and His wisdom is unmatched. No one else shares in His power of creation or His right to choose what occurs within the universe. Chapter 28 Al Qasas, verse 68:

“And your Lord creates what He wills and chooses; the choice was never for them...”

This verse highlights that human beings have no authority to dictate divine matters. Their role is not to question or challenge the decisions of Allah, the Exalted, but to submit to His will. He alone determines what is best for His creation, and His choices are always rooted in perfect wisdom. To imagine that one can oppose or replace His authority is arrogance and ignorance. Therefore, mankind is reminded that obedience to Him is not optional but essential, for He alone governs the universe and directs its affairs. One must therefore obey Allah, the Exalted, by correctly using the blessings He has granted, as outlined in Islamic teachings. This obedience alone leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. When blessings such as wealth, health, family, and influence are used responsibly, they become sources of tranquillity and fulfilment. They strengthen relationships, provide stability, and allow a person to live with clarity and purpose. However, the one who persists in disobeying Allah, the Exalted, by misusing these blessings will find that they cannot escape the consequences of their disobedience, for He alone controls the affairs of the universe. 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. Their family may become a source of conflict, their friends a source of disappointment, their career a source of stress, and their wealth a source of anxiety. Instead of enjoying these

blessings, they will be burdened by them. If they persist in disobedience, they will begin to blame the wrong things and people within their lives, such as their spouse or companions, for their difficulties. Cutting these good people out of their lives will only increase their mental instability, leading them towards depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have been granted, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner turmoil and despair. Moreover, as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the Hereafter will be far worse. The luxuries they enjoyed in this world will not protect them from divine justice, nor will their excuses shield them from accountability. Therefore, a person must accept and act upon Islamic teachings for their own sake, even when these teachings contradict their desires. They must behave like a wise patient who accepts and acts upon the medical advice of their doctor, knowing it is best for them, even though the prescription may involve bitter medicines and a strict diet plan. Just as this wise patient achieves good mental and physical health, so too will the person who accepts and acts upon Islamic teachings achieve balance and peace. This is because the only One who possesses the complete knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of human mental and physical states possessed by society will never be sufficient to achieve this outcome, despite all the research undertaken. Human advice cannot solve every issue a person faces, nor can it prevent all types of stress or ensure that everything and everyone is placed correctly within their life. This limitation arises from restricted knowledge, limited foresight, and inherent biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources provide timeless guidance that addresses every aspect of life, ensuring that people can achieve true balance and peace. Chapter 28 Al Qasas, verse 68:

“...Pure is Allah and high above what they associate with Him.”

This verse reminds mankind that associating others with Allah, the Exalted, whether in worship or in authority, is false and futile. No one else shares in His perfection, His wisdom, or His authority. Only He deserves obedience, and only His guidance ensures peace of mind in both worlds. To associate others with Him is to invite imbalance, confusion, and destruction, while to obey Him alone is to secure stability, fulfilment, and eternal success.

And as Allah, the Exalted, knows the intention, speech, and actions of all people, He is fully aware of who obeys Him and who disobeys Him. Nothing is hidden from His knowledge, whether it is concealed within the heart or openly expressed through words and deeds. This perfect awareness ensures that every individual will be held accountable in both worlds. Outward appearances may deceive others, but they cannot deceive Allah, the Exalted, who knows the truth of every intention and the reality behind every action. Chapter 28 Al Qasas, verse 69:

“And your Lord knows what their breasts conceal and what they declare.”

This verse emphasises that divine justice encompasses both the inner and outer dimensions of human life. A person may conceal arrogance, hypocrisy, or insincerity within their heart, or they may openly declare obedience and faith with their tongue. Allah, the Exalted, knows both realities and judges accordingly. His knowledge guarantees that no act of sincerity will go unrewarded, even if unnoticed by people, and no act of hypocrisy will go unpunished, even if outwardly praised by society. Therefore, a person must strive to purify their inner state and align it with their outward actions. True obedience requires sincerity of intention, honesty in speech, and righteousness in deeds. When these are combined, a person achieves balance and peace of mind in both worlds. But when they are neglected, the result is imbalance, confusion, and eventual accountability before Allah, the Exalted.

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. His authority is absolute, and His right to be obeyed is rooted in the fact that He alone created, sustains, and manages the affairs of the universe. No one else shares in His divinity or deserves obedience in opposition to Him. Chapter 28 Al Qasas, verse 69:

“And He is Allah; there is no deity except Him...”

This verse reminds mankind that obedience to Allah, the Exalted, is not a matter of choice but a necessity, for He alone possesses the qualities of divinity. He alone has the power to create, to sustain, and to manage all affairs. To obey anyone else in defiance of Him is to deny His rightful

authority. Therefore, mankind must recognise that their peace, success, and salvation depend entirely on their obedience to Him alone.

In reality, whoever one obeys and models their life upon is what they worship, even if they claim not to believe in any deity. Humans have been created with an innate need to follow and obey something, and this obedience defines their worship. For some, this may be other people, social media, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

This verse reveals that worship is not limited to rituals or idols but includes obedience to anything in defiance of Allah, the Exalted. When a person allows their desires, culture, or society to dictate their life, they are in reality worshipping those influences. This principle teaches that worship is defined by submission, and submission to anything other than Allah, the Exalted, is misguidance. Whatever or whoever a person obeys and follows is who they worship. Therefore, a person must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other influences. This obedience involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience ensures that they obtain a balanced mental and physical state, correctly place everything and everyone within their life, and adequately prepare for their accountability on

the Day of Judgement. This behaviour leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

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

On the other hand, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will inevitably misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, misplace everything and everyone within their life, and fail to adequately prepare for their accountability on the Day of Judgement. Their life will be filled with stress, trouble, and difficulties, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

This verse illustrates that worldly enjoyment is temporary and shallow, while the consequences of disobedience are lasting and severe. Those who reject divine guidance may laugh and enjoy themselves briefly, but their end will be filled with grief and regret. Furthermore, turning away from

the remembrance of Allah, the Exalted, leads to a life of hardship and despair, both in this world and the Hereafter. Chapter 20 Taha, verses 124-126:

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

A person who provides even a small part of another person's necessities—such as offering them a place to live—is considered deserving of thanks. When this is the case for human beings, then it is far more reasonable that Allah, the Exalted, who has provided every single blessing that exists in the universe, is the One most deserving of sincere gratitude. Chapter 28 Al Qasas, verse 70:

"...To Him is [due all] praise in the first [life] and the Hereafter..."

Gratitude begins with one's intention. It means performing every deed solely to please Allah, the Exalted. When a person acts with motives other than seeking His pleasure—such as praise, reputation, or worldly gain—they deprive themselves of divine reward. This warning is mentioned in a

narration found in Jami At Tirmidhi, where people who perform good deeds for worldly reasons are reminded that they will receive nothing from Allah, the Exalted, on the Day of Judgment. A practical sign of a sincere intention is that a person does not desire appreciation or repayment from others for their actions. Gratitude with the tongue means speaking in a way that is pleasing to Allah, the Exalted—saying what is good, helpful, and truthful, or choosing silence when speaking would lead to harm or sin. And gratitude through one's actions means using every blessing in a manner that aligns with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts this complete form of gratitude, Allah, the Exalted, promises to increase them in blessings. This increase is not limited to material things—it includes clarity, inner calm, stability, and a healthier balance between their mental and physical states. Chapter 14 Ibrahim, verse 7:

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

Another reason gratitude is necessary is that ownership naturally gives a person the right to use their property as they wish. Since Allah, the Exalted, created, owns, and sustains everything in the universe—including every person—He alone has the authority to decide what should happen within His creation. Thus, obeying Him is simply an acknowledgment of His rightful authority and ownership.

In the same way, when someone lends an item to another person, it is expected that the borrower will use it according to the lender's wishes. The blessings that people enjoy in this world—such as health, wealth,

intelligence, and time—are not permanent gifts. They are temporary loans granted by Allah, the Exalted. Like any loan, they must be returned. The only way to “repay” these loans is to use them according to the guidance He has revealed. By contrast, the blessings of the next life are true gifts. The Holy Quran explains that the people of Paradise will be free to enjoy its rewards without restriction, because those gifts are granted as a permanent inheritance. 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.”

Understanding this distinction is crucial. The blessings of this world are temporary trusts, entrusted to people so they may use them responsibly. The blessings of Paradise, however, are everlasting gifts. A wise person does not treat a temporary loan as if it were a permanent possession. Instead, they recognize the responsibility attached to worldly blessings and use them in ways that please Allah, the Exalted, so that they may be counted among those who receive His eternal gifts in the hereafter. Chapter 28 Al Qasas, verse 70:

“...To Him is [due all] praise in the first [life] and the Hereafter...”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to

comply with His rules. His authority extends over every aspect of existence, and His decisions are final. No one can challenge or overturn His decrees, for He alone governs the universe with perfect wisdom and justice. Chapter 28 Al Qasas, verse 70:

“...And His is the decision...”

This verse reminds mankind that Allah, the Exalted, alone determines the laws that govern creation. His decisions are not subject to human approval or alteration. Just as the sun rises and sets according to His command, and the seasons change by His will, so too do the moral and spiritual laws of life remain fixed by His decree. To imagine that one can live outside His jurisdiction is to deny the very reality of existence, for every breath, every heartbeat, and every moment unfolds under His authority. Just as a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so too will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules, but they will never be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. His authority encompasses the heavens and the earth, and there is no refuge from His command. A person may be able to change the rules of their society through influence or legislation, but they will never be able to change the rules of Allah, the Exalted, which are fixed and eternal. This comparison highlights the futility of resisting divine law, for unlike human governments, His authority is universal and everlasting. In addition, just as a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore He alone decides the rules of this universe, whether people like these rules or not. Ownership

grants authority, and since Allah, the Exalted, owns all creation, His authority is absolute. To object to His rules is like a guest objecting to the rules of the house they live in—it is irrational and unjustified. Therefore, one must comply with these rules, not for His benefit, but for their own sake. To disobey is to invite harm, while to obey is to secure peace and success. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They will recognise that obedience is not a burden but a path to balance, clarity, and fulfilment. By correctly using wealth, health, family, and influence, they will achieve peace of mind in both worlds. Their obedience will not only benefit them personally but will also contribute to the well-being of society, as divine laws are designed to promote justice, compassion, and harmony. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how these benefit them and the wider society, leading to peace of mind and body in both worlds, or they can worship their desires and reject the teachings of Islam. The former path leads to stability and salvation, while the latter leads to imbalance and ruin. Those who fail to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds, for no objections, protests, or complaints will save them from divine justice. Just as a patient who refuses the advice of a doctor suffers the consequences of their illness, so too does the person who rejects divine guidance suffer the consequences of their disobedience. Chapter 28 Al Qasas, verse 70:

“...And His is the decision, and to Him you will be returned.”

This verse affirms that every person will ultimately return to Allah, the Exalted, and face the consequences of their obedience or disobedience. His decision is final, and His judgement is unavoidable. This reality should inspire humility, obedience, and preparation, for only those who comply with His rules will find peace in this world and salvation in the Hereafter. It is a call to recognize that life is not a playground of desires but a test of submission, and that true success lies in aligning oneself with the eternal laws of Allah, the Exalted.

Allah, the Exalted, further expands the discussion on why He alone deserves to be obeyed by drawing attention to the perfectly balanced cycle of the days and nights, which ensure the maximum benefit is provided to the creation. This balance is not random or accidental, but rather a deliberate system established by divine wisdom. The alternation of light and darkness, activity and rest, sustenance and renewal, is a sign of mercy and precision. It demonstrates that Allah, the Exalted, has arranged the universe in such a way that every creature can thrive. The cycle of day and night is not only essential for physical survival but also for spiritual reflection, reminding mankind of their dependence on Allah, the Exalted, for every moment of their existence. Chapter 28 Al Qasas, verses 71-72:

“Say, “Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?” Say, “Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?””

These verses highlight the utter dependence of creation on the divine arrangement of day and night. If the night were continuous, humanity would be deprived of light, productivity, and growth. If the day were continuous, humanity would be deprived of rest, renewal, and tranquillity. No deity other than Allah, the Exalted, could provide these essential alternations, proving that He alone sustains life and deserves obedience. The rhetorical questions posed in these verses are meant to awaken the human conscience, urging people to reflect on the impossibility of life without the balance Allah, the Exalted, has established. The perfect timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from extended hours of activity, leading to physical and mental strain. If the nights were longer, people would not have sufficient time to earn their livelihood, pursue beneficial knowledge, or engage in productive work. If the nights were shorter, people would not be able to rest adequately, resulting in poor health, fatigue, and imbalance. Furthermore, changes to the length of the day and night would affect crops, disrupting the provision of food for people and animals. This delicate balance sustains life and ensures that creation thrives. It is a reminder that divine wisdom governs every aspect of existence, and that human well-being depends on the precise order Allah, the Exalted, has established. Chapter 28 Al Qasas, verse 73:

“And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.”

This verse emphasises that the alternation of day and night is not only a sign of divine wisdom but also a manifestation of divine mercy. The night provides rest and renewal, allowing the body and mind to recover, while the day provides opportunity to seek sustenance, engage in productive activity, and fulfil responsibilities. Together, they form a system that nurtures gratitude, reminding mankind of their dependence on Allah, the Exalted, for both physical and spiritual well-being. Gratitude is cultivated when one recognises that these cycles are gifts, designed to benefit humanity and to remind them of their Creator's mercy.

In addition, the fact that the days and nights, along with other balanced systems within the universe, operate in perfect harmony clearly indicates the Oneness of Allah, the Exalted. If there were multiple gods, each with different desires and wills, the universe would fall into chaos. Competing authorities would disrupt the balance, leading to disorder and destruction. The seamless harmony of creation is therefore a decisive proof that Allah, the Exalted, alone governs the universe. His unity ensures stability, order, and mercy, and His authority guarantees that creation continues to benefit from the perfect balance He has established. 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 truth calls mankind to obedience, gratitude, and reflection, for only by recognising His Oneness can they achieve peace in both worlds, through

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

But because obeying Allah, the Exalted, often conflicts with the personal desires of people, many choose instead to follow other influences—such as social media, popular culture, and celebrities—even when this leads them into clear disobedience. It is crucial to understand that false deities are not limited to carved idols. In reality, anything a person consistently obeys in opposition to Allah, the Exalted, becomes, in practice, what they worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders among the People of the Book were not worshipped through physical prostration; rather, they were obeyed when they instructed people to act against the commands of Allah, the Exalted. This misplaced obedience was counted as worship because it elevated human authority above divine authority. 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 bowed to the Devil in a literal act of worship, yet Scripture describes them as worshipping him because they follow him in acts of disobedience to Allah, the Exalted. This makes clear that worship is not defined only by outward rituals, but by obedience and submission. Whenever a person submits to something in defiance of Allah, the Exalted, they are in reality worshipping that influence. For this reason, it is vital to avoid following other forces—whether trends, expectations, or individuals—when they contradict what Allah, the Exalted, has commanded. Such obedience becomes a form of worship, even if one does not intend it. People who live this way inevitably become controlled by multiple “masters,” such as social media, fashion, culture, peers, or employers. Trying to satisfy all these demands quickly leads to exhaustion and anxiety, because each one has its own expectations. Just as an employee with several supervisors becomes overwhelmed by conflicting instructions, anyone who turns away from servitude to Allah, the Exalted, will find themselves burdened by the pressure of many competing authorities, losing their peace of mind in the process. Over time, this lifestyle opens the door to sadness, confusion, and despair. Many who chase worldly validation experience depression and even suicidal thoughts, because the people and systems they strive to please never give them lasting fulfillment. This reality can be clearly seen among celebrities who, despite luxury and fame, often suffer inner turmoil. Their experiences reveal that pursuing worldly approval cannot bring the tranquillity that every person seeks. Moreover, those influences people obey in disobedience to Allah, the Exalted, will provide no support in the Hereafter. They will not defend nor speak on behalf of those who followed them. Instead, those people will face divine accountability alone, abandoned by the very worldly forces they once elevated above the commands of Allah, the Exalted. Chapter 28 Al Qasas, verse 74:

“And the Day He will call them and say, "Where are my 'partners' which you used to claim?"”

One must avoid adopting wishful thinking by persisting in the disobedience of Allah, the Exalted, while falsely assuming that someone else will save them on the Day of Judgement. This attitude is extremely dangerous because it leads a person to neglect repentance and reform, relying instead on imagined intercession or excuses. It creates a false sense of security that blinds them to the reality of accountability. In truth, the very people they hope will intercede for them, such as the Holy Prophets, peace be upon them, may well testify against them for their abandonment of divine guidance. This sobering reality should awaken every person to the fact that salvation cannot be achieved through empty hopes but only through sincere obedience and repentance. Chapter 28 Al Qasas, verse 75:

“And We will extract from every nation a witness and say [to the rest], "Produce your proof,"...”

This verse makes clear that every nation will be called to account, and witnesses will testify against those who rejected or neglected divine guidance. The demand to produce proof is a rhetorical challenge, exposing the futility of excuses and false claims. No fabricated reasoning or imagined intercession will stand, for the truth will be laid bare before all. This verse demonstrates that accountability will be comprehensive, with no room for denial or evasion. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to Muslims, as they are the sole community that has acknowledged and embraced the Holy Quran. Non-Muslims, having not accepted its guidance, cannot be described as abandoning it. The warning here is directed at those who profess faith yet neglect the very scripture they claim to follow. Abandonment of the Holy Quran may take many forms: neglecting its recitation, ignoring its teachings, failing to act upon its commands, or treating it as secondary to worldly desires. Such neglect is a form of disobedience that will be exposed on the Day of Judgement. The testimony of the Holy Prophet Muhammad, peace and blessings be upon him, against those who abandoned the Quran is a clear indication of the seriousness of this sin. The outcome of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness is obvious. To be testified against by the Holy Prophet Muhammad, peace and blessings be upon him, is to face undeniable condemnation, for his testimony is truth and cannot be refuted. This reality should instil fear and humility in the hearts of those who neglect the Holy Quran, reminding them that their salvation depends on adherence to its guidance. Chapter 28 Al Qasas, verse 75:

“...and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.”

This verse affirms that all false hopes, excuses, and inventions will vanish, leaving only the truth of Allah, the Exalted. Those who relied on wishful thinking, imagining that intercession or excuses would save them while they persisted in disobedience, will realize too late that they were deceived by their own assumptions. The truth will prevail, and only sincere obedience, repentance, and adherence to the Holy Quran will secure salvation. This is a powerful reminder that accountability is personal, and no one can rely on others to save them from the consequences of their own choices.

In addition, the final part of verse 75 urges people to remain firm on the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources are divinely preserved and complete, and they alone provide the framework for true obedience to Allah, the Exalted. To act on alternate sources of religious knowledge, whether cultural practices, personal opinions, or innovations, is to risk adopting wishful thinking that has no foundation in divine truth. Chapter 28 Al Qasas, verse 75:

“...and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.”

This verse reminds mankind that all invented practices and beliefs will ultimately be exposed as false, leaving only the truth of Allah, the Exalted, to stand. Those who rely on innovations or alternate sources of guidance will realise too late that they were deceived by their own assumptions, while those who remained firm on the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him, will be secure. The more a person acts on other sources of religious knowledge, even if they appear to lead to good deeds, the less they will act on the two authentic sources of guidance. This gradual neglect inevitably leads to misguidance. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Abu Dawud, number 4606, where he stated that any matter not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will be rejected by Allah, the Exalted. This Hadith is a decisive reminder that sincerity alone is not enough; actions must be grounded in authentic guidance. Otherwise, they are rejected, no matter how well-intentioned. Furthermore, the more one acts on other sources of religious knowledge, the more they will begin to adopt practices that contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties may be advised to perform certain spiritual exercises that contradict Islamic teachings. Because they are ignorant and accustomed to following alternate sources, they will easily fall into this trap. Over time, they may even begin to believe things about Allah, the Exalted, and the universe that directly contradict Islam, such as imagining that people or supernatural creatures can control their destiny. This false belief arises because their knowledge is taken from other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Some of these misguided practices and beliefs amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

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

This shows how easily people can lose their faith without realising it, especially when they habitually act on sources of religious knowledge outside the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, acting on religious innovations that are not rooted in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is nothing less than following in the footsteps of the Devil. Innovations may appear harmless or even beneficial, but they gradually erode true obedience and lead a person away from divine truth. The only safeguard is to remain firm on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, recognising them as the sole sources of guidance that ensure peace of mind in this world and salvation in the Hereafter. Chapter 2 Al Baqarah, verse 208:

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

After discussing signs which indicate the Oneness of Allah, the Exalted, and how He alone must be obeyed, Allah, the Exalted, turns once again to the life of the Holy Prophet Musa, peace be upon him, to illustrate the difference in consequences between those who obey Him and those who reject His commands. This is shown through the example of Qarun, who despite being from the people of Musa, peace be upon him, chose arrogance and tyranny. Chapter 28 Al Qasas, verse 76:

“Indeed, Qarun was from the people of Moses, but he tyrannized them...”

This verse introduces Qarun as a member of the Israelite community, yet his behaviour was marked by arrogance and oppression. His example demonstrates that lineage or association with a Holy Prophet, peace be upon him, does not guarantee safety or success. What matters is obedience to Allah, the Exalted, and righteousness in conduct. Qarun's tyranny was not only a personal failing but also a betrayal of his own people, as he used his position and wealth to support injustice. His story serves as a reminder that true honour lies in obedience to Allah, the Exalted, rather than in worldly status or material possessions. Qarun was an Israelite, yet he aligned himself with Pharaoh in order to gain worldly benefits such as wealth, status, and authority. His pursuit of these temporary gains led him to support oppression, even if he did not directly carry it out himself. By siding with Pharaoh, he became complicit in the suffering of the children of Israel. This example serves as a warning against supporting anything or anyone in matters that are unjust or sinful. Even indirect support of wrongdoing is condemned, for it strengthens oppression and distances a person from obedience to Allah, the Exalted. Qarun's choice illustrates how the desire for worldly gain can blind a person to truth and justice, leading them to sacrifice eternal success for temporary benefit. Instead, one must adopt the Quranic attitude of supporting others in what is good and warning them against what is evil, regardless of who they are. This principle applies equally to relatives, friends, and strangers. Loyalty to family or companionship must never outweigh loyalty to truth and righteousness. Supporting good means encouraging justice, kindness, and obedience to Allah, the Exalted, while warning against evil means discouraging oppression, corruption, and disobedience. This balanced approach ensures that one's actions contribute positively to society and align with divine guidance. It also protects a person from becoming complicit in wrongdoing, even indirectly. Chapter 5 Al Ma'idah, verse 2:

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

This verse establishes a clear framework for conduct: cooperation is praiseworthy only when it is rooted in righteousness and piety. Any form of cooperation in sin or aggression is forbidden, even if it appears beneficial in the short term. The example of Qarun demonstrates the destructive consequences of ignoring this principle, while this command provides the guidance necessary to avoid falling into similar error. By following this divine instruction, a person ensures that their actions are always aligned with justice and truth, and they avoid the traps of worldly desire and oppression.

Qarun, like many people before and after him, was tested with worldly blessings. Chapter 28 Al Qasas, verse 76:

“...And We gave him of treasures whose keys would burden a band of strong men...”

This verse highlights the extraordinary scale of Qarun's wealth, which was not a blessing in itself but a test from Allah, the Exalted. Wealth, status, and

influence are all trials to see whether a person will use them in accordance with divine teachings or misuse them in pursuit of arrogance and oppression. Qarun's example demonstrates that worldly blessings are not signs of divine favour unless they are used correctly; rather, they are responsibilities that demand accountability. The wise ones from the children of Israel reminded him that his worldly blessings were only a test from Allah, the Exalted, and they warned him not to fail this test by misusing them. They cautioned him against arrogance and exultation, reminding him that Allah, the Exalted, does not love those who boast about their wealth and status. Chapter 28 Al Qasas, verse 76:

"...thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.""

This warning reflects the timeless principle that wealth must be accompanied by humility and gratitude. To exult in blessings is to forget their true source and purpose, while to use them responsibly is to acknowledge them as trusts from Allah, the Exalted. The advice of the wise ones shows that true guidance lies in recognising blessings as tests and avoiding arrogance in their possession. The one who misuses the blessings they have been granted will not achieve a balanced mental and physical state, and they will inevitably misplace everything and everyone within their life. Their family, friends, career, and wealth will all become sources of stress rather than comfort. Persisting in disobedience, they will begin to blame the wrong things and people within their lives, such as their spouse, for their difficulties. Cutting these good people out of their lives will only increase their mental instability, leading them towards depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persist in misusing the blessings they have

been granted, such as the rich and famous, who despite enjoying worldly luxuries often suffer from inner turmoil and despair. Moreover, as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the Hereafter will be far worse, for they failed to recognise their blessings as a trust and misused them in arrogance. Whereas, the one who uses blessings correctly as outlined in divine teachings will obtain peace of mind in both worlds. They will achieve a balanced mental and physical state and correctly place everything and everyone within their life. Their obedience ensures that their wealth, family, and career become sources of comfort and fulfilment rather than stress. In addition, their attitude ensures that the rights of people are fulfilled, and they contribute to the spread of justice and peace within society. This is the true purpose of blessings: to benefit oneself and others in ways pleasing to Allah, the Exalted. Chapter 28 Al Qasas, verse 77:

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

This verse establishes the balance between worldly life and the Hereafter. Wealth and blessings must be used to seek eternal success, while also fulfilling rightful worldly needs. Doing good to others, as Allah, the Exalted, has done good to mankind, is the essence of gratitude and obedience. Avoiding corruption ensures that blessings are not misused to harm society. This principle, if followed, leads to peace of mind in this world and salvation in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 28 Al Qasas, verse 77:

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world...”

Islam is a balanced way of life, and it does not advocate the abandonment of this world to the extent that a person lives in destitution and misery. Such an approach would contradict the mercy of Allah, the Exalted, who has provided mankind with blessings to be enjoyed in moderation. To deliberately reject the lawful provisions of this world and live in hardship is not considered piety, but rather ingratitude, as it denies the purpose of blessings. At the same time, Islam does not encourage a luxurious lifestyle whereby a person pursues worldly desires without restraint and neglects accountability in the Hereafter. Such indulgence leads to arrogance, heedlessness, and spiritual ruin. Both extremes are rejected, for they create imbalance and harm. The true path is one of moderation, where worldly blessings are used correctly according to divine teachings, ensuring that life is lived with dignity, purpose, and preparation for the eternal life to come. The one who strikes this balance will enjoy this world by attaining a stable mental and physical state. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family will be cherished without being idolised, wealth will be used without being hoarded, and career will be pursued without becoming a distraction from faith. Friendships will be valued but never allowed to lead to sin. In this way, all aspects of life become sources of comfort rather than stress, because they are managed in accordance with the guidance of

Allah, the Exalted. At the same time, such a person will obtain success in the Hereafter, for their behaviour ensures that they prepare adequately for accountability on the Day of Judgement. This dual success—peace in this world and salvation in the next—is the hallmark of the balanced way of life taught by Islam. In order to appreciate the true value of peace of mind, one must remember that worldly things such as fame, wealth, authority, family, friends, and career only have value when accompanied by inner tranquillity. Without peace of mind, these very blessings become burdens, increasing stress and difficulties in both worlds. Wealth without peace of mind leads to anxiety and greed, fame without peace of mind leads to insecurity and loneliness, and authority without peace of mind leads to corruption and fear. Even family and friendships, which should be sources of joy, become sources of conflict when peace of mind is absent. This truth is evident when one observes the rich and famous, who despite possessing and enjoying worldly luxuries, are often plagued with mental health issues, instability, and despair. Their example demonstrates that worldly possessions alone cannot bring happiness; only obedience to Allah, the Exalted, and the correct use of blessings can secure true peace of mind. Peace of mind is therefore the foundation upon which all worldly blessings rest. It transforms wealth into generosity, fame into influence for good, authority into justice, and family into harmony. Without it, blessings lose their value and become sources of misery. Islam teaches that peace of mind is achieved through obedience to Allah, the Exalted, gratitude for His blessings, and moderation in worldly pursuits. This balance ensures that a person enjoys the provisions of this world while preparing for the eternal success of the Hereafter.

Chapter 28 Al Qasas, verse 77:

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world...”

Furthermore, Islam, as a complete code of conduct, encompasses the fulfilment of three interconnected categories of rights: the rights of Allah, the Exalted, the rights of oneself, and the rights of others. Each of these categories is essential, and neglecting one inevitably harms the others. Islam does not permit a person to focus exclusively on one set of rights while ignoring the others, for this imbalance leads to disorder in both personal and social life. The fulfilment of all three ensures harmony within the individual, justice within society, and accountability before Allah, the Exalted. This comprehensive framework demonstrates that Islam is not merely a religion of rituals, but a holistic way of life that governs every aspect of human existence. The rights of Allah, the Exalted, are fulfilled by sincerely and correctly using the blessings He has granted in accordance with His commands and prohibitions. This includes worship, remembrance, gratitude, and obedience. Worship is not limited to prayer and fasting, but extends to every action performed with the intention of pleasing Allah, the Exalted. Remembrance keeps the heart alive, gratitude ensures humility, and obedience safeguards against arrogance and sin. When a person directs their life towards pleasing Allah, the Exalted, they achieve inner harmony, as their actions are guided by divine wisdom rather than fleeting desires. This leads to peace of mind in both worlds, as they maintain balance in their mental and physical state and correctly prioritise everything and everyone in their life. Neglecting these rights results in spiritual emptiness, where worldly pursuits dominate and leave the heart restless. The rights of oneself must also be honoured. A person is entrusted with their own body, mind, and soul, and must therefore care for their health, fulfil their needs, and make life decisions that bring them contentment, provided these do not involve disobedience to Allah, the Exalted. Caring for oneself includes eating and resting properly, seeking beneficial knowledge, and protecting one's dignity. It also includes setting boundaries with others,

even relatives, when their expectations conflict with what is right. A person who constantly sacrifices their own wellbeing to please others will never find peace, for people's demands are endless. Instead, such a person will only grow resentful, as those they strive to please will never be fully satisfied. True wellbeing comes when a person respects their own rights alongside those of Allah, the Exalted, and others, ensuring that their life remains balanced and purposeful. Neglecting these rights leads to exhaustion, resentment, and imbalance, which in turn weakens one's ability to fulfil the rights of Allah and others. The rights of people are fulfilled by treating them as one desires to be treated. This principle is summarised in a Hadith found in Sahih Bukhari, number 13, where the Holy Prophet Muhammad, peace and blessings be upon him, described this as the essence of true faith. Respecting the dignity, property, and honour of others, and ensuring fairness in dealings, promotes peace and justice within society. Upholding these rights includes honesty in trade, kindness in speech, compassion towards the weak, and justice in authority. When individuals uphold these rights, communities flourish with trust, compassion, and stability. Neglecting these rights leads to oppression, corruption, and division, which ultimately harm both the individual and society. The fulfilment of people's rights ensures that society remains cohesive, free from injustice, and reflective of the mercy and justice of Allah, the Exalted. In conclusion, fulfilling these three categories of rights—towards Allah, oneself, and others—creates a holistic and balanced way of life. It nurtures inner tranquillity, strengthens social bonds, and ensures accountability before Allah, the Exalted, on the Day of Judgement. A person who fulfils all three is not only at peace within themselves but also becomes a source of peace for those around them, embodying the true spirit of faith. This comprehensive fulfilment of rights is what makes Islam a complete code of conduct, guiding individuals and societies towards justice, harmony, and eternal success. The one who neglects any of these rights will inevitably face imbalance and harm, while the one who fulfils them will achieve peace in this world and salvation in the Hereafter.

Chapter 28 Al Qasas, verse 77:

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

Islam is a very simple religion, built upon principles that are clear, practical, and universally applicable. Its simplicity lies in the fact that it speaks directly to the human heart and conscience, without unnecessary complication or confusion. One of its fundamental teachings is that the way people treat others is the way they will be treated by Allah, the Exalted. This principle establishes a direct link between human conduct and divine response, reminding mankind that their behaviour towards others is not insignificant but carries eternal consequences. It teaches that every act of kindness, compassion, and justice is rewarded, while every act of cruelty, arrogance, and injustice is repaid in kind. This makes Islam not only a religion of worship but also a religion of character, where the treatment of others is inseparable from one's relationship with Allah, the Exalted. For example, those who take steps to protect themselves from the harm of others, ensuring that history does not repeat itself, and then forgive those who have harmed them for the sake of Allah, the Exalted, will themselves be forgiven by Him. Chapter 24 An Nur, verse 22:

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

Forgiveness in this context is not weakness but strength, as it requires restraint, patience, and trust in divine justice. It is easy to retaliate when wronged, but it is far greater to forgive, especially when forgiveness is offered purely for the sake of Allah, the Exalted.

Those who support others in beneficial worldly and religious matters, such as emotional or financial aid, will be supported by Allah, the Exalted, in both worlds. This principle has been advised in a Hadith found in Sunan Abu Dawud, number 4893. The same Hadith also advises that the one who conceals the faults of others will have their own faults concealed by Allah, the Exalted. This teaching shows that kindness and compassion are not only beneficial to society but also bring divine protection and mercy. By supporting others and concealing their faults, a person secures support and concealment from Allah, the Exalted, in return. This Hadith demonstrates the reciprocity of divine justice: the way one treats others is the way one will be treated by Allah, the Exalted. Simply put, if a person treats others with kindness and respect according to the teachings of Islam, they will be treated similarly by Allah, the Exalted. Conversely, those who mistreat others will be treated similarly by Allah, the Exalted, even if they fulfil the obligatory duties connected to Him, such as the obligatory prayers. This is because success in Islam requires fulfilling both sets of duties: the duties towards Allah, the Exalted, and the duties towards people. Neglecting one undermines the other, as faith is incomplete without compassion and justice. A person who prays regularly but mistreats others has failed to grasp the essence of Islam, for worship without good character is hollow. This principle ensures that Islam remains a balanced way of life, where devotion to Allah, the Exalted, is inseparable from service to humanity. An easy way to obtain divine mercy is to treat others as one desires to be treated by people. This principle is universal, applying to all people irrespective of their faith, and in fact extends to all creatures. Showing kindness to animals, caring for the environment, and respecting creation are all part of this teaching. Islam's simplicity lies in this universality: mercy

and justice are not confined to one group but extend to all. By treating others with fairness and compassion, a person secures mercy from Allah, the Exalted, and contributes to a society built on trust and harmony. This principle is so simple that it can be applied in every situation, yet so profound that it transforms lives and communities. Finally, it is important to note that one will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If kindness is shown for any other reason—such as personal gain, reputation, or worldly benefit—the reward mentioned in these teachings will undoubtedly be forfeited. The foundation of all acts, and Islam itself, is intention. This has been confirmed in a Hadith found in Sahih Bukhari, number 1, where the Holy Prophet Muhammad, peace and blessings be upon him, stated that actions are judged by their intentions. Thus, sincerity is the key to divine acceptance, and only those who act for Allah, the Exalted, will obtain His mercy. This principle ensures that Islam remains pure, free from hypocrisy, and rooted in devotion to Allah, the Exalted.

The wise ones from the children of Israel warned Qarun to avoid adopting a greed for wealth and social status, as this desire inevitably leads to the spread of injustice and corruption within society. Their counsel was not merely advice for him alone, but a timeless reminder for all people that unchecked ambition and greed destroy both the individual and the community. Wealth and status are not ends in themselves but tests from Allah, the Exalted, to see whether they will be used in accordance with His commands or misused in arrogance and oppression. Chapter 28 Al Qasas, verse 77:

“...And desire not corruption in the land. Indeed, Allah does not like corrupters.”

This verse establishes a principle that transcends time and place: greed for worldly gain, when pursued without restraint, becomes a source of corruption. The one who desires wealth and leadership beyond their needs will compromise their faith and integrity in order to obtain them. They will disobey Allah, the Exalted, both in the pursuit of these things and in the effort to maintain them. Leadership and excessive wealth, especially in this age, are rarely acquired without injustice, dishonesty, or oppression. The more a person desires these things, the more they will disobey Allah, the Exalted, and wrong others in the process. Greed blinds the heart, making disobedience seem acceptable and injustice appear justified. History itself testifies to this truth. When one observes the great lengths people have gone to in order to obtain leadership and wealth, the evidence is undeniable. Innocent lives have been taken, societies have been destabilised, and corruption has spread across nations. Greed has driven rulers to tyranny, families to betrayal, and nations to war. The pursuit of wealth and status without divine guidance has consistently led to destruction, both for individuals and for societies. Even in modern times, the same pattern is visible: corruption scandals, exploitation of the weak, and oppression of the poor all stem from the same root—greed for wealth and status. A person must therefore strive to earn lawful wealth according to their needs and responsibilities, recognising that wealth is a trust and not a possession to be hoarded or misused. Wealth should be used to fulfil obligations, support family, aid the needy, and contribute to the betterment of society. If a person happens to be appointed to leadership, they must use it in ways pleasing to Allah, the Exalted, so that it becomes a source of peace for themselves and for others in both worlds. Leadership, when exercised with justice and humility, becomes a means of service and a source of reward. Wealth, when spent lawfully and generously, becomes a means of gratitude and a source of blessing. Both are opportunities to draw closer to Allah, the Exalted, if used correctly.

Otherwise, as proven by history, misusing wealth and leadership will only lead to stress, trouble, and difficulties for its bearer in both worlds, even if this is not obvious to them or others. Outwardly, such individuals may appear successful, enjoying luxury and authority, but inwardly they are plagued with anxiety, fear, and instability. Their misuse of blessings prevents them from achieving peace of mind in this world and ensures accountability in the Hereafter. The warning given to Qarun is therefore a warning for all: greed for wealth and status leads only to corruption, while moderation, humility, and obedience to Allah, the Exalted, lead to peace and success. This lesson is not confined to Qarun's time but applies equally today. In a world where materialism dominates and leadership is often pursued for personal gain, the reminder of the wise ones remains relevant. True success lies not in wealth or status but in obedience to Allah, the Exalted, and in using blessings responsibly. Those who heed this guidance will find peace in this world and salvation in the Hereafter, while those who ignore it will find themselves burdened by corruption, injustice, and divine accountability.

Qarun failed to understand the true nature of the test of being granted worldly success. Instead of recognizing his wealth and status as a trust from Allah, the Exalted, he falsely believed that he had obtained these things solely because of his own intelligence. Chapter 28 Al Qasas, verse 78:

"He said, 'I was only given it because of knowledge I have.'..."

When a person fails to accept this truth, they, like Qarun, will falsely believe that the worldly success they have obtained belongs to them and can therefore be used according to their desires. This attitude inevitably leads to imbalance. Such a person will obtain an unbalanced mental and physical state, misplacing everything and everyone within their life. Family, wealth, career, and friendships will all be mismanaged, becoming sources of stress rather than comfort. This arrogance will therefore lead to trouble and difficulties in both worlds, as the person loses peace of mind in this life and prepares nothing for the Hereafter. Furthermore, this behaviour prevents the fulfilment of the rights of people. When blessings are misused, others are wronged, and corruption spreads within society. Qarun's example demonstrates how arrogance and greed contribute to injustice, as he supported Pharaoh and oppressed his own people. The one who adopts this attitude inevitably becomes a source of harm rather than benefit, spreading corruption instead of justice. This arrogant attitude can only lead to one conclusion. Chapter 28 Al Qasas, verse 78:

“...Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]?...”

This verse reminds mankind that arrogance and reliance on worldly success have destroyed countless generations before Qarun. No matter how powerful or wealthy a person may be, they cannot escape the decree of Allah, the Exalted. Those who fail to recognise their blessings as divine trusts will meet the same fate as Qarun and those before him. And as they fail to prepare for their accountability on Judgement Day, they will not need to testify, for their worldly blessings and even their own body parts will be enough to testify against them. Their wealth will bear witness to how it was

acquired and spent, their hands will testify to what they did, and their tongues will testify to what they spoke. These testimonies will seal their judgement, leaving no room for denial or excuse. Thus, the story of Qarun is a timeless warning: worldly success without humility and obedience to Allah, the Exalted, leads only to destruction in this world and punishment in the Hereafter. Chapter 28 Al Qasas, verse 78:

“...But the criminals, about their sins, will not be asked.”

And chapter 36 Yaseen, verse 65:

“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

Through the story of Qarun, Allah, the Exalted, teaches people to avoid the ignorant attitude of falsely believing that the lives of others—those who are drowned in worldly luxuries—are the best lives to emulate. Qarun’s example demonstrates how appearances can deceive, as his wealth and adornment captivated those who desired the worldly life. Chapter 28 Al Qasas, verse 79:

“So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."”

This verse highlights the danger of envy and misplaced admiration. Qarun’s display of wealth led many to believe that his life was enviable, yet in reality, his arrogance and misuse of blessings sealed his destruction. The lesson is clear: outward appearances of luxury do not guarantee happiness or success, and those who chase such illusions risk losing both peace of mind and salvation. The verse also shows how easily people can be deceived by external glamour, forgetting that true fortune lies in obedience to Allah, the Exalted, and preparation for the Hereafter. In modern times, ordinary people often observe celebrities and mistakenly believe their lives are better. In the majority of cases, this concept is far from the truth. Those who appear to be in a better situation may well be facing difficulties that would make others wish not to trade places with them. Many celebrities suffer from loneliness, instability, and mental health struggles despite their fame and wealth. An outsider only observes their life from one perspective, often shaped by media portrayals. If the whole story were visible, it would become clear that everyone faces problems and no one possesses a perfect life, irrespective of what they own or how famous they are. This misconception is dangerous because it fosters envy and dissatisfaction, distracting people from appreciating their own blessings. This misconception is often caused by the media, which thrives on painting a glamorous picture of celebrity lives. The aim of the media is not to present reality but to create stories that appeal to readers and viewers. If they reported facts without embellishment, most of their audience would lose interest. Thus, the media exaggerates and sugar-coats, presenting a false image of happiness and success that fuels envy and discontent among ordinary people. The media’s portrayal of wealth and fame is therefore a tool that distorts reality, encouraging people to chase illusions rather than truth. Recognising this manipulation is essential to avoid falling into the

same trap as those who admired Qarun's outward display. A person must avoid this false belief, as it is a tool of the Devil who uses it to drive people towards ingratitude over what they possess. Envy blinds the heart, making one forget the blessings already granted by Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2513, that a person should always observe those who possess less worldly things rather than those who possess more. This attitude cultivates gratitude and prevents envy. By focusing on those who have less, one realises the abundance of their own blessings and avoids falling into ingratitude. This teaching is a practical safeguard against the Devil's whispers, ensuring that one remains content and thankful. Whenever a person feels ungrateful, they should shift their focus to the countless people living in severe poverty and facing much greater hardships. This reflection restores perspective and gratitude, reminding them that their own life is filled with blessings, even if it lacks certain luxuries. The grass is not greener on the other side of the fence; it is, in fact, green enough on one's own side. True contentment lies not in chasing the illusions of wealth and fame but in recognising and appreciating the blessings already granted by Allah, the Exalted. This attitude ensures peace of mind in this world and prepares a person for success in the Hereafter, as gratitude and humility are the foundations of faith.

In addition, it is vital to understand that worldly things, such as fame, wealth, authority, family, friends, and a career, only have true value when accompanied by peace of mind. Without peace of mind, these blessings lose their purpose and instead become burdens. Fame, which should be a platform for influence and benefit, becomes a source of anxiety and insecurity. Wealth, which should provide comfort and stability, becomes a cause of greed, fear of loss, and endless dissatisfaction. Authority, which should be exercised for justice and service, becomes a source of corruption and oppression. Even family and friendships, which should bring joy and

support, become strained and conflict-ridden when peace of mind is absent. A career, which should provide fulfilment and purpose, becomes a source of exhaustion and imbalance. Thus, peace of mind is the foundation upon which all worldly blessings rest, and without it, they only increase stress and difficulties in both worlds. This truth is evident when one observes the lives of the rich and famous. Despite possessing and enjoying worldly luxuries, many are plagued with mental health issues, instability, and despair. Their wealth and fame, which appear enviable from the outside, often conceal inner turmoil. Depression, substance addiction, broken relationships, and loneliness are common among those who seem to have everything. Their example demonstrates that worldly possessions alone cannot bring happiness or fulfilment. Instead, they often magnify problems, as the absence of peace of mind makes blessings feel like burdens. This reality serves as a reminder that true success lies not in accumulating worldly things but in achieving inner tranquillity through obedience to Allah, the Exalted, and the correct use of blessings. Chapter 28 Al Qasas, verse 80:

“But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.””

One of the key reasons many people adopt an unhealthy outlook on life is their tendency to uncritically accept the majority opinion of their society—particularly the idea that real success is measured by wealth, fame, social approval, and authority. This unexamined conformity is dangerous, because the behaviour of the majority often encourages actions that contradict the commands of Allah, the Exalted. When a person notices most of society disregarding Islamic teachings, they may assume that the

majority must be correct simply because it is large in number. As a result, they follow them without reflection, assuming that widespread behaviour automatically proves truthfulness. In reality, the opinion of the majority is not a reliable indicator of what is right. History provides countless examples of ideas that were once widely accepted but were later proven false when clearer evidence emerged—such as the once-dominant claim that the Earth was flat. This illustrates the danger of drifting along with popular trends without using one's intellect. A person who simply copies the behaviour of those around them resembles cattle that move without awareness or reason, and this often leads to harmful choices in both worldly and spiritual matters. Chapter 6 Al An'am, verse 116:

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

Therefore, a person must use the reasoning and intelligence granted to them by Allah, the Exalted, to carefully assess each situation based on knowledge, clarity, and evidence. This approach enables them to make sound and guided decisions, even when those decisions differ from what the majority believes or practices. In fact, Islam strongly warns against following others blindly, especially in matters of religion, precisely because such imitation often leads people away from what is true. Instead, Islam encourages every person to learn, understand, and act upon its teachings with insight, so that their actions are rooted in awareness rather than assumption or imitation. Chapter 12 Yusuf, verse 108:

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

And chapter 28 Al Qasas, verse 80:

“But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.””

To cultivate the correct attitude—one that allows a person to remain patient and steadfast in obeying Allah, the Exalted, even while society continuously pulls them toward worldly desires—they must develop strong and unwavering faith. Strong faith is essential because it fortifies a person through every circumstance, whether they are experiencing comfort or hardship. It is this firmness of faith that empowers a person to remain committed to the commands of Allah, the Exalted, rather than being swayed by temporary feelings, pressures, or temptations. Such strength of faith is only achieved when a person learns and applies the clear proofs and evidences contained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate, with clarity and wisdom, that sincere obedience to Allah, the Exalted, is the path to genuine peace of mind in both this life and the next. Through learning, reflection, and consistent practice, a person begins to witness how aligning their actions with divine guidance brings emotional balance, spiritual clarity, and a proper understanding of how to place everything and everyone within their life. In contrast, the one who neglects religious knowledge and remains unaware of Islamic teachings inevitably

develops weak faith. Because their heart lacks clarity and conviction, they easily disobey Allah, the Exalted, whenever their desires conflict with His commands. They fail to see how restraining their desires and choosing obedience brings far greater tranquillity than the fleeting pleasures they pursue. Without knowledge and certainty, their faith becomes unstable, and their decisions become shaped by impulses rather than wisdom. For this reason, a person must strive to build certainty of faith by actively learning, understanding, and living by Islamic knowledge. This requires using the blessings that Allah, the Exalted, has granted them in the correct manner, as explained in His teachings. When a person does this consistently, they are granted a stable and peaceful inner state—one that brings harmony to both their mental and physical well-being and enables them to organize their life with wisdom and balance. Through strong faith, they gain the ability to resist harmful influences and remain firm on the obedience of Allah, the Exalted, in every situation.

As Qarun persisted in his arrogant attitude, he continued to misuse the blessings Allah, the Exalted, had granted him. Instead of recognising his wealth and status as a trust, he failed to benefit from the respite Allah, the Exalted, had mercifully given him. This respite was an opportunity to repent, reform, and use his blessings in ways pleasing to Allah, the Exalted. Yet Qarun chose arrogance, greed, and corruption, thereby sealing his fate. His downfall was not sudden but the inevitable consequence of his persistent disobedience and misuse of blessings. By failing to fulfil the rights of people, Qarun spread corruption and injustice within his society. His desire for wealth and social status blinded him to the responsibilities that came with them. He wronged others, oppressed the weak, and contributed to the decay of justice and morality. His arrogance led him to believe that his wealth and influence would protect him, but in reality, they only hastened his destruction. Chapter 28 Al Qasas, verse 81:

“And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.”

This verse demonstrates the absolute power of Allah, the Exalted, and the futility of worldly wealth and status when misused. Qarun’s wealth, his home, and his influence—all of which he boasted about—were swallowed by the earth, leaving him with nothing. No company, no allies, and no strength could save him. His destruction was total, serving as a warning for all who follow the path of arrogance and corruption. The lesson is clear: when a person misuses blessings, ignores divine guidance, and wrongs others, they will eventually face consequences both in this world and in the Hereafter. Outwardly, they may appear successful, but inwardly they are unstable, and ultimately their arrogance leads to ruin. Qarun’s fate is a timeless reminder that wealth and status, when misused, become a curse rather than a blessing. True success lies in humility, gratitude, and obedience to Allah, the Exalted, which ensure peace in this world and salvation in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, the outcome of Qarun makes it clear that being granted worldly blessings is not a sign of divine love. If wealth and status were indicators of divine favor, then Qarun’s destruction would never have occurred. Instead, his downfall demonstrates that worldly blessings, whether abundant or limited, are only means by which Allah, the Exalted, tests people. These blessings are not rewards in themselves but trials to see whether a person will use them in obedience or misuse them in arrogance and disobedience. The story of Qarun therefore dismantles the false belief that material

success equates to divine approval. It shows that wealth can be a curse if misused, and poverty can be a blessing if endured with patience and faith. The true measure of divine love is not the quantity of worldly possessions but the sincerity of obedience and the purity of intention. Chapter 28 Al Qasas, verse 82:

“And those who had wished for his position the previous day began to say, “Oh, how Allah extends provision to whom He wills of His servants and restricts it!...”

This verse shows how quickly perceptions change when the truth is revealed. Those who had admired Qarun’s wealth realised that provision is entirely in the hands of Allah, the Exalted, and that abundance or restriction are both part of His wisdom. Wealth is not a guarantee of success, nor is poverty a sign of rejection. Both are tests, and both require patience, gratitude, and obedience. The verse also teaches humility, reminding people that provision is not earned by human effort alone but is ultimately decreed by Allah, the Exalted. It is He who grants wealth to some and restricts it for others, and both situations are opportunities for spiritual growth. The one who understands this truth will concentrate on using the blessings they have been granted correctly, as outlined in Islamic teachings. They will not waste time envying others or chasing illusions of success. Instead, they will focus on achieving peace of mind in both worlds by maintaining a balanced mental and physical state. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family will be cherished, wealth will be used responsibly, career will be pursued with balance, and friendships will be valued without becoming distractions. This attitude ensures that blessings become sources of comfort rather than stress, and that life

remains purposeful and harmonious. Such a person will also avoid observing the worldly blessings of others with envy, knowing that what has been granted to each person is only a test and not a sign of divine love or real success. They will recognise that true success lies in obedience to Allah, the Exalted, and preparation for the Hereafter. By adopting this perspective, they will be protected from arrogance, envy, and ingratitude, and will instead cultivate humility, gratitude, and contentment. This mindset transforms their outlook on life, enabling them to see blessings as trusts and trials rather than possessions to boast about. It also ensures that they remain focused on their own responsibilities rather than being distracted by the illusions of others. Chapter 28 Al Qasas, verse 82:

“...If not that Allah had conferred favor on us, He would have caused it to swallow us...”

But as faith in Allah, the Exalted, is the only way to understand this lesson correctly, those who persist in disbelief or fail to practically implement Islamic teachings will remain blind to this reality. They will continue to measure success by worldly standards, assuming that wealth, fame, and status are signs of true achievement, when in fact they are only temporary tests. Without faith, they will not recognise that blessings are trusts from Allah, the Exalted, nor will they appreciate that misuse of these blessings leads to corruption and destruction. Such individuals will inevitably follow in the footsteps of Qarun, repeating his mistakes by attributing their success to themselves, misusing their wealth, and oppressing others. They will fail to see that arrogance and greed only bring imbalance, stress, and eventual ruin. Just as Qarun's wealth became the cause of his downfall, their worldly pursuits will become sources of harm rather than benefit. By ignoring divine guidance, they will not prepare for accountability on the Day of Judgement,

and their blessings will testify against them rather than in their favour. The lesson of Qarun is therefore only truly understood by those who possess faith in Allah, the Exalted, and who implement His teachings in practice. Faith illuminates the reality that worldly success is fleeting, while obedience and humility secure eternal success. Those who lack this faith will remain deceived by appearances, chasing illusions of prosperity, and ultimately sharing the fate of Qarun. Chapter 28 Al Qasas, verses 82-83:

“...Oh, how the disbelievers do not succeed!” That home of the Hereafter We assign to those who do not intend exaltedness upon the earth or corruption...”

Thus, the one who correctly believes in Allah, the Exalted, and demonstrates this belief by using the blessings He has granted them in accordance with Islamic teachings will avoid the destructive conclusion faced by Qarun. Such a person recognises that wealth, status, family, and all worldly provisions are trusts from Allah, the Exalted, and must be managed responsibly. By doing so, they protect themselves from arrogance, greed, and corruption, and instead cultivate humility, gratitude, and obedience. This attitude ensures that blessings become sources of benefit rather than harm, guiding them towards success in both this world and the Hereafter. This correct belief and practice will ensure that they obtain a balanced mental and physical state. Their mind will be free from envy, arrogance, and anxiety, while their body will be protected from the exhaustion and imbalance caused by misuse of blessings. They will correctly place everything and everyone within their life, giving each its rightful importance without excess or neglect. Family will be cherished, wealth will be used responsibly, career will be pursued with balance, and friendships will be valued without becoming distractions. This harmony

between inner state and outward responsibilities creates peace of mind, allowing them to live with dignity and purpose. At the same time, this behaviour ensures that they adequately prepare for their accountability on the Day of Judgement. By using blessings in ways pleasing to Allah, the Exalted, they fulfil the rights of Allah, themselves, and others. Their wealth will testify in their favour, their family will be a source of comfort, and their deeds will reflect sincerity and obedience. They will not be burdened by the misuse of blessings, but instead will stand before Allah, the Exalted, with peace of mind, knowing they lived responsibly and faithfully. This way of life leads to peace of mind in both worlds. In this world, they enjoy tranquillity, balance, and fulfilment. In the Hereafter, they obtain salvation and eternal success. Chapter 28 Al Qasas, verses 83-84:

“...And the [best] outcome is for the righteous. Whoever comes [on the Day of Judgement] with a good deed will have better than it...”

It is important to note that verse 84 emphasises that it is the one who brings good deeds to the Day of Judgement who will benefit from them—not merely the one who performed good deeds during their lifetime. This distinction highlights the necessity of preserving one’s deeds until the final reckoning. For while good deeds may be performed with effort, they can be destroyed or nullified by certain actions, attitudes, and moral defects. Among the most destructive of these are envy, arrogance, and the habit of reminding others of one’s favours. Such traits corrupt sincerity and diminish the true reward of otherwise righteous acts. The lesson is clear: good deeds must not only be carried out, but also safeguarded, so that they remain pure and intact when they are ultimately presented before Allah, the Exalted. Protecting one’s deeds requires knowledge, for without understanding what preserves and what nullifies actions, a person may

unknowingly destroy the fruits of their labour. Knowledge of Islamic teachings provides the framework needed for sincerity, humility, and steadfastness. It teaches a person how to correctly use the blessings Allah, the Exalted, has granted them, ensuring their deeds are both properly performed and preserved upon the foundation of pure intention and obedience. By learning and acting upon this knowledge, an individual not only performs good deeds but also protects them from being wasted. This preservation is essential, for on the Day of Judgement only those deeds that remain intact will benefit their owner. A person who neglects to protect their deeds may find themselves empty-handed despite a lifetime of apparent effort. True success, therefore, lies not only in performing righteous actions but in ensuring that they endure until the final accountability. Those who combine sincere performance with careful preservation will attain their full reward, while those who neglect this responsibility will face deep regret when it is too late to recover what has been lost. Obeying Allah, the Exalted, often runs contrary to the worldly desires of people, and this is why many persist in disobedience. Rather than using the blessings granted to them in ways that please Him, they misuse them for indulgence and self-gratification. Such misuse inevitably deprives them of a balanced mental and physical state, for blessings detached from their divine purpose lose harmony. Instead of bringing tranquillity, they become sources of imbalance, confusion, and distress. Consequently, every dimension of their life—family, friendships, work, and wealth—becomes a burden rather than a blessing. Their disobedience causes them to misplace priorities, and when difficulties arise, they begin to blame the wrong things and the wrong people. A spouse, for instance, may be wrongfully accused of being the cause of anxiety or unhappiness, when the true root lies in the individual's own neglect of obedience to Allah, the Exalted. Removing good people from their lives only deepens their isolation and increases vulnerability to instability. This downward spiral frequently leads to depression, substance abuse, and even suicidal tendencies. The consequences of this path are visible in the lives of many who misuse the blessings they have been granted—such as the rich and famous. Despite possessing worldly luxuries, their lives are often marked by turmoil, instability, and despair. Their imbalance in this world is only the beginning,

for their negligence prevents them from preparing for their accountability on the Day of Judgement. The punishment of the Hereafter will be far more severe, for their disobedience deprived them of peace in this life and salvation in the next. Chapter 28 Al Qasas, verse 84:

“...and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.”

This verse makes clear that punishment will be a direct consequence of their own actions. Just as the misuse of blessings leads to imbalance and despair in this world, it will likewise lead to destruction in the Hereafter.

Even within this verse that speaks of punishment is a profound and awe-inspiring display of the mercy of Allah, the Exalted. The warning does not apply to those who have merely committed evil deeds, but to those who persist in sin and bring those deeds with them to the Day of Judgement—that is, those who die without repentance. This distinction reveals the boundless compassion of Allah, the Exalted, for He keeps the door of repentance open until the final moment of life. No matter how severe the sin, the opportunity to return to Him remains available so long as the soul has not reached the throat at death. Every person must therefore hasten to seek forgiveness before this door closes forever. Repentance is not a mere verbal declaration but a profound spiritual transformation that realigns the heart with divine guidance. True repentance consists of several essential elements. The first is heartfelt remorse—a deep and genuine feeling of sorrow and shame for having disobeyed Allah, the Exalted. Without this emotional awareness, repentance becomes hollow and lacks the sincerity

required for acceptance. The second component is sincerely seeking forgiveness from Allah, the Exalted, and from any person who has been wronged, provided that doing so does not lead to further harm or conflict. If one's wrongdoing involves violating the rights of others—whether through dishonesty, harm, or neglect—then repentance requires restoring those rights to the best of one's ability. It is insufficient to feel regret while leaving the harm unresolved; one must also take responsibility for correcting the damage caused. The third aspect of sincere repentance is making a firm and honest resolve never to return to the same sin, nor to anything that leads to it. This determination reflects the seriousness of one's intention and the strength of one's will to change. Although a person may later stumble out of human weakness, the key is to renew repentance each time with humility and perseverance, trusting in the infinite mercy of Allah, the Exalted. Furthermore, genuine repentance must be followed by renewed commitment to righteous action. One must continue striving to obey Allah, the Exalted, in all aspects of life by using every blessing—time, health, wealth, intellect, and influence—in the manner prescribed by divine teachings. This ongoing obedience transforms repentance from a single moment into a continuous process of spiritual growth and purification. Through such repentance, the heart is cleansed, peace of mind is restored, and a person regains balance within themselves and with the world around them. It is through this path that one draws nearer to Allah, the Exalted, and secures His protection, mercy, and forgiveness—both in this life and on the Day when every soul will be brought to account.

One must therefore practically prepare for their final return to Allah, the Exalted, and accountability by learning and acting upon the Islamic code of conduct. This is the only way to ensure that the blessings granted by Allah, the Exalted, are used correctly and become a source of peace rather than harm. Preparation for the Hereafter is not achieved through mere belief or ritual alone, but through consistent practice of the divine guidance revealed in the Holy Quran and demonstrated in the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. Chapter 28 Al Qasas, verse 85:

“Indeed, He who imposed upon you the Qur'an will take you back to a place of return...”

This verse establishes that the Holy Quran is not simply a book of recitation, but a code of conduct imposed upon humanity to guide them in every aspect of life. The one who learns and acts upon it will be prepared for their return to Allah, the Exalted, while the one who neglects it will face accountability without excuse. Regardless of how advanced a society may become, and irrespective of the knowledge they acquire across various fields—including the mental and physical aspects of people—it remains unattainable for them to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavour is fundamentally impossible, as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquillity and justice on both an individual and societal level. Human knowledge is limited, fragmented, and constantly evolving, whereas divine knowledge is complete, timeless, and absolute. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and

facilitates the attainment of peace of mind over a life fraught with stress. Chapter 28 Al Qasas, verse 85:

“...Say, "My Lord is most knowing of who brings guidance and who is in clear error."”

Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquillity, justice, and peace within society. Communities that adhered to divine guidance flourished with fairness, compassion, and stability, while those that abandoned it fell into corruption, oppression, and destruction. The rise and fall of nations throughout history testify to this truth: obedience to Allah, the Exalted, brings prosperity and peace, while disobedience brings ruin. Consequently, individuals must embrace the divine code of conduct bestowed upon them, recognising it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. Submission to divine guidance requires humility, acknowledging that Allah, the Exalted, knows what is best for His creation. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen. Just as the patient trusts the physician’s expertise, people must trust Allah’s wisdom, knowing that His commands are for their benefit even when they challenge personal inclinations. This analogy illustrates the essence of faith: obedience to Allah, the Exalted, even when it conflicts with desire, ensures healing, balance, and peace. Those who adopt this attitude will find tranquillity in this world and eternal success in the

Hereafter, while those who reject it will face imbalance, corruption, and accountability.

After being forced to migrate from Mecca due to the persecution of the non-Muslim leaders, the Holy Prophet Muhammad, peace and blessings be upon him, was assured by Allah, the Exalted, that he would eventually return. This divine promise was not merely a consolation but a prophecy of victory and restoration. It was fulfilled when he re-entered Mecca with dignity, humility, and authority, establishing justice and eradicating the corruption that had been spread by its leaders. His return was not marked by vengeance or arrogance but by mercy and reform, demonstrating that true leadership lies in service and submission to Allah, the Exalted. Chapter 28 Al Qasas, verse 85:

“Indeed, He who imposed upon you the Qur'an will take you back to a place of return...”

This verse therefore foreshadows that those who profited from injustice and oppression—despite their apparent power and wealth—would meet the same fate as Qarun, who was destroyed for his arrogance and misuse of blessings. The leaders of the non-muslims of Mecca, like Qarun, believed their influence and resources would shield them from accountability, yet their power collapsed when confronted with the mission of the Holy Prophet Muhammad, peace and blessings be upon him. The parallel is clear and deliberate. Qarun, with his immense wealth, believed himself untouchable, yet was swallowed by the earth in a dramatic display of divine justice. Similarly, the leaders of Mecca, with their authority and influence, believed

they could resist divine truth, yet their dominance crumbled when faced with the unstoppable spread of Islam. Both examples demonstrate that arrogance, corruption, and reliance on worldly strength cannot protect against divine justice. Wealth, status, and authority are fragile when misused, and those who depend on them without obedience to Allah, the Exalted, will inevitably face ruin. This interpretation highlights the timeless lesson that Allah, the Exalted, always supports His chosen messenger and those who uphold truth. No matter how powerful the opposition may appear, their downfall is certain if they persist in corruption and injustice. Conversely, those who remain steadfast in faith, even in the face of persecution and apparent setbacks, are ultimately victorious. The migration from Mecca, though outwardly a hardship, was in reality a stage in the fulfilment of divine wisdom, preparing people for greater strength, unity, and eventual triumph. For a person, this lesson is deeply reassuring. Apparent setbacks are not defeats but part of a divine plan. Just as the Prophet's migration led to his eventual return with authority, so too do the trials faced by a person lead to growth, purification, and ultimate success. The story of Qarun and the downfall of the Meccan leaders both serve as reminders that arrogance and corruption are fleeting, while truth and righteousness endure eternally under the support of Allah, the Exalted. Chapter 28 Al Qasas, verse 85:

"...Say, "My Lord is most knowing of who brings guidance and who is in clear error.""

Unlike the leaders of the non-Muslims who were constantly desperate to obtain things that would elevate them within society, the Holy Prophet Muhammad, peace and blessings be upon him, had no such worldly goal. His mission was not driven by ambition for wealth, fame, or authority, but

by sincerity, humility, and obedience to Allah, the Exalted. This is one of the reasons why he was chosen to guide humanity through the final divine revelation. His life was a living testimony that true greatness lies in service, not in self-elevation. Chapter 28 Al Qasas, verse 86:

“And you were not expecting that the Book would be conveyed to you...”

This verse indicates that genuine greatness does not lie in desires for fame and wealth but in leading a humble life whereby one strives to contribute positively to society according to their means. The Holy Prophet Muhammad, peace and blessings be upon him, was not seeking revelation, nor was he expecting leadership or authority. Yet Allah, the Exalted, chose him precisely because of his humility, sincerity, and truthfulness. His greatness was not self-made but divinely bestowed, and it was rooted in his character rather than in worldly possessions. This shows that true honour is granted by Allah, the Exalted, to those who live with humility and sincerity, not to those who chase status and wealth. Chapter 28 Al Qasas, verse 86:

“And you were not expecting that the Book would be conveyed to you. but [it is] a mercy from your Lord...”

History clearly demonstrates this truth. Those who desperately tried to achieve greatness in society for the sake of being elevated above others faded away and became footnotes in history, barely remembered by

anyone. Their wealth, power, and influence did not secure them lasting honour, for arrogance and selfish ambition are quickly forgotten once their worldly reign ends. Their names are erased from memory, their legacies tarnished, and their supposed greatness reduced to nothing more than a cautionary tale. By contrast, the memory of those who sincerely desired and strived to make a positive change within their society was solidified for all of time, despite their humble origins and meagre worldly possessions. Their sincerity and service ensured that their legacy endured, inspiring generations long after their passing. The example of the Holy Prophet Muhammad, peace and blessings be upon him, is the clearest proof of this principle. Though he began life without wealth or status, his sincerity, humility, and devotion to Allah, the Exalted, made him the greatest leader in history. His memory is preserved eternally, while the names of those who opposed him for the sake of wealth and status have faded into obscurity. His greatness was not in worldly possessions but in his character, his mercy, and his service to humanity. This timeless lesson reminds people that true greatness lies not in worldly elevation but in humility, sincerity, and service to others. This principle applies universally. A person who lives humbly, contributes positively to society, and strives to fulfil their responsibilities sincerely will be remembered with honour, even if they possess little in terms of wealth or status. Their legacy will endure because it is built on truth and service, not on arrogance and self-promotion. Conversely, those who chase fame and wealth for selfish reasons will eventually be forgotten, as their lives lack true substance. The Holy Prophet Muhammad, peace and blessings be upon him, therefore stands as the ultimate example of how humility and sincerity lead to eternal greatness, while arrogance and greed lead only to obscurity.

The Holy Quran has been referred to as the Book because it contains both law and wisdom, and together these two elements form the complete framework for human life. Chapter 28 Al Qasas, verse 86:

“And you were not expecting that the Book would be conveyed to you. but [it is] a mercy from your Lord...”

This verse reminds humanity that the Holy Quran is not simply a text of recitation, but a divine mercy that provides comprehensive guidance. It is called the Book because it is not fragmented or partial; it is complete, containing both the law that governs conduct and the wisdom that governs application. Without this combination, human beings would remain lost, unable to achieve balance, justice, or peace of mind. The law within the Holy Quran is the code of conduct people must live by so that they correctly use the blessings they have been granted. It establishes boundaries that protect individuals from misuse of wealth, status, family, and influence. By following this law, a person fulfils the rights of Allah, the Exalted, through worship and obedience, and fulfils the rights of people through justice, compassion, and fairness. The law ensures that blessings are not misused for selfish gain but are directed towards righteousness. This obedience creates peace of mind, as the person lives responsibly, and it spreads peace and justice within society, as corruption and oppression are prevented. Wisdom, however, is equally essential. Wisdom teaches people how to correctly apply their knowledge, including the law, so that it benefits them and others in both worlds. It is wisdom that allows a person to understand the spirit of the law, not just its letter. Without wisdom, even divine law can be misapplied, leading to rigidity or exploitation. Wisdom ensures that the law is implemented with fairness, compassion, and foresight, preventing injustice and ensuring that every circumstance is addressed with balance. It is wisdom that transforms knowledge into benefit, guiding people to act in ways that bring harmony to themselves and to society. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as

people may exploit loopholes to wrong others while outwardly appearing compliant. This leads to injustice and corruption, undermining the very purpose of the law. Wisdom without the law, on the other hand, causes people to adopt a code of conduct based on their own limited definitions of what is correct and upright. As discussed earlier, all man-made codes of conduct will never lead to peace of mind because they are shaped by limited knowledge, insufficient foresight, and human biases—whether intentional or unintentional. Therefore, wisdom without the law will also prevent a person from achieving peace of mind and will hinder the spread of peace and justice within society. Without divine law, people will fail to fulfil the rights of others, as their personal definitions of justice will inevitably be flawed. Only when law and wisdom are combined, as they are in the Holy Quran, can humanity achieve balance, tranquillity, and justice. This is why the Holy Quran is described as a mercy: it provides both the framework of law and the guidance of wisdom, ensuring that people live responsibly, fulfil their duties, and prepare for their accountability before Allah, the Exalted. This duality of law and wisdom is what makes the Holy Quran timeless. Human societies change, knowledge expands, and circumstances evolve, yet the Quran remains relevant because its law provides universal boundaries and its wisdom provides universal principles of application. Together, they ensure that every generation can find guidance, balance, and peace. The Book is therefore not only a mercy for the time of the Holy Prophet Muhammad, peace and blessings be upon him, but for all of humanity until the Day of Judgement.

But as the law and wisdom revealed by Allah, the Exalted, encourage people to control their worldly desires, those whose only aim in life is to fulfil their desires will inevitably criticise them. This is because Islam exposes the reality of such behaviour, making it appear animalistic, driven only by instinct and appetite rather than reason, restraint, and higher purpose. Those who live only to gratify their desires feel threatened when reminded of moderation and accountability, and so they attack the very

teachings that call them to discipline. In addition, the businesses and industries that profit from people unleashing their desires—whether through entertainment, fashion, or consumerism—will also strive against Islam. Their aim is to encourage people to avoid acting on Islamic teachings, because obedience to Allah, the Exalted, undermines their profit model. Thus, criticism of Islam often arises not from reasoned objection but from fear of losing worldly indulgence and gain. In the face of this criticism, a person must remain steadfast in obedience to Allah, the Exalted. This steadfastness is not always easy, as the voices of society, media, and commerce can be loud and persuasive. Yet Allah, the Exalted, promises peace of mind and protection from the negative effects of people, even if this protection is not immediately obvious. The believer's tranquillity comes from knowing that their obedience is rooted in truth, while the criticism of others is rooted in desire. Chapter 28 Al Qasas, verse 86:

“...So do not be an assistant to the disbelievers.”

The one who aims to please society while disobeying Allah, the Exalted, will not be protected from His punishment. Nor will they truly please society, for people and worldly things such as social media, fashion, and culture are fickle in nature. What is praised today is condemned tomorrow, and what is fashionable now is forgotten later. To chase the approval of society is to chase shadows, while to seek the pleasure of Allah, the Exalted, is to seek eternal stability. As long as one remains firm in obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state. Their mind will be free from envy, arrogance, and anxiety, while their body will be protected from the exhaustion and imbalance caused by misuse of blessings. They will correctly place everything and

everyone within their life, giving each its rightful importance without excess or neglect. This harmony between inner state and outward responsibilities creates peace of mind, allowing them to live with dignity and purpose. This way of life leads to peace of mind in both worlds. In this world, they enjoy tranquillity, balance, and fulfilment. In the Hereafter, they obtain salvation and eternal success. Thus, the law and wisdom revealed by Allah, the Exalted, are not burdens but mercies, guiding people away from the instability of desire and towards the stability of obedience. The criticism of others, no matter how loud, cannot diminish the truth that peace of mind belongs only to those who remain steadfast in the obedience of Allah, the Exalted. Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you...”

A major factor that leads society to misguide a person away from the Islamic code of conduct is the tendency to blindly follow the majority opinion. In most cases, the majority is shaped and influenced by powerful elites whose only concern is to satisfy their worldly ambitions and desires, regardless of the cost. Their influence creates trends, fashions, and cultural norms that appear convincing, but in reality, they often push people towards disobedience of Allah, the Exalted. When a person sees that most of society disregards Islamic teachings, they may assume that the majority must be correct. This assumption leads them to imitate others without thought or reflection, abandoning the reasoning and intellect that Allah, the Exalted, has granted them. Yet the truth is that majority opinion is not a reliable measure of correctness. History provides countless examples of widely accepted beliefs later proven false, such as the mistaken conviction that the Earth was flat. What was once considered unquestionable by the

masses was eventually overturned by evidence and knowledge. For this reason, it is essential to avoid unthinking conformity. To follow the crowd without reflection is to act like cattle, moving wherever the herd goes without awareness of direction or purpose. Such behaviour results in misguided choices in both worldly and spiritual matters. Chapter 6 Al An'am, verse 116:

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

Instead, a person should use the intellect and reasoning bestowed upon them by Allah, the Exalted, to evaluate each situation based on knowledge and evidence. This approach enables them to make informed decisions, even when those decisions differ from the prevailing opinions of the majority. Islam strongly condemns blind imitation in matters of faith for precisely this reason. It calls upon people to learn, reflect, and act upon Islamic teachings with understanding, ensuring that their obedience is rooted in truth rather than habit or social pressure. For this reason, Islam firmly criticizes blindly following others in religious matters and encourages people to learn and implement Islamic teachings with insight and comprehension. Chapter 12 Yusuf, verse 108:

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

By resisting blind conformity and instead relying on knowledge, evidence, and divine guidance, a person protects themselves from error and remains steadfast upon the path of Allah, the Exalted. This independence of thought is not only a safeguard against misguidance but also a mark of true faith and sincerity.

Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you...”

As indicated by this verse, another major cause of being misguided from learning and acting upon the Islamic code of conduct is bad companionship. Human beings, by their very nature, are social creatures whose beliefs, habits, and character are deeply influenced by those with whom they associate—whether that influence is beneficial or harmful. This impact may appear immediately or develop subtly over time, but it is always transformative. Companionship is therefore never neutral; it is a powerful force that shapes one’s values, emotions, and ultimate destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this universal truth in a Hadith recorded in Sunan Abu Dawud, number 4833, which highlights the profound effect that companions have on a person’s spiritual and moral condition. One inevitably absorbs the attitudes and behaviour of those they spend time with—just as one who enters a perfume shop leaves carrying its fragrance, while one who visits a blacksmith comes

away stained by its smoke. For this reason, those who keep the company of the righteous and sincere will find their hearts naturally inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. Their hearts are uplifted, their intentions purified, and their conduct refined. Through their influence, one learns balance—mentally, spiritually, and physically—and is guided toward a life of contentment and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. Although this process may begin subtly, it gradually erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing the blessings they have been granted, and neglecting their true purpose. This corruption of the soul distorts their sense of right and wrong, leading them to misplace priorities, misuse relationships, and lose harmony in their lives. When remembrance of Allah, the Exalted, is replaced with the pursuit of fleeting pleasures and misguided ideals, the heart becomes restless. No amount of material comfort can fill the void created by spiritual neglect. Though outwardly they may appear successful or content, inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts burdened by guilt and regret. Thus, the consequences of poor companionship extend far beyond this worldly life. They result in confusion and despair here, and spiritual ruin in the Hereafter. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always deliberate in choosing their friends—seeking the company of those who remind them of Allah, the Exalted, and whose character inspires them to walk the path of truth and virtue.

Chapter 28 Al Qasas, verse 87:

“And never let them avert you from the verses of Allah after they have been revealed to you...”

True strength in life is achieved when a person develops firm faith. Firm faith is the foundation that enables one to remain steadfast in the obedience of Allah, the Exalted, regardless of whether they are experiencing ease or hardship. It acts as a shield against temptation and doubt, ensuring that a person does not waver when confronted with challenges. Such faith is cultivated through learning and acting upon the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the path to tranquillity and fulfilment in both this world and the Hereafter. By contrast, the person who neglects Islamic teachings will only develop weak faith. Without knowledge and understanding, they lack the strength to resist their desires and will easily disobey Allah, the Exalted, whenever those desires are challenged. They fail to recognise that abandoning their desires in favour of obedience to Allah, the Exalted, is what truly brings peace of mind. Their weakness leaves them vulnerable to imbalance, anxiety, and dissatisfaction, as they chase fleeting pleasures that never provide lasting contentment. For this reason, it is essential to strive for certainty of faith. Certainty is achieved by learning and acting upon Islamic knowledge, allowing a person to remain firm in obedience to Allah, the Exalted, at all times. This certainty is not merely intellectual conviction but practical application, demonstrated through the correct use of the blessings Allah has granted. Wealth, health, family, and influence must all be managed responsibly, in line with divine guidance, so that they become sources of benefit rather than harm. When a person uses their blessings correctly, they achieve balance in both mind and body. Their mental state is free from

envy, arrogance, and anxiety, while their physical state is protected from the exhaustion and imbalance caused by misuse of blessings. They also learn to place everyone and everything in their life in its rightful position, avoiding excess and neglect. This harmony between inner state and outward responsibilities creates peace of mind, enabling them to live with dignity, purpose, and tranquillity. In the end, strong faith ensures peace of mind in both worlds: in this life, through balance and fulfilment, and in the Hereafter, through salvation and eternal success.

Not only must a person avoid being misguided away from the Islamic code of conduct, but they must also fulfil their responsibility of correctly representing Islam to the wider world, beginning with their own family. Chapter 28 Al Qasas, verse 87:

“...And call towards your Lord...”

This verse establishes that calling others to Allah, the Exalted, is not a passive duty but an active responsibility. It is not enough to protect oneself from misguidance; one must also serve as a beacon of guidance for others. The most effective way to fulfil this responsibility is by leading through example. When a person learns and acts upon the teachings of Islam, their actions and speech become living proofs of its truthfulness. Their honesty, humility, compassion, and discipline silently testify to the divine origin of Islam. Leading by example is especially critical within the family. Children learn more from what they see than from what they are told. If parents embody Islamic teachings in their daily lives—through prayer, fairness, patience, and gratitude—their children will naturally absorb these values.

Only then can parents effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a way that is convincing and rooted in evidence. This ensures that children understand Islam as truth, not merely as inherited culture. Evidence-based faith is enduring, while blind imitation is fragile and easily discarded. It is deeply concerning to observe how many parents devote immense effort to teaching their children worldly knowledge, striving for academic and professional success, yet neglect their duty of religious education. They often delegate this responsibility entirely to others, sending their children to Mosques to learn only how to recite the Holy Quran without understanding its meaning. While worldly education is praiseworthy and necessary, it must never overshadow religious education. A teenager cannot remain firm in Islam by recitation alone; they must accept Islam based on evidence, recognising its truthfulness and understanding that it is a complete way of life. When children are taught Islam only as ritual or culture, they may grow to see it as optional, outdated, or irrelevant. As they encounter new ideas and influences, they may drift away, believing Islam to be nothing more than tradition. By contrast, when they are taught Islam through clear proofs and evidences, they realise that it is timeless, rational, and comprehensive. They understand that Islam governs every aspect of life, guiding how one uses every blessing granted by Allah, the Exalted. This conviction anchors them, ensuring they remain firm upon the path of truth throughout their lives. This responsibility rests heavily upon elders, especially parents. They must not only instruct but also embody the teachings themselves. Children must see Islam in practice within their homes: in the way parents treat each other, in the way they manage wealth, in the way they respond to hardship, and in the way they show gratitude for blessings. When parents lead by example, their children witness Islam as a living reality, not an abstract theory. This lived example is far more powerful than words alone, for it demonstrates the practicality and beauty of Islam in everyday life. Thus, the command to call towards Allah, the Exalted, begins at home. It is fulfilled when parents live Islam sincerely, teach it with evidence, and pass it on with responsibility. In this way, Islam is represented truthfully to the outside world, not as mere culture or ritual, but as a comprehensive way of life. Families that embody

this responsibility become the foundation of just and peaceful societies, as each generation grows with conviction, balance, and steadfastness.

Allah, the Exalted, concludes verse 87 by reminding people that the inward foundation of Islam is sincerity to Him, just as the outward foundation of Islam is earning and utilizing lawful things. Chapter 28 Al Qasas, verse 87:

“...And never be of those who associate others with Allah.”

Just as one must ensure their outward actions are lawful, their inward intentions must be pure, directed solely towards Allah, the Exalted. Associating others with Him, even in subtle ways, corrupts the foundation of righteous deeds. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 3989, that even slightly showing off is a form of polytheism. This is considered a minor type of polytheism which does not expel a person from faith, but it does lead to the loss of reward. Such a person acts for the sake of pleasing people when they should act to please Allah, the Exalted. On the Day of Judgement, they will be told to seek their reward from those they acted for, which will not be possible. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. The Devil, if unable to prevent a person from performing righteous deeds, will attempt to corrupt their intention, thereby destroying their reward. If he cannot corrupt their intention in an obvious way, he will try to corrupt it through subtle means. This includes when people subtly show off their righteous deeds to others. Sometimes this is so subtle that the person themselves may not even be fully aware of what they are doing. As gaining and acting on knowledge is a duty upon all, according

to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on the Day of Judgement. Subtle forms of showing off are particularly common in modern times, often through social media and speech. For example, a person might inform others that they are fasting even though no one asked them. Another example is when someone publicly recites the Holy Quran from memory in front of others, thereby displaying that they have memorised it. Even publicly criticising oneself can be considered showing off humility to others. These subtle acts, though seemingly harmless, can corrupt intentions and diminish reward. To conclude, showing off—even in subtle forms—destroys a person's reward and must be avoided in order to safeguard righteous deeds. This is only possible through learning and acting upon Islamic knowledge, which teaches how to safeguard one's speech and actions. By cultivating sincerity and vigilance, a person ensures that their deeds remain pure, directed solely towards Allah, the Exalted, and that they achieve peace of mind in both worlds.

It is essential to recognize that false deities, such as idols, are not the only things that a person might worship and obey aside from Allah, the Exalted. In reality, anything that one follows in opposition to Him—whether social media, fashion, culture, or even other people—represents what they truly worship. Chapter 28 Al Qasas, verse 88:

“And do not invoke with Allah another deity...”

And chapter 9 At Tawbah, verse 31:

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

Here, the knowledgeable individuals and religious leaders from the people of the book were not worshipped in the sense of ritual devotion, but they were obeyed in acts of rebellion against Allah, the Exalted. This obedience itself was judged as a form of worship, because worship in Islam includes submission and obedience, not only ritual acts. This principle is also mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not engaged in direct worship of the Devil, yet they are accused of such because of their obedience to him in opposition to Allah, the Exalted. Thus, it is essential to refrain from obeying any entity in defiance of Allah, the Exalted, as this amounts to worshipping that entity. If a person persists in disobeying Allah, the Exalted, they will inevitably find themselves enslaved to other influences—whether individuals, social media, fashion, culture, or employers. Striving to balance multiple and unjust masters only results in stress, because it is impossible to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone’s expectations, those who turn away from the servitude of Allah, the Exalted, will become weighed down by numerous masters, ultimately sacrificing their peace of

mind. Over time, such individuals may face sadness, isolation, depression, and even despair, as their efforts to please worldly masters fail to yield the satisfaction they desire. This truth is universally observable, especially when one looks at celebrities who, despite wealth and fame, often suffer from emptiness and instability. Furthermore, worshipping other entities by yielding to them in disobedience of Allah, the Exalted, will not provide any advantage in the Hereafter. These entities will not assist them in their time of need, for they themselves are powerless before Allah, the Exalted. The only way to avoid this outcome is to abandon obedience to all things that lead to disobedience of Allah, the Exalted, and instead obey Him alone. This obedience is demonstrated by correctly using the blessings one has been granted—wealth, health, family, and influence—in accordance with Islamic teachings. By doing so, a person secures peace of mind in this world and eternal success in the Hereafter, while freeing themselves from the burden of serving multiple false masters. Chapter 28 Al Qasas, verse 88:

“...There is no deity except Him...”

Islam teaches that the only One deserving of complete obedience in every circumstance is the Creator and Sustainer, Allah, the Exalted. A profound truth lies within this teaching: whatever a person consistently obeys, follows, or shapes their life around becomes, in practice, what they worship—even if they verbally deny worshipping any deity. Human beings are designed in such a way that they cannot live without following something. If they do not follow divine guidance, they inevitably end up following other influences, such as people, social media, fashion, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

This verse underscores that obedience is a form of worship. Therefore, whatever or whoever a person obeys becomes the object of their devotion. For this reason, people must ensure that their verbal declaration of faith is supported by consistent and sincere action—by obeying Allah, the Exalted, above all other influences. This includes using the blessings they have been given in ways that are pleasing to Him, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Acting upon this guidance leads to a life of balance, clarity, and inner stability. A person learns to place everything and everyone within their life in the correct position and uses their blessings responsibly. This approach not only nurtures a healthy mental and physical state but also ensures proper preparation for the inevitable accountability of the Day of Judgement. Through such obedience, one attains peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

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

In contrast, the one who rejects the Oneness of Allah, the Exalted, and instead gives obedience to other influences—whether desires, people, or trends—will inevitably misuse the blessings they have been granted. This

leads to disorder within their life: their mental and physical state becomes unstable, their priorities become confused, and they fail to prepare for their ultimate accountability. Regardless of the comforts they may temporarily enjoy, such a life becomes filled with stress, unrest, and difficulty in both worlds, because it is disconnected from the guidance that leads to genuine peace and fulfilment. Chapter 20 Taha, verses 124-126:

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

In reality, anything that can experience death, decay, or dependence upon another being cannot logically or rationally be considered a deity. A true deity must be entirely free from need, unaffected by time, and independent in every way. Created things—whether they are people, angels, animals, or objects—are bound by limitations, weaknesses, and the inevitability of death. This alone is sufficient to exclude them from divinity. Only Allah, the Exalted, is eternal, self-sustaining, and beyond all forms of deficiency. This fundamental truth strips away false claims of godhood and reveals that nothing in the Heavens or the Earth can ever share His status. Furthermore, because Allah, the Exalted, alone brings life into existence, causes death to occur, and continually sustains every atom in creation, He alone has the absolute right to be obeyed, worshipped, and relied upon. To direct obedience to anything else in defiance of Him is both irrational and unjust. Chapter 28 Al Qasas, verse 88:

“...Everything will be destroyed except His Face...”

In everyday life, when a person provides for another—such as offering food, shelter, safety, or financial assistance—that provider is naturally acknowledged, respected, and shown gratitude. This reaction is universal, because gratitude is the rightful response to someone who benefits us. Therefore, if Allah, the Exalted, is the One who provides every blessing imaginable—sight, hearing, intellect, health, time, resources, purpose, opportunities, and an entire universe to live in—then gratitude towards Him is not merely admirable; it is the most reasonable and fair position a person can adopt. To receive constant blessings while forgetting their Giver is a form of injustice. Thus, gratitude to Allah, the Exalted, is the foundation of righteousness and spiritual integrity. Gratitude begins inwardly with one's intention. This means that one should perform all actions solely to please Allah, the Exalted, rather than pursuing praise, status, or worldly advantage. A person whose deeds are motivated by ego, recognition, or social approval has already disconnected their actions from true sincerity, and such deeds carry no reward with Allah, the Exalted. This was cautioned in a Hadith found in Jami At Tirmidhi, number 3154. A sincere person performs good deeds quietly, without announcing them or expecting anything in return from people. A strong indication of a pure intention is that one neither hopes for appreciation nor feels disappointed when it is withheld. They understand that their reward is with Allah, the Exalted, alone. Gratitude with the tongue means using speech wisely—speaking words that are beneficial, truthful, and kind, and choosing silence when speech would cause harm. A grateful tongue avoids complaining excessively, belittling blessings, or speaking in ways that darken the heart. On the other hand, gratitude through action is the practical expression of thankfulness. It means using every blessing—whether time, health, influence, wealth, or knowledge—in ways that please Allah, the Exalted. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace

and blessings be upon him, provide the framework for how to do this correctly. When one uses blessings in a rightful manner, Allah, the Exalted, increases them, either materially or spiritually, and grants peace of mind through balance, clarity, and correct prioritization of everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

There is also a universal principle understood even by young children: the owner of an object has the full right to use it however they desire. Ownership naturally grants authority. If someone owns a home, a car, or a tool, it is accepted by everyone that they may decide how it is used and who may use it. If this is true for human ownership—limited, temporary, and dependent—then it applies even more strongly to the absolute ownership of Allah, the Exalted. As the Creator, Sustainer, and sole Owner of everything in existence, He alone has the right to command how life should be lived and how His blessings should be managed. Therefore, obedience to Him is not merely a matter of religious devotion; it is a matter of logical justice and recognizing rightful authority. This principle becomes even clearer when considering the concept of lending. When a person lends their property to someone else, it is expected that the borrower will use it according to the owner's instructions. If the borrower misuses the loan, damages it, or disregards the conditions set by the owner, they are rightfully held accountable. Allah, the Exalted, has given every blessing in this world as a loan: health, time, possessions, relationships, and even life itself. None of these are permanent gifts. They will all be reclaimed, and accountability will follow. The only way to “repay” this loan is to use these blessings in a manner that aligns with His will. In contrast, the blessings of Paradise are not loans; they are pure gifts, granted eternally and without

conditions. The one who enters Paradise will enjoy complete freedom and satisfaction, as those blessings are given not temporarily but as a permanent inheritance. Chapter 7 Al A'raf, verse 43:

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

A person must therefore never confuse the nature of worldly blessings with the nature of blessings in the Hereafter. Worldly blessings are temporary, conditional, and accompanied by responsibility. They are tests—tools for growth or sources of regret depending on how they are used. The blessings of the next life are eternal, unrestricted, and free of accountability. Understanding this distinction helps a person avoid arrogance, misuse of blessings, and spiritual negligence. It encourages humility, responsibility, and wisdom. Most importantly, it leads a person to use their blessings correctly, pursue inner balance, and secure peace of mind in both worlds by aligning every aspect of their life with the will of Allah, the Exalted.

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. His authority is absolute, and His sovereignty extends over every realm of existence. Just as one faces penalties if they fail to comply with the laws of a government, so too will they face consequences in both worlds if they fail to comply with the laws of the Owner of the universe. A person may be able to leave a country if they dislike its rules, but they cannot escape to any place where the rules and

authority of Allah, the Exalted, do not apply. Similarly, while human beings may change the laws of their society, they can never alter the divine laws established by Allah, the Exalted. This reality can be understood through simple analogies. Just as a homeowner decides the rules of their house—even if others object—so too does Allah, the Exalted, decide the rules of His universe. Whether people like these rules or not, they remain binding, for He alone is the Creator, Sustainer, and Owner of all things. To reject His rules is to rebel against the very One who grants life, sustenance, and existence itself. Compliance with His rules is therefore not only obligatory but also for one's own benefit, as His commands are rooted in wisdom and mercy. The one who understands this truth will strive to obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person will seek to learn the wisdom behind divine commands and prohibitions, recognising how they benefit both the individual and wider society, and how they lead to peace of mind and body in both worlds. For example, prohibitions against dishonesty protect trust within communities, while commands to give charity alleviate poverty and cultivate compassion. Every command and prohibition carries wisdom that safeguards both worldly and spiritual well-being. On the other hand, those who worship their desires and reject the teachings of Islam will inevitably face the consequences of their choice. They may believe they are free, but in reality, they become enslaved to their own impulses, to societal pressures, or to the expectations of others. This false freedom leads to imbalance, anxiety, and eventual ruin. No objections, protests, or complaints will save them from divine judgement, for Allah, the Exalted, is the ultimate authority. Chapter 28 Al Qasas, verse 88:

“...His is the judgement, and to Him you will be returned.”

This verse reminds humanity that ultimate authority rests with Allah, the Exalted. All people will be returned to Him, and all actions will be judged according to His rules. Those who obey will find peace and success, while those who disobey will face the consequences of their rebellion. The wisdom of this reality is clear when one reflects on the instability of human laws compared to the permanence of divine law. Human laws change with time, culture, and circumstance, often shaped by bias or limited foresight. Divine law, however, is perfect, timeless, and free from error. To reject divine law in favour of human opinion is to prefer imperfection over perfection, and temporary benefit over eternal success. Therefore, the path of safety, dignity, and peace lies in submission to Allah, the Exalted. By obeying Him, a person frees themselves from the burden of serving multiple masters—desires, people, and worldly pressures—and instead serves the One whose authority is absolute and whose mercy is boundless. This obedience ensures balance in this world and salvation in the Hereafter.

Therefore, it is essential for every individual to accept and act upon the teachings of Islam for their own benefit, even when those teachings contradict personal desires. A wise patient provides a clear analogy: such a patient accepts the advice of a doctor, even when prescribed bitter medicine or a strict diet, knowing that this guidance is ultimately for their health. In the same way, the one who accepts and acts upon Islamic teachings will achieve balance, tranquillity, and peace of mind. The discipline of obedience may feel restrictive at first, but it leads to freedom from anxiety and imbalance, just as bitter medicine leads to healing. Only Allah, the Exalted, 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. Human knowledge, no matter how advanced, remains limited. Despite extensive research, society

cannot solve every issue a person faces, nor can it prevent all forms of stress, nor can it provide the foresight to correctly arrange every aspect of life. Human advice is restricted by biases, limited experience, and incomplete understanding. By contrast, Allah, the Exalted, has perfect knowledge, and He has granted it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. His guidance is flawless, timeless, and universally applicable. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Those who obey achieve balance, dignity, and peace, while those who disobey often fall into dissatisfaction and stress. Patients often trust their doctors without understanding the science behind the medicines they are prescribed, recognising the doctor's expertise. Allah, the Exalted, however, does not expect blind trust. Instead, He invites reflection upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that people may appreciate their truthfulness through clear proofs. This transforms faith from blind imitation into conviction rooted in evidence. This requires an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

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

The invitation to Allah is not based on blind imitation but on insight, reflection, and evidence. Islam calls people to recognize its truth through reason and observation, ensuring that their faith is rooted in conviction rather than habit. This verse highlights that the Holy Prophet Muhammad, peace and blessings be upon him, and his followers invite others with clarity and understanding, not with compulsion or blind tradition. Thus,

Islam is a faith of evidence, reflection, and wisdom, appealing to both the heart and the intellect.

Furthermore, peace of mind itself is under the control of Allah, the Exalted. He alone governs the spiritual hearts of people, which are the true abode of tranquility. Chapter 53 An Najm, verse 43:

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

In conclusion, the path to peace of mind lies in sincere obedience to Allah, the Exalted. Just as a patient trusts the wisdom of a doctor, every person must trust the wisdom of divine guidance. By reflecting upon the clear proofs of Islam with an open mind, and by using their blessings in accordance with divine law, they will achieve tranquillity in this world and eternal success in the Hereafter. Those who reject divine guidance in favour of their desires will find themselves burdened and unsettled, while those who embrace it will find themselves balanced, dignified, and at peace. This is the mercy of Allah, the Exalted: that He has provided humanity with a perfect prescription for peace of mind, body, and soul, preserved in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. 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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