

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 30 Ar Rum**

PodQuran - Vol 30



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 30 Ar Rum**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter
30 Ar Rum

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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 30 Ar Rum 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 30 – Ar Rum, Verses 1-60 of 60

الم ١

غُلِبَتِ الرُّومُ ٢

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ٣

فِي بَضْعِ سِنِينَ ۚ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ
يَفْرَحُ الْمُؤْمِنُونَ ٤

يَنْصُرُ اللَّهُ يَنْصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ٥

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٦

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ٧

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِي رَبِّهِمْ
لَكَافِرُونَ ﴿٨﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا
عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظْلِمَهُمْ
وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السُّوْءَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا
بِهَاسِتِهِمْ هَزِؤُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾
وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَمْ يَكُن لَّهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاؤُاْ وَكَانُوا بِشُرَكَائِهِمْ
كَافِرِينَ ﴿١٣﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَائِي الْأَخِرَةِ فَأُولَٰئِكَ فِي
الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِينَ لَكُمْ وَالْوَنِينَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ مَنْامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرَجُونَ ﴿٢٥﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانُونٌ ﴿٢٦﴾

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ
الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَانُكُمْ
مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْقِلُونَ ﴿٢٨﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ
أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٩﴾

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا
تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

﴿مُذِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٢﴾

لِيَكْفُرُوا بِمَا ءَايَيْنَهُمْ ۖ فَتَمْتَعُوا فُسُوفَ تَعْلَمُونَ ﴿٣٤﴾

أَمْ أَنْزَلْنَاهُمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِبَّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ
يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

وَمَا آتَيْتُم مِّن رَّبٍّ لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرِبُوا عِنْدَ اللَّهِ وَمَا
ءَانَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ
مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ كُمْ مِنْ شَيْءٍ سُبْحَنَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ
أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

فَاقْمْ وُجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ، مِنَ اللَّهِ
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤٤﴾

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ
الْكَافِرِينَ ﴿٤٥﴾

وَمِنْ ءَايَاتِهِ ۚ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ ۚ وَلِتَجْرِيَ
الْأَنْهَارُ بِأَمْرِهِ ۚ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْقَمْنَا مِنَ
الَّذِينَ أَجْرَمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ ۚ مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۚ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

فَانْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ
ذَلِكَ لَمُحْيِ الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ ۚ يَكْفُرُونَ ﴿٥١﴾

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الضُّمَمَ الدُّعَاءَ إِذَا وَلَوْ أَمْدَبِينَ ﴿٥٢﴾

وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا
فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ
جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ
الْقَدِيرُ﴾ ٥٤

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ
كَذَلِكَ كَانُوا يُؤْفَكُونَ﴾ ٥٥

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ
الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾ ٥٦

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ
يُسْتَعْتَبُونَ﴾ ٥٧

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ
بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ﴾ ٥٨

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ﴾ ٥٩

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا
يُوقِنُونَ﴾ ٦٠

Alif, Lam, Meem.

The Byzantines have been defeated

In the nearest land. But they, after their defeat, will overcome.

*Within three to nine years. To Allah belongs the command before and after.
And that day the believers will rejoice*

*In the victory of Allah . He gives victory to whom He wills, and He is the
Exalted in Might, the Merciful.*

*[It is] the promise of Allah . Allah does not fail in His promise, but most of
the people do not know.*

*They know what is apparent of the worldly life, but they, of the Hereafter,
are unaware.*

*Do they not contemplate within themselves? Allah has not created the
heavens and the earth and what is between them except in truth and for a
specified term. And indeed, many of the people, in [the matter of] the
meeting with their Lord, are disbelievers.*

*Have they not traveled through the earth and observed how was the end of
those before them? They were greater than them in power, and they
plowed the earth and built it up more than they have built it up, and their
messengers came to them with clear evidences. And Allah would not ever
have wronged them, but they were wronging themselves.*

*Then the end of those who did evil was the worst [consequence] because
they denied the signs of Allah and used to ridicule them.*

*Allah begins creation; then He will repeat it; then to Him you will be
returned.*

And the Day the Hour appears the criminals will be in despair.

*And there will not be for them among their [alleged] partners any
intercessors, and they will [then] be disbelievers in their partners.*

And the Day the Hour appears - that Day they will become separated.

*And as for those who had believed and done righteous deeds, they will be
in a garden [of Paradise], delighted.*

*But as for those who disbelieved and denied Our verses and the meeting of
the Hereafter, those will be brought into the punishment [to remain].*

*So exalted is Allah when you reach the evening and when you reach the
morning.*

*And to Him is [due all] praise throughout the heavens and the earth. And
[exalted is He] at night and when you are at noon.*

*He brings the living out of the dead and brings the dead out of the living
and brings to life the earth after its lifelessness. And thus will you be
brought out.*

*And of His signs is that He created you from dust; then, suddenly you were
human beings dispersing [throughout the earth].*

*And of His signs is that He created for you from yourselves mates that you
may find tranquillity in them; and He placed between you affection and
mercy. Indeed in that are signs for a people who give thought.*

*And of His signs is the creation of the heavens and the earth and the
diversity of your languages and your colors. Indeed in that are signs for
those of knowledge.*

*And of His signs is your sleep by night and day and your seeking of His
bounty. Indeed in that are signs for a people who listen.*

*And of His signs is [that] He shows you the lightening [causing] fear and
aspiration, and He sends down rain from the sky by which He brings to life
the earth after its lifelessness. Indeed in that are signs for a people who
use reason.*

*And of His signs is that the heaven and earth remain by His command.
Then when He calls you with a [single] call from the earth, immediately you
will come forth.*

And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason.

But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers.

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know.

[Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah

[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.

And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

Or have We sent down to them an authority, and it speaks of what they were associating with Him?

And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe.

So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah , and it is they who will be the successful.

And whatever you give for interest to increase within the wealth of people will not increase with Allah . But what you give in zakah, desiring the countenance of Allah - those are the multipliers.

Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

Say, "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah].

So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day, they will be divided.

Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing,

That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice

Although they were, before it was sent down upon them - before that, in despair.

So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.

So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].

Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].

And We have certainly presented to the people in this Qur'an from every [kind of] example. But, if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

Thus does Allah seal the hearts of those who do not know.

So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

Discussion on Verses 1-60 of 60

The full meaning of the first verse is unknown to people. Chapter 30 Ar Rum, verse 1:

“Alif, Lam, Meem”

Nonetheless, this may indicate that the Holy Quran is formed from the very Arabic letters and expressions familiar to the Arabs, who were its first audience. This demonstrates that they had no valid basis to doubt its divine source, for they fully understood its language and directly witnessed its unmatched eloquence. Although the Arabs were celebrated masters of Arabic and took great pride in their linguistic mastery, they were unable to produce even a single composition that equaled the Holy Quran in depth of meaning, purity of expression, and perfection of guidance. Their failure to match it—despite possessing every linguistic advantage—remains an enduring and irrefutable testimony to its divine origin. Chapter 2 Al Baqarah, verse 23:

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

Even if a person were to compose the most eloquent and harmonious expression in Arabic, it would remain incapable of encompassing the vast wisdom contained in the Holy Quran concerning human nature, psychology, and moral character. No human composition could ever achieve its perfect balance of simplicity and depth—providing insights so profound that scholars dedicate their lives to studying them, yet so clear that even those without formal education can understand, apply, and benefit from them in their daily lives. The Holy Quran conveys abstract and profound truths with a clarity, practicality, and universal relevance unmatched by any human work. It penetrates the deepest layers of human nature, offering timeless guidance suited for every individual, society, and generation. Each verse stands as undeniable proof of its divine origin—its expressions unparalleled, its meanings conveyed with flawless precision, and its eloquence surpassing all other forms of speech. Unlike other scriptures and teachings that contain inconsistencies or contradictions, the Holy Quran is completely free of error. It provides a full and accurate 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 personal and societal aspects of life in a way that fosters justice, balance, and peace within homes and communities. It never resorts to exaggeration, falsehood, or embellishment, unlike poetry, myths, or legends. Every verse is intentional and meaningful, offering guidance that remains fresh and illuminating no matter how often it is recited. Even when narrating the same events, it unveils new insights and levels of meaning each time. Its promises and warnings are supported by clear, rational evidence. When describing abstract virtues such as patience, it also provides straightforward and practical methods to apply them in daily life, making divine wisdom both understandable and attainable. The Holy Quran calls upon humanity to recognise the true purpose of creation—to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that earn His pleasure. Through this obedience, they achieve peace and

success in both worlds, attaining harmony in mind and body and correctly ordering every aspect of their lives. It illuminates the straight path with clarity and beauty for all who truly seek lasting peace and fulfilment. Its guidance, perfectly suited to human nature, remains timeless and universally relevant. When understood and applied correctly, the Holy Quran provides solutions for every facet of human life—addressing emotional, financial, and physical challenges, and meeting the needs of both individuals and societies. History itself testifies to the transformative power of its message: nations that sincerely followed its teachings rose in justice, wisdom, and peace. Most remarkable of all is its divine preservation—for throughout the passing centuries, not a single letter of the Holy Quran has changed, as Allah, the Exalted, has promised to safeguard it for all eternity. This preservation itself is a living miracle, ensuring that the guidance revealed remains pure, accessible, and authoritative for every generation until the end of time. 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 such an extraordinary and unmatched quality. Allah, the Exalted, has directly addressed the fundamental challenges faced by every community and provided the most effective and enduring solutions. By resolving these core issues, the Holy Quran also prevents or alleviates the many secondary problems that arise from them. This demonstrates the perfection and completeness of its guidance, for it contains every essential principle needed for the prosperity, stability, and moral elevation of both individuals and societies. By embracing its teachings, people attain genuine 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 is 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. Yet its guidance and benefit are reserved for those who approach it with sincerity, humility, and a true desire for truth. Those who allow their desires and worldly inclinations to prevail—accepting only what aligns with their personal preferences while neglecting or rejecting the rest—ultimately deprive themselves of its transformative effect. Such selective obedience results only in confusion, imbalance, and regret, in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 30 Ar Rum, verse 1:

“Alif, Lam, Meem”

This chapter of the Holy Quran, like many others, opens with disjointed letters whose true meanings are known only to Allah, the Exalted. Their presence reminds humanity of the limits of human understanding and the need for humility when engaging with divine revelation. These letters affirm that the Holy Quran is not the product of human intellect but a direct revelation from Allah, the Exalted. When individuals recognize their own limitations, their hearts become receptive to the deeper wisdom contained within the Holy Quran. Those who approach it arrogantly—relying solely on their personal reasoning and rejecting whatever lies beyond their comprehension—often find themselves unsettled or doubtful. When they encounter verses whose wisdom surpasses human understanding, they may resort to denial or distortion. This does not reflect any imperfection in the Holy Quran but rather the influence of their own pride, which blocks them from perceiving divine truth. The relationship between a person and the Holy Quran resembles that of a humble student with a wise teacher. A sincere student benefits even from lessons that are difficult or not immediately understood, and with time, clarity emerges. The arrogant student, however—who insists on accepting only what fits their preconceived notions—deprives themselves of true learning. Similarly, only those who approach the Holy Quran with humility and reverence truly benefit from its guidance. Such humility brings tranquillity to the heart, aligning a person’s mind and body with divine wisdom. It enables 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 only an intellectual disposition—it is the pathway to inner balance, lasting peace, and true success in this world and in the Hereafter. Chapter 30 Ar Rum, verse 1:

“Alif, Lam, Meem”

The foundational element of all knowledge is indeed built from letters, and the opening of this chapter serves as a reminder of the essential role knowledge plays in human life. It teaches that knowledge is indispensable for understanding both worldly and spiritual matters. Every person is required to seek and apply beneficial knowledge, as emphasised in the Hadith recorded in Sunan Ibn Majah, number 224, which makes clear that the pursuit of knowledge is a duty upon every Muslim. Ignorance inevitably leads to misguidance and sin, for without knowledge one cannot discern right from wrong or avoid falling into error. Yet simply possessing knowledge is insufficient. Its true value lies in its application. Knowledge that is not acted upon resembles a map that is never read—it may show the path to success, but without effort, one will never reach the destination. Just as a traveller must follow a map to arrive at their goal, a person must act upon what they know to attain real guidance and spiritual growth. Thus, knowledge must be both acquired and practiced. It should refine a person's character, purify their intentions, and guide their conduct. When understanding is put into action, it becomes a source of light, illuminating the path for the individual and for others. In this way, beneficial knowledge transforms from mere information into wisdom, shaping lives and communities. The Holy Quran itself repeatedly emphasises this principle. It does not call people to knowledge for the sake of intellectual pride, but for the sake of obedience, humility, and service. Knowledge is meant to be lived, not merely stored. When applied, it becomes a shield against sin, a guide toward righteousness, and a source of peace in both worlds. Therefore, seeking and applying beneficial knowledge leads to success in this world and salvation in the Hereafter. It is the means by which a person achieves balance in mind and body, correctly places everything and everyone within their life, and prepares for accountability before Allah, the Exalted. 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 prophecy found in the following verses, which foretold the victory of the Roman Empire, constitutes one of the most remarkable demonstrations of the Holy Quran's miraculous nature. This is particularly true because the Romans had been crushed by the Persians and seemed on the brink of collapse at the time the verses were revealed. Chapter 30 Ar Rum, verses 2-4:

“The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years...”

This prophecy was fulfilled exactly as foretold, despite the apparent impossibility of such a reversal. It stands as a timeless reminder that Allah, the Exalted, alone controls the affairs of the universe, and His decree cannot be overcome. Chapter 30 Ar Rum, verse 4:

“...To Allah belongs the command before and after...”

This principle was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2516. He explained that no aspect of creation can benefit a person unless Allah, the Exalted, wills it, and no harm can afflict them unless He

permits it. This highlights that every event in the universe is subject to His command. It is important to understand that this truth does not mean one should refrain from utilising worldly means such as medicine, wealth, or effort. Rather, it teaches that while these means are established by Allah, the Exalted, the final outcome rests entirely with Him. For example, many sick individuals take medicine and recover, while others take the same medicine yet do not improve. This demonstrates that another element influences the result—specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, “Never will we be struck except by what Allah has decreed for us...”

The person who comprehends this truth realizes that all events not directly connected to their behaviour were unavoidable. Opportunities beyond their control, that were lost could not have been seized, and outcomes that occurred could not have been prevented. Thus, regardless of the final result—even if it contradicts one’s wishes—patience and trust in Allah, the Exalted, are required. 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.”

When this truth is deeply understood, a person ceases to depend on creation, recognising that no one can inherently inflict harm or provide

benefit. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience—fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. This inspires a person to place their trust solely in Allah, the Exalted, and to fear none but Him, knowing that creation cannot harm or benefit without His will. Recognising that everything in life and the universe stems from Allah is part of grasping His Oneness. This belief transcends a superficial declaration of faith; when it is deeply entrenched in the heart, a person relies only on Allah, the Exalted, knowing He alone can assist them. They submit to Him in every aspect of life. In truth, obedience is always motivated by the hope of gaining benefit or avoiding harm. Since only Allah, the Exalted, can provide these, He alone deserves obedience and worship. If anyone chooses to obey another over Allah, it implies they believe that this other can offer benefit or protection, which reflects a weakness in faith. The origin of all events is Allah, the Exalted, and therefore, people must exclusively obey Him. This miraculous prophecy, together with the principle of divine decree, teaches that true strength lies not in worldly power or human effort, but in submission to Allah, the Exalted. It is through trust in His command, patience in His decree, and obedience to His law that a person attains peace of mind, resilience in hardship, and success in both worlds. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty...”

The prophecy of the Romans’ victory over the Persians carried profound meaning for the early Muslims. The Persians, being closer in creed to the

non-Muslims of Mecca, rejoiced at the initial defeat of the Romans, who were Christians and thus nearer to the Muslims in belief, as they acknowledged divine scriptures and Holy Prophets, peace be upon them. Chapter 30 Ar Rum, verse 4:

“...And that day the believers will rejoice.”

The triumph of the Romans was therefore a double sign. It disheartened the non-Muslims of Mecca, who had boasted of the Persians' success, and it encouraged the Muslims to remain steadfast in obedience to Allah, the Exalted. This unexpected reversal was a reminder that worldly power is never decisive; ultimate victory belongs only to Allah, the Exalted, who determines the outcome of all affairs. For the Muslims, the Roman victory was also symbolic. Despite their limited strength and influence, they were assured that Allah, the Exalted, would grant them victory as well. This assurance was fulfilled almost immediately, for at the same time the Battle of Badr took place—the first major confrontation in Islam—where the Muslims, though few in number, decisively defeated the non-Muslims of Mecca. Chapter 30 Ar Rum, verses 4-5:

“...And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.”

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, Page 140.

This parallel reinforced the timeless reality that victory is never determined by numbers, wealth, or worldly power, but solely by the decree of Allah, the Exalted. He grants success to whom He wills, and He alone is the source of might and mercy. The prophecy of the Romans' triumph, coupled with the Muslims' victory at Badr, teaches that divine support manifests in ways that simultaneously dishearten the enemies of truth and uplift those who remain steadfast in obedience. It also highlights the profound principle that worldly events are never isolated from spiritual lessons. The Roman victory and the Battle of Badr together demonstrated that Allah, the Exalted, is the true source of triumph, and that His promise of support to the faithful is always fulfilled. Yet this promise is not unconditional—it requires that people fulfil their role as true servants of Allah, the Exalted. This role involves correctly using the blessings He has granted, as outlined in Islamic teachings: wealth must be spent in obedience, strength must be used for justice, knowledge must be applied with sincerity, and authority must be exercised with humility. When blessings are used in this way, they become means of divine support, leading to peace, balance, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and through fulfilling the rights of people. When they are misused, however, they become sources of imbalance, arrogance, and eventual downfall. Thus, the lesson of these events is clear: worldly victories are signs of divine wisdom, reminding people that triumph belongs only to Allah, the Exalted, and that His support is reserved for those who live by His guidance. Chapter 3 Alee Imran, verse 139:

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

Indicating His infinite mercy at the end of verse 5 is an invitation to all people to take advantage of the respite Allah, the Exalted, has granted them before they are overtaken by His might. Chapter 30 Ar Rum, verse 5:

“...He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.”

This verse reminds humanity that divine mercy offers every person the opportunity to reform, to repent, and to share in the victory, success, and peace of mind granted to those who obey Allah, the Exalted. His mercy provides time and space for reflection, so that people may correct their course before accountability overtakes them. Sincere repentance is the key to unlocking this mercy. It requires genuine remorse for wrongdoing, a humble turning to Allah, the Exalted, in search of forgiveness, and seeking pardon from anyone who has been wronged, provided this does not lead to further harm. Repentance also demands a firm resolve to avoid repeating the same or similar sin, together with restoring any rights that have been violated, whether they belong to Allah, the Exalted, or to people. It is not a single act but an ongoing commitment, requiring a person to continue obeying Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. When repentance is carried out in this way, it becomes a means of purification. It transforms guilt into growth, weakness into strength, and error into wisdom. It ensures that the respite granted by Allah, the Exalted, is not wasted but used to secure peace of mind, balance in life, and preparation for eternal success. His mercy invites people to reform, while His might ensures that justice will

ultimately prevail. Those who respond to His invitation with sincere repentance and obedience will share in His victory, while those who neglect it will face the consequences of their choices. Chapter 30 Ar Rum, verse 6:

“[It is] the promise of Allah. Allah does not fail in His promise...”

A major cause of people failing to be positively influenced by the promise of Allah, the Exalted, of granting peace of mind to those who correctly use the blessings He has bestowed, is their tendency to blindly follow the popular behaviour within their society. This promise applies both on an individual level—through achieving a balanced mental and physical state and correctly placing everything and everyone within their life—and on a societal level—through fulfilling the rights of people. Chapter 30 Ar Rum, verse 6:

“...Allah does not fail in His promise, but most of the people do not know.”

This verse highlights a recurring weakness in human behaviour: the assumption that majority opinion must be correct. When one observes the majority of society ignoring Islamic teachings, they may conclude that the behaviour of the majority is the right path, and so they follow without thought or reflection. In reality, the majority opinion is not always correct. History itself testifies to this, for countless beliefs once held by the majority were later proven false. A striking example is the widespread conviction

that the Earth was flat, a belief overturned by new evidence and knowledge. Such errors demonstrate the danger of uncritical conformity. It is essential to refrain from acting like cattle by unthinkingly conforming to the majority opinion, as this 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 warning makes clear that following the crowd without reflection leads to misguidance. 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 allows them to make informed decisions, even if those decisions diverge from the prevailing opinions of the majority. Islam strongly criticises blind imitation in religious matters for this reason, and it encourages Muslims to learn and act upon Islamic teachings with understanding. The Holy Quran repeatedly calls people to use their intellect, reflect upon creation, and recognise the signs of Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

This is because true guidance is not found in numbers or popularity but in truth itself. A person who relies on majority opinion risks being swept away by trends, fashions, and assumptions, while the one who relies on divine guidance stands firm upon clarity and wisdom. Thus, the path to peace of mind and success lies not in conformity to the majority but in obedience to Allah, the Exalted. His guidance is timeless, rooted in wisdom and mercy, and it equips individuals to rise above the shifting trends of society. By using their intellect and reflecting upon divine teachings, people can avoid the traps of assumption and guesswork, and instead live with clarity, balance, and purpose. This teaching is especially relevant today, when societal norms often conflict with divine guidance. One must remember that truth is not determined by numbers but by revelation. To obey Allah, the Exalted, even when the majority disobeys, is to walk upon the straight path that leads to peace in this world and salvation in the Hereafter.

In order to be positively influenced by the promise of Allah, the Exalted, one must adopt strong faith. Strong faith is the foundation upon which peace of mind and obedience to Allah, the Exalted, are built. Without it, a person will inevitably falter when confronted with trials, temptations, or the allure of worldly desires. With it, however, they remain steadfast in every circumstance, whether in ease or difficulty, because their heart is anchored in certainty. This certainty is not blind; it is cultivated through 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 divine sources demonstrate that sincere obedience to Allah, the Exalted, leads to tranquillity in both worlds, harmonising the mind and body and correctly ordering every aspect of life. On the other hand, ignorance of Islamic teachings inevitably produces weak faith. A person who lacks knowledge will easily disobey Allah, the Exalted, whenever their desires are contradicted, because they fail to perceive the wisdom in restraining themselves. They do not realise that abandoning their desires in favour of obedience is the true path to peace of mind. Their weakness lies

in their inability to connect divine guidance with personal well-being, and so they remain vulnerable to confusion, imbalance, and dissatisfaction. Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

For this reason, certainty of faith must be actively pursued. It is not enough to inherit belief or to declare it verbally; one must strengthen it through study, reflection, and practice. The Holy Quran repeatedly calls upon people to reflect, to use their intellect, and to recognise the signs of Allah, the Exalted, in creation. When knowledge is acquired and lived, faith becomes firm, and obedience becomes natural. This involves correctly using the blessings Allah, the Exalted, has granted—wealth, health, family, and influence—in accordance with Islamic teachings. Each blessing must be directed toward righteousness, gratitude, and service, rather than selfish indulgence. When blessings are used correctly, they become means of balance and harmony. A person achieves a sound mental and physical state, free from the turmoil of misplaced priorities. They learn to correctly place everyone and everything within their life, giving each its rightful importance without excess or neglect. In this way, strong faith transforms not only the individual but also their relationships and their society. It refines character, purifies intentions, and guides conduct, ensuring that life is lived with dignity, justice, and purpose. Ultimately, strong faith is the anchor that secures peace of mind in both worlds. It equips a person to face trials with patience, blessings with gratitude, and responsibilities with sincerity. It ensures that obedience to Allah, the Exalted, is not a burden but a source of fulfilment. Through certainty of faith, a person rises above

the instability of worldly desires and finds lasting tranquillity in the remembrance and obedience of Allah, the Exalted.

It is vital to understand in greater depth why worldly knowledge, no matter how vast, cannot by itself secure success in religious life. Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

This verse draws attention to a fundamental imbalance: people may excel in worldly sciences, arts, and skills, yet remain heedless of the realities of the Hereafter. Worldly knowledge is limited to what can be observed, measured, or reasoned within the material realm. It teaches how to cultivate crops, build cities, heal bodies, and manage economies. These are praiseworthy pursuits, for they allow one to earn lawful provision and fulfil responsibilities toward dependents. However, worldly knowledge cannot teach how to purify the soul, how to endure trials with patience, or how to worship Allah, the Exalted, with sincerity. It cannot provide guidance on how to prepare for accountability before the Creator. Religious knowledge, by contrast, penetrates beyond appearances. It explains the purpose of existence, the meaning of trials, and the path to eternal success. It teaches that obedience to Allah, the Exalted, is the true source of peace of mind, and that every blessing—whether wealth, health, or influence—must be used correctly according to divine guidance. Without this knowledge, a person may misuse blessings, pursue desires without restraint, and ultimately lose both worldly balance and eternal reward. The

obligatory duties and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, cannot be fulfilled by someone who only possesses worldly knowledge. For example, worldly sciences may teach how to calculate time, but only religious knowledge explains how to use that time for prayer, remembrance, and service. Worldly knowledge may teach how to manage wealth, but only religious knowledge explains how to purify it through charity and avoid unlawful earnings. Thus, worldly knowledge without religious guidance leaves a person vulnerable to error, arrogance, and misguidance. History itself testifies to this truth. Many civilisations excelled in worldly knowledge, producing great advancements in science, architecture, and governance, yet collapsed morally and spiritually because they lacked divine guidance. Their worldly achievements could not save them from corruption, injustice, and eventual downfall. By contrast, those who combined worldly knowledge with religious obedience achieved balance, justice, and enduring influence. Religious knowledge, when sincerely learned and acted upon, anchors a person in obedience to Allah, the Exalted. This obedience brings blessings and grace, ensuring success in both worlds. It transforms worldly knowledge into a tool of service rather than a source of pride. It teaches that religion is not about inventing one's own path but about submission to the clear guidance revealed in the Holy Quran and exemplified by the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, many people who excel in worldly knowledge fail to realise this distinction. They may believe that their intellectual achievements alone will secure success, yet without religious guidance, their knowledge remains incomplete. This reduces their chances of achieving true peace of mind and eternal salvation. Therefore, people must strive to obtain and act upon both religious and useful worldly knowledge. Religious knowledge ensures guidance, obedience, and salvation, while worldly knowledge provides lawful means of sustenance and service. Together, they create harmony, enabling a person to live responsibly in this world while preparing for the Hereafter. This is why gaining beneficial knowledge is a duty upon all people, as affirmed in the Hadith found in Sunan Ibn Majah, number 224. When both forms of knowledge are pursued with sincerity, they illuminate the path to success in this world and eternal salvation in the Hereafter. Worldly knowledge without

religious guidance leaves a person vulnerable to imbalance, while religious knowledge without worldly understanding may leave them unable to fulfil their responsibilities. Only when the two are combined, with religious knowledge guiding the use of worldly knowledge, does a person achieve true balance, fulfilment, and success. This expanded reflection shows that knowledge is not an end in itself but a means to obedience, balance, and peace of mind. It is the union of worldly and religious knowledge, under the guidance of Allah, the Exalted, that secures prosperity in this life and salvation in the next.

Chapter 30 Ar Rum, verse 7:

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.”

It is vital to understand in greater depth that peace of mind on an individual level and justice within society are inseparably tied to the belief in accountability on Judgement Day. This belief is not simply a theological concept but a practical safeguard that shapes human behaviour. When a person is convinced that they will one day stand before Allah, the Exalted, to answer for their deeds, this conviction restrains their desires, disciplines their conduct, and ensures that the blessings they have been granted—such as wealth, health, and authority—are used correctly. Without this belief, individuals inevitably misuse their blessings. Wealth becomes a source of greed and extravagance, authority is transformed into a means of exploitation, and relationships are reduced to instruments of selfish gain. When people convince themselves that they will not be held accountable,

they are emboldened to wrong others, particularly when they believe they can escape worldly authorities. This mindset strips blessings of their true purpose, turning them into tools of oppression rather than means of service. The result is not only the loss of inner tranquillity but also the spread of corruption and injustice across society. Chapter 29 Al Ankabut, verse 36:

“...expect the Last Day and do not commit abuse on the earth, spreading corruption.”

Belief in accountability on Judgement Day acts as a safeguard against this corruption. It reminds individuals that every action will be weighed, every right will be accounted for, and every injustice will be exposed. This awareness cultivates sincerity, humility, and responsibility, allowing individuals to achieve balance within themselves and justice within society. It ensures that blessings are placed in their rightful position: wealth is used to support family and community, authority is exercised with fairness, and relationships are nurtured with sincerity. This balance produces peace of mind, as individuals know they are living in harmony with divine guidance. History and daily observation confirm this truth. Societies that abandon accountability—whether divine or moral—inevitably descend into corruption. Laws are manipulated, rights are ignored, and oppression becomes widespread. Families suffer, communities fracture, and nations collapse under the weight of injustice. By contrast, societies that uphold accountability foster justice, compassion, and peace. The belief in Judgement Day therefore functions as a moral compass, guiding individuals to act with integrity even when worldly authorities are absent. On an individual level, belief in accountability provides inner tranquillity. A person who knows they will be held accountable for their actions is

motivated to live with sincerity, discipline, and humility. They find peace of mind because they are confident that their efforts, sacrifices, and obedience will not be wasted but will be rewarded by Allah, the Exalted. On a societal level, accountability ensures that rights are fulfilled, justice is upheld, and peace is established. It creates stability, harmony, and prosperity, as people recognise that their responsibilities extend beyond themselves to the wider community. Ultimately, belief in Judgement Day is the foundation upon which personal tranquillity and social harmony are built. Without it, imbalance and injustice prevail; with it, blessings are preserved, rights are fulfilled, and peace is established in both this world and the Hereafter. It is the belief that transforms blessings from mere possessions into trusts, and it is the conviction that ensures every individual and every society lives with dignity, justice, and purpose.

In order to accept and firmly believe in the hereafter so that one's behaviour is influenced positively, Allah, the Exalted, invites people to reflect on the creation which indicate the inevitability of Judgement Day. Chapter 30 Ar Rum, verse 8:

“Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term...”

Denying the possibility of resurrection on the Day of Judgement is truly an extraordinary claim, for the signs of resurrection are not hidden—they are manifest in countless aspects of creation, occurring daily, seasonally, and even within the human body itself. Allah, the Exalted, has filled the universe

with reminders that life can emerge from death, that renewal follows decline, and that His power encompasses all things. Rain revives barren land, transforming lifeless soil into fertile ground that bursts forth with crops and sustains creation. Just as a seed buried in the earth is brought to life, so too will the human body, buried in the soil, be resurrected by the command of Allah, the Exalted. The cycle of the seasons further illustrates this truth: in winter, trees appear lifeless as their leaves fall, yet in spring and summer they return to full vitality. Even within the human body, resurrection is a continuous process, as cells die and are replaced, ensuring renewal. The sleep-wake cycle is another profound sign. Sleep is described as the sister of death, for the senses are cut off, yet Allah, the Exalted, returns the soul to the sleeper if they are destined to live on. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the Day of Judgement must occur because the universe itself testifies to balance. The Earth is perfectly positioned at a distance from the Sun to sustain life. The water cycle is finely tuned to provide rain. The soil is soft enough for fragile shoots to penetrate yet strong enough to support heavy structures. Everywhere one looks, balance is evident. Yet the actions of mankind remain unbalanced. Oppressors often escape punishment in this world, while the oppressed endure hardship without receiving their full reward. Those who sincerely obey Allah, the Exalted, frequently face difficulties, while those who disobey Him enjoy worldly luxuries. Just as balance governs creation, so too must

balance govern reward and punishment. Since this balance is not achieved in this world, it must occur in another time—the Day of Judgement.

Allah, the Exalted, could have chosen to reward and punish fully in this world, but His wisdom dictates otherwise. He grants opportunity after opportunity for repentance, allowing people to correct their behaviour. He withholds full reward from the obedient because this world is not Paradise. Faith requires belief in the unseen, and the unseen reward awaiting the faithful in the Hereafter is what makes faith special. If reward were fully visible and tangible in this world, faith would lose its unique quality.

Thus, fear of punishment and hope of reward in the Hereafter serve as powerful motivators, encouraging people to abstain from sin and perform righteous deeds. For the Day of Recompense to commence, this material world must end, for reward and punishment can only be given once all actions have concluded. The inevitable end of the world is therefore a necessary precursor to the Day of Judgement.

Reflecting on these truths strengthens faith in the reality of resurrection and accountability. It encourages preparation for the Day of Judgement by using the blessings granted by Allah, the Exalted, correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, a person achieves peace of mind and success in both worlds—through a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

Preparing for accountability on Judgement Day is a task that directly contradicts the worldly desires of many people, and for this reason, countless individuals reject or ignore it even while verbally claiming belief. Chapter 30 Ar Rum, verse 8:

“...And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.”

This manifests in persistent disobedience, particularly through the misuse of blessings granted by Allah, the Exalted. Wealth, health, family, and authority are all meant to be used responsibly and in accordance with divine guidance, yet when they are misused, they become sources of imbalance. On an individual level, this attitude prevents the attainment of a balanced mental and physical state. It causes people to misplace everything and everyone within their lives, turning blessings into burdens. Family, friends, career, and wealth—intended as supports—become sources of stress and dissatisfaction. When individuals persist in disobedience, they often misdirect blame. Instead of recognising their own misuse of blessings, they accuse others—such as their spouse or companions—of being the cause of their stress. Cutting good people out of

their lives only deepens their imbalance, leading to mental disorders, depression, substance addiction, and even suicidal tendencies. This outcome is evident when one observes those who persistently misuse blessings, such as the rich and famous. Despite enjoying worldly luxuries, many of them suffer from inner turmoil, proving that material abundance without obedience to Allah, the Exalted, cannot bring peace of mind. Chapter 30 Ar Rum, verse 9:

“Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

The consequences of this heedlessness extend beyond this world. Those who fail to prepare for accountability on Judgement Day will face punishment far worse in the Hereafter. Their rejection of divine guidance and misuse of blessings will be exposed, and their worldly luxuries will offer no protection. Chapter 30 Ar Rum, verse 9:

“...And Allah would not ever have wronged them, but they were wronging themselves.”

This teaching makes clear that peace of mind and success in both worlds are inseparably tied to obedience and preparation for accountability. Those

who discipline their desires and use blessings correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, achieve balance and tranquillity. Those who remain heedless, however, lose both worldly peace and eternal salvation.

Chapter 30 Ar Rum, verse 9:

“Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

This verse stands as a powerful caution against adopting a self-centred approach to life in which a person focuses solely on their own circumstances while remaining blind to the broader realities unfolding around them. When someone becomes absorbed only in their immediate experiences, they deprive their heart of the countless lessons embedded in history, in the trials they witness, and in the journeys of others. Such a narrow perspective closes the door to wisdom, preventing them from discovering insights that could refine their character, correct their behaviour, and steer them away from repeating the same mistakes. It also deprives them of the inner peace that comes from attaining a balanced mental and physical state and from correctly placing everything and everyone in their rightful position within their life. The world around us is filled with signs that offer guidance to anyone willing to reflect. Observing the plight of those who possess abundant wealth, status, and fame—yet still fall into anxiety, depression, substance addiction, or even suicide—

reveals a profound truth: tranquillity is not a commodity that can be bought, nor is it found in fulfilling unchecked desires. Rather, inner peace is a gift bestowed upon those who use their blessings as instructed by Allah, the Exalted. Likewise, witnessing an individual struggle with illness or physical weakness should stir gratitude within the heart of the healthy. It should prompt them to value the blessing of health and to use it correctly before it slips away, for blessings are often appreciated most when they are lost. For this reason, Islam calls people to be thoughtful and observant, to avoid limiting their view to their own immediate concerns, and to contemplate the countless lessons available in everyday life. Through such reflection, a person gains clarity, gratitude, humility, and direction. They learn to navigate their own challenges with wisdom and to approach the world around them with sincerity and purpose.

Chapter 30 Ar Rum, verse 9:

“...They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

It is vital to recognize that worldly possessions and relationships—such as fame, wealth, authority, family, friends, and career—only hold true value when accompanied by peace of mind. Without inner tranquillity, these very blessings become sources of stress and difficulty in both this world and the Hereafter. This reality is evident when observing the lives of the rich and famous. Despite possessing and enjoying worldly luxuries, many are plagued with mental health issues, restlessness, and dissatisfaction. Their

abundance has not granted them peace, because peace of mind is not found in material indulgence but in obedience to Allah, the Exalted. Chapter 30 Ar Rum, verse 9:

“...And Allah would not ever have wronged them, but they were wronging themselves.”

This verse reminds humanity that the absence of peace of mind is not due to injustice from Allah, the Exalted, but rather the result of individuals wronging themselves by misusing blessings and neglecting divine guidance. When blessings are used correctly—according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—they become means of balance, fulfilment, and tranquillity. When misused, however, they transform into burdens, stripping life of harmony and leading to regret.

The lesson is clear: peace of mind is the key that unlocks the true value of worldly things. Without it, wealth becomes greed, authority becomes oppression, and relationships become sources of conflict. With it, however, every blessing becomes a tool for service, gratitude, and preparation for accountability on Judgement Day.

Chapter 30 Ar Rum, verse 9:

“...They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences...”

Every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognize 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 30 Ar Rum, verses 9-10:

“...And Allah would not ever have wronged them, but they were wronging themselves. Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them.”

Allah, the Exalted, reminds humanity that whether individuals choose to learn from the behaviour of others—whether in history or in their own time—or choose instead to persist in pursuing worldly desires, all will ultimately be returned to Him for their final judgement. Chapter 30 Ar Rum, verse 11:

“Allah begins creation; then He will repeat it; then to Him you will be returned.”

This verse establishes both the origin and the end of existence. Just as Allah, the Exalted, initiated creation, He will repeat it through resurrection, and every soul will be brought back to Him for accountability. The cycle of life is not random; it is purposeful, culminating in the Day when all deeds will be weighed. Those who persist in disobedience by misusing the blessings granted to them—whether wealth, health, authority, or relationships—fail to prepare for this inevitable accountability. Their heedlessness will lead to unimaginable regret, for on that Day there will be no second chances to rectify behaviour. Chapter 30 Ar Rum, verse 12:

“And the Day the Hour appears the criminals will be in despair.”

This despair is the direct consequence of neglecting divine guidance. In this world, opportunities for repentance and reform are abundant, but once the Hour arrives, the door of mercy closes. Those who ignored the signs, misused blessings, and pursued desires without restraint will face despair beyond imagination, as their deeds are exposed and their excuses silenced. The lesson is profound: every person must take heed while the opportunity remains. Reflection upon history, observation of the present, and awareness of divine revelation all point to the same truth—that accountability is certain. Those who prepare by obeying Allah, the Exalted, and using blessings correctly will find peace of mind in this world and eternal success in the Hereafter. Those who neglect preparation will face despair when the Hour arrives.

Regret is a powerful emotion, but it is essential to distinguish between its two categories in order to understand its true weight and consequences. The first category consists of worldly regrets, such as not marrying, not having children, or not achieving certain ambitions. These regrets, though painful, are temporary in nature. They may end when desires are fulfilled, when perspectives change, or inevitably at the time of death. They are not permanent, nor are they of great significance, for while they may cause sadness, they do not lead to punishment or torment. Furthermore, if a person ultimately reaches Paradise through the mercy of Allah, the Exalted, all worldly regrets will vanish entirely, leaving no trace of sorrow. The second category consists of regrets in the Hereafter, which are far more serious and enduring. These include failing to use one's resources, blessings, and opportunities to please Allah, the Exalted. Such regrets

begin in the grave and continue on the Day of Judgement, lasting far longer than one's earthly life. They will not end until entry into Paradise, which may not occur at all or may occur only after an extremely long time. Chapter 22 Al Hajj, verse 47:

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

This verse highlights the immense duration of the Hereafter compared to worldly life. A single day in the Hereafter is equivalent to a thousand years on Earth, which means that regrets experienced there are magnified beyond imagination. These regrets are significant because they may lead to severe punishment and torment. Unlike worldly regrets, they cannot be undone by changing one's mind or by death. They are the consequence of neglecting divine guidance and failing to prepare for accountability. Chapter 89 Al Fajr, verses 23-24:

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

Worldly regrets may cause temporary sadness, but they do not carry eternal consequences. By contrast, regrets of the Hereafter are deeply consequential, as they directly affect one's eternal state. A person who

neglected prayer, ignored charity, or misused blessings will face regret that cannot be removed by any worldly means. The only way to avoid such regret is to act now, while life remains, by sincerely obeying Allah, the Exalted, and using blessings correctly.

Therefore, every person should reflect deeply on this matter and show kindness to themselves by striving to remove the potential regrets of the grave and Judgement Day before attempting to remove the regrets of this world. True wisdom lies in prioritising eternal concerns over temporary ones, for worldly regrets fade, but the regrets of the Hereafter endure. By living with sincerity, fulfilling obligations, and using blessings in accordance with divine guidance, a person can avoid the torment of eternal regret and instead achieve peace of mind in this world and everlasting success in the Hereafter.

It is crucial to recognize that false deities—such as idols made of stone or wood—are not the only objects that people may end up worshipping besides Allah, the Exalted. In reality, a person's true object of worship is whatever they consistently obey and prioritize over the commands of Allah, the Exalted. This can include social trends, cultural expectations, the opinions of others, material pursuits, and even one's own desires. Anything that pulls a person away from obedience and places itself above the divine instruction becomes, in practice, their lord. 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 physically worshipped. Instead, they were obeyed when they legislated what Allah, the Exalted, had forbidden and forbade what He had permitted. Their followers' willingness to obey them in matters that contradicted divine guidance was judged as a form of worship, even if they never bowed to them physically. This principle extends further, as the Holy Quran also applies it to the Devil himself. Chapter 36 Yaseen, verse 60:

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

Most people throughout history have never consciously worshipped the Devil, yet they are described as having done so because they obeyed him by following paths that contradicted the command of Allah, the Exalted. Thus, obedience in defiance of divine instruction—regardless of the source—is counted as worship. For this reason, it is essential to avoid obeying any influence, idea, or individual in a way that contradicts the guidance of Allah, the Exalted. Persisting in such disobedience leads a person to become a servant to multiple worldly masters, such as public opinion, worldly fashions, corporate pressures, social media trends, and personal relationships. Attempting to satisfy all of these unstable and constantly shifting demands inevitably creates stress and internal turmoil. Just as an employee would struggle under several supervisors—each with different expectations and contradictory instructions—a person who abandons the servitude of Allah, the Exalted, becomes entangled in countless conflicting demands. As these worldly “masters” pull them in different directions, they gradually lose clarity, stability, and peace of mind. Over time, this internal conflict can lead to sadness, loneliness, anxiety,

depression, and even suicidal thoughts, as none of these influences provide the fulfilment or validation the person seeks. This truth becomes evident when observing many individuals who live according to the expectations of society, such as celebrities and influencers, who despite having fame and wealth often fall into deep emotional distress. Their condition is a clear sign that obedience to anything besides Allah, the Exalted, cannot produce lasting tranquillity. Moreover, yielding to other influences in defiance of Allah, the Exalted, will offer no benefit in the hereafter. None of these worldly “masters”—whether people, trends, desires, or ideologies—will come to a person’s aid on the Day of Judgement. They will deny any association with them, leaving the person without support or intercession. Chapter 30 Ar Rum, verse 13:

“And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.”

True freedom, clarity, and peace are not found in the pursuit of worldly desires but in obedience to Allah, the Exalted, and in rejecting all influences that lead one away from Him. This obedience ensures that a person achieves a balanced mental and physical state, correctly places everything and everyone within their life, and adequately prepares for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 30 Ar Rum, verses 14-15:

“And the Day the Hour appears - that Day they will become separated. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.”

This separation is the ultimate distinction between those who combined faith with righteous deeds and those who failed to do so. It highlights the eternal truth that verbal declarations of faith must be supported by consistent actions. Throughout Islamic teachings, this principle is emphasised repeatedly: faith without deeds has little value. Belief is not merely a statement but a lived reality, proven through obedience, worship, charity, and service. The warning is clear: those who fail to support their verbal declaration of faith with good actions risk leaving this world without their faith intact. Faith can be likened to a delicate flame that requires constant tending. Just as a fire dies out when deprived of fuel, faith weakens and may be extinguished if not sustained through consistent acts of obedience. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. This analogy of faith as a flame is profound. A flame requires fuel, protection from wind, and careful attention. Similarly, faith requires nourishment through prayer, remembrance of Allah, charity, patience, and gratitude. It must be shielded from the winds of temptation, arrogance, and heedlessness. If neglected, faith flickers and dies, leaving a person in darkness. If nurtured, faith grows into a steady light that illuminates the path to Paradise. Faith is dynamic, not static. It grows with obedience and weakens with neglect. To preserve it, one must continually feed it with righteous deeds, patience in trials, and gratitude for blessings. In this way, faith becomes a source of strength, clarity, and peace, guiding a person through the challenges of life and ensuring delight in the Hereafter. The lesson is clear: true freedom lies not in following desires but in submitting to Allah, the Exalted. True clarity comes not from worldly philosophies but from divine guidance. True peace is not found in wealth or fame but in the tranquillity of a heart that obeys its Creator. Those who nurture their faith with sincerity and action will find delight in Paradise, while those who neglect it will face despair. Chapter 30 Ar Rum, verse 16:

“But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment.”

In order to avoid the outcome of imbalance and despair, every individual must obey Allah, the Exalted, by correctly using the blessings He has granted them in accordance with Islamic teachings. This obedience ensures that they obtain a balanced mental and physical state, place everything and everyone in their life in its rightful position, and adequately prepare for accountability on the Day of Judgement. Such behaviour leads to peace of mind in both worlds. Chapter 30 Ar Rum, verse 17:

“So glorified is Allah when you reach the evening and when you reach the morning.”

This verse reminds humanity that glorifying Allah, the Exalted, is an essential aspect of obedience. True glorification involves not attributing negative things to Him, even though nothing occurs in the universe without His will. To glorify Allah correctly, one must adopt a positive mindset. This mindset is not merely an attitude but a spiritual discipline that enables a person to navigate challenges while remaining steadfast in obedience. Cultivating a positive mindset means recognising that every hardship could have been far worse. If the difficulty is worldly in nature, one should be thankful that it does not harm their faith. Rather than fixating on immediate sorrow, one should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When blessings are lost,

reflection should turn to the multitude of blessings that remain. Gratitude for what is still present outweighs grief for what is absent. In every trial, one must recall the wisdom contained in Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that difficulties often conceal hidden benefits, while apparent comforts may hide harm. What a person initially wishes for may not be in their best interest, and what they dislike may be the very thing that brings growth, purification, and reward. Recognising this truth transforms hardship into opportunity and sorrow into patience.

In conclusion, glorifying Allah, the Exalted, requires avoiding the attribution of negativity to Him and instead cultivating a positive mindset. This mindset is essential for obedience, gratitude, and peace of mind. It ensures that blessings are used correctly, hardships are endured with patience, and faith is preserved. The cup is not half empty; it is, in fact, half full, for every situation carries wisdom, mercy, and the potential for reward. Chapter 30 Ar Rum, verse 18:

“And to Him is [due all] praise throughout the heavens and the earth. And at night and when you are at noon.”

When someone provides another person with even a small portion of their needs—such as shelter, food, or financial help—it is naturally expected that they receive gratitude in return. If this is the case between human beings, then it is far more deserving that gratitude be shown to Allah, the Exalted, who has bestowed every blessing found in the heavens and the earth. Every breath, every moment of safety, every opportunity, and every comfort originates from Him alone. Therefore, recognising His favours and expressing thankfulness is not merely recommended—it is an obligation of justice. Gratitude begins with one's intention. True thankfulness means performing actions solely for the pleasure of Allah, the Exalted. If a person's intention is aimed at gaining praise, recognition, or reward from people, then the act loses its value in the sight of Allah, the Exalted. This is strongly warned against in a Hadith found in Jami At Tirmidhi, number 3154. A sign of sincerity is that a person neither seeks nor expects appreciation from others, because their heart is content knowing that Allah, the Exalted, is fully aware of their actions. Gratitude with the tongue involves speaking only what is beneficial—words that inspire goodness, truth, and kindness—or choosing silence instead of harmful speech. Gratitude through physical actions means using every blessing in a manner pleasing to Allah, the Exalted, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person uses their eyes, ears, time, wealth, and health correctly, they honour the One who granted them those blessings. Such gratitude becomes a cause for increase—an increase in blessings, tranquillity, clarity, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

Another profound truth reinforces this idea: when someone owns an object, it is entirely reasonable for them to use it however they wish. No one questions the rights of ownership. Allah, the Exalted, created, owns, and sustains every part of the universe—including human beings themselves. For this reason, it is only fair that His commands are obeyed, for He alone has the right to determine what is beneficial, harmful, permissible, or forbidden.

In the same way, when a person lends something they own to someone else, it is only proper for the borrower to use that item according to the wishes of the owner. If this etiquette is expected between people, how much more should it apply between creation and Creator? Every blessing that a person possesses in this world—health, wealth, family, intellect, opportunities—is not a gift but a loan from Allah, the Exalted. This loan will be questioned and must be repaid, and the repayment is through righteous action: using each blessing exactly as Allah, the Exalted, commands. In contrast, the blessings of Paradise are not loans but gifts. Gifts come without responsibility, and the person may enjoy them freely without limits or accountability. Chapter 7 Al A'raf, verse 43:

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

Therefore, it is essential not to confuse the blessings of this temporary world—which come with responsibility and accountability—with the

everlasting gifts of Paradise, which will be pure enjoyment without any burden or hardship. True wisdom lies in recognizing the nature of worldly blessings, honouring them by using them correctly, and striving to earn the eternal gifts that await in the next life.

Allah, the Exalted, not only provides continuous blessings to His creation but also reminds humanity that He will hold them accountable, for He alone controls life and death. Chapter 30 Ar Rum, verse 19:

“He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.”

This verse is a profound reminder that resurrection is not a distant or abstract concept but a reality that is continuously demonstrated in the natural order. The One who revives barren land, who brings forth life from lifeless matter, and who sustains creation through cycles of renewal, is the same One who will resurrect humanity on the Day of Judgement. To deny the possibility of resurrection is to ignore the countless signs that surround human existence. Rain falls upon desolate land, transforming it into fertile soil that bursts forth with crops. A seed buried in the earth, seemingly lifeless, awakens and flourishes, sustaining life for countless creatures. This process is a clear analogy for human resurrection: just as the seed emerges from the soil, so too will the human body, buried in the earth, be brought forth by the command of Allah, the Exalted. The seasons themselves testify to resurrection. In winter, trees appear lifeless, stripped of their leaves, yet in spring they return to full vitality, adorned with

blossoms and greenery. This cycle of death and renewal is a vivid illustration of the Creator's power to restore life. Even the origin of life itself points to this truth, for every living being begins from a lifeless cell, such as the human zygote. Within the human body, cells continuously die and are replaced, a process beyond human control, yet a constant reminder of renewal and resurrection. The sleep-wake cycle provides another daily example. Sleep is likened to the sister of death, as the senses are suspended and consciousness withdrawn. Yet Allah, the Exalted, graciously restores the soul to the sleeper if they are destined to continue living. Chapter 39 Az Zumar, verse 42:

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

These signs, manifest in nature, in the body, and in daily life, all point to the certainty of resurrection. They remind humanity that the final resurrection is not only possible but inevitable. Just as Allah, the Exalted, revives the earth, renews life within the body, and restores the soul after sleep, He will bring forth every soul for accountability. To deny this reality is to close one's eyes to the evidence that is continuously displayed in creation. Reflecting upon these truths strengthens faith in the Hereafter and encourages preparation for accountability. Those who contemplate the signs of resurrection will recognise that life is purposeful, not random, and that every blessing must be used correctly in obedience to Allah, the Exalted. In this way, peace of mind is achieved in this world, and eternal success is secured in the next. The wise individual is therefore the one who

learns from these continuous signs of resurrection and prepares for the inevitable Day when all will be brought forth for judgement.

Allah, the Exalted, emphasizes His absolute ability to resurrect people after they have turned into dust and bones, reminding humanity that He created them from dust in the first instance and then developed them, stage by stage, until they became human beings spread across the world. Chapter 30 Ar Rum, verse 20:

“And of His signs is that He created you from dust; then, suddenly you were human beings dispersing.”

This verse highlights both the origin and the destiny of mankind. It reminds humanity that the One who created them from the most basic material—dust—possesses complete power to bring them back to life after death. The transformation from dust into a living, conscious being is itself a miracle of resurrection. Every stage of human development, from conception to birth, from infancy to adulthood, is a sign of divine power. The sudden dispersal of human beings across the earth, forming nations and societies, is further evidence of Allah’s will and wisdom. To deny resurrection is to ignore the very process of creation itself. If Allah, the Exalted, can bring forth life from dust, nurture it through stages of growth, and spread it across the earth, then surely He can gather humanity together once more for accountability. The resurrection is not a new act but a repetition of what has already occurred. Just as creation began from dust, so too will resurrection begin from dust. This reminder serves as a powerful call to reflection. Humanity is urged to consider its humble origin and its

inevitable return. The journey from dust to dispersal across the earth is not random but purposeful, designed to prepare each soul for accountability. Those who recognise this truth will use their blessings correctly, obey Allah, the Exalted, and prepare for the Day of Judgement. Those who ignore it will face regret when they are gathered for accountability.

Another aspect of divine planning is the continuation of the human race through the birth of successive generations until the appointed end of time. Allah, the Exalted, in His infinite wisdom, created innate feelings and desires within human beings which draw them to the opposite gender. These feelings serve a dual purpose: they provide happiness and tranquility through companionship, and they ensure the survival of humanity by encouraging procreation. Without these natural inclinations, the vast majority of people would not pursue marriage or children, and the human race would face extinction long before its destined conclusion. Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy...”

This verse highlights the divine wisdom behind human relationships. At a younger age, individuals are drawn to one another through feelings such as love and physical attraction. These emotions encourage the formation of families and the birth of children, ensuring the continuation of the human race. As couples grow older, however, physical beauty naturally diminishes, and mercy becomes the predominant bond between them. This mercy manifests in patience, care, and mutual support, ensuring that

couples remain together even when youthful attraction fades. Such a natural progression of feelings is a clear sign of divine planning, for it sustains companionship across the stages of life and ensures stability within the family unit. The shift from love and attraction to mercy and compassion cannot be explained by human theories such as evolution, which focus narrowly on survival and reproduction. Evolutionary explanations may account for physical reproduction, but they cannot explain the enduring emotional bonds that preserve families even when reproduction is no longer possible. The divine placement of love and mercy ensures that companionship is not merely a means to survival but a source of tranquillity, spiritual growth, and moral development. It is through this bond that individuals learn patience, sacrifice, and selflessness, qualities that strengthen not only the family but also the wider community. Chapter 30 Ar Rum, verse 21:

“...Indeed in that are signs for a people who give thought.”

This statement calls humanity to reflect deeply on the wisdom embedded in their own nature. The presence of love in youth and mercy in old age is not accidental but purposeful, guiding couples to remain united throughout their lives. It is a sign for those who ponder, reminding them that every stage of human existence is carefully planned by the Creator. The family unit, built upon love and sustained by mercy, is therefore not only a social necessity but a spiritual institution designed to nurture faith, character, and gratitude. Thus, divine planning ensures that the human race continues until its appointed end, while also granting individuals the blessing of companionship, love, and mercy. These signs should inspire gratitude, obedience, and reflection, as they reveal the perfection of Allah’s design and the futility of denying His wisdom. The companionship between

spouses is not only a worldly arrangement but a spiritual bond, designed to nurture tranquillity, patience, and mercy. It is a reminder that every stage of human life is guided by divine wisdom, and that the preservation of the family unit is central to the survival and flourishing of humanity.

In conclusion, the divine placement of love and mercy within human relationships is a sign of the foresight and care of Allah, the Exalted. It ensures the continuation of the human race, provides tranquillity and happiness, and nurtures spiritual growth. Those who reflect upon this sign will recognise the perfection of divine planning and will be inspired to live with gratitude, obedience, and humility, using their relationships as a means to draw closer to Allah, the Exalted, and to prepare for accountability on the Day of Judgement.

Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you love and mercy...”

Generally speaking, Those who seek a marriage full of peace, love, and mercy must begin by choosing a spouse according to the guidance of Islam. In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person is married for four reasons: wealth, lineage, beauty, or piety. He concluded by

warning that one should marry for the sake of piety, otherwise they will be a loser. This Hadith is not merely a statement about marriage preferences; it is a profound reminder that the foundation of a successful marriage lies in faith and obedience to Allah, the Exalted, rather than in transient worldly qualities. It is important to understand that the first three qualities mentioned—wealth, lineage, and beauty—are temporary and imperfect. Wealth may provide comfort but it does not guarantee happiness, as countless examples of the rich and famous demonstrate. Many of them, despite possessing immense wealth, live lives filled with dissatisfaction, restlessness, and broken relationships. Lineage may grant social prestige, but it does not guarantee good character or a successful marriage. In fact, when marriages based solely on lineage fail, they often cause greater harm by severing family bonds between two households. Beauty, too, is fleeting, subject to time, mood, and circumstance. Love based purely on physical attraction is unstable, as emotions change with age and circumstance. How many couples who once claimed to be deeply in love ended up despising one another? These examples demonstrate that worldly criteria cannot sustain a marriage, as they are tied to the material world and not to the eternal source of success, namely faith.

Yet, this Hadith does not mean that 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. Rather, the Hadith teaches that these qualities should not be the ultimate reason for marriage. The true and lasting quality to seek in a spouse is piety. A pious person fulfils the commands of Allah, the Exalted, refrains from His prohibitions, and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person, 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

reasons why domestic violence and marital breakdowns have increased among people in recent years. Chapter 35 Fatir, verse 28:

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

Knowledge is the root of piety, and piety is the foundation of a healthy marriage. The pious person is more concerned with fulfilling the rights of others, such as their spouse, than with demanding their own rights. They understand that Allah, the Exalted, will question them about whether they fulfilled the rights of others, not whether others fulfilled their rights. The impious person, however, bases their expectations on culture, fashion, or imagination rather than Islam, and as a result, they are never truly satisfied, even if their spouse fulfils their rights according to divine teachings. This ignorance of Islam is strongly linked to the rise in divorces, as people demand things that their spouse is not obliged to fulfil. Therefore, if a person desires to marry, they must first obtain knowledge of the rights they owe their spouse, the rights owed to them, and how to deal with their spouse in different situations. Without this knowledge, arguments and divorces become inevitable. Knowledge, which leads to piety, is the true foundation of a successful marriage. It ensures that love and mercy flourish, that rights are fulfilled, and that peace of mind is achieved in both worlds. A marriage built upon piety is not only a union of two individuals but a partnership in obedience to Allah, the Exalted, and a means of attaining His pleasure.

In conclusion, the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, is a timeless reminder that worldly qualities such as

wealth, lineage, and beauty are fleeting, while piety is enduring. A marriage founded upon piety is a source of tranquillity, mercy, and spiritual growth. It is a sign of divine wisdom, guiding humanity to build families that are strong, compassionate, and faithful. Those who reflect upon this guidance will recognise that true success in marriage lies not in material gain but in obedience to Allah, the Exalted, and in the cultivation of piety and knowledge.

After discussing humans, Allah, the Exalted, points towards the wider creation which indicate His Oneness and how He alone must be obeyed. Chapter 30 Ar Rum, verse 22:

“And of His signs is the creation of the heavens and the earth...”

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems within them, it becomes clear that there is only One Creator who sustains the universe. The perfect distance of the Sun from the Earth is a striking sign of divine wisdom, for if the Sun were slightly closer, the Earth would be scorched and life would perish, and if it were slightly further away, the Earth would freeze and life would be impossible. This precise positioning is not accidental but deliberate, ensuring that the Earth remains inhabitable. Similarly, the Earth has been created with a balanced and pure atmosphere, composed in such a way that it allows life to thrive. Even minor changes in its composition would render life unsustainable, yet it remains perfectly suited for human, animal, and plant existence.

The alternation of days and nights, and their varied lengths throughout the year, further demonstrate this balance. Longer days would exhaust people, depriving them of rest, while longer nights would prevent them from earning their livelihood and acquiring knowledge. Shorter nights would deny sufficient rest, leading to poor health and diminished productivity. Moreover, changes in the length of days and nights would disrupt agriculture, causing harm to both people and animals. The fact that these systems operate in perfect harmony is a clear indication of the Oneness of Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

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

Multiple deities would desire different outcomes, leading to chaos, but the flawless order of creation testifies to the sovereignty of a single Creator.

The water cycle is another profound sign of divine planning. Water evaporates from the sea, rises, and condenses to form rain. This rain, though acidic in nature, is neutralised by mountains so that it becomes suitable for human and animal use. If this system were altered, it would lead to disaster for life on Earth. The salt in the sea prevents contamination from dead creatures, ensuring that marine life can thrive and that impurities do not overwhelm life on land. Furthermore, the composition of water is such that it allows both sea life to flourish within it and heavy ships to sail

upon it. If the properties of water were slightly different, only one of these functions would be possible, but not both. Even today, sea transport remains the most common means of moving goods across the world, highlighting the necessity of this perfect balance for human civilisation.

The winds are among the most evident signs of divine wisdom, for they serve multiple indispensable purposes in sustaining life on Earth. They are essential for wind pollination, allowing crops, plants, and trees to reproduce, thereby ensuring the continuation of food chains and ecosystems. Without winds, much of the vegetation upon which humanity and animals depend would fail to thrive, leading to famine and collapse of life systems. Historically, winds were also vital for sea travel, enabling exploration, trade, and communication between civilizations. Even today, sea transport remains the primary mode of moving goods across the world, and winds continue to play a role in guiding ships and balancing ocean currents. This demonstrates that winds are not only natural phenomena but instruments of divine planning, serving both ancient and modern needs of humanity. Beyond these functions, winds are required to move rainclouds to specific locations, ensuring that water reaches the creation. Without this movement, vast regions would remain barren, while others would be overwhelmed. A perfectly balanced system of winds is observed within the Earth: a lack of winds would lead to stagnation and chaos, while excessive winds would bring destruction and disorder. This balance is a clear sign of divine planning, for it maintains harmony in the natural world. The winds are neither too strong nor too weak, but precisely measured to sustain life. Similarly, rain is also perfectly balanced. Too little rain leads to droughts and famine, depriving people and animals of sustenance. Too much rain leads to floods, destroying homes, crops, and livelihoods. Chapter 23 Al Mu'minun, verse 18:

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

This verse highlights both the mercy and the power of Allah, the Exalted. Rain is sent in precise measure to sustain life, yet He alone has the ability to withhold it, reminding humanity of their dependence upon Him. The winds and rain together form a system of provision that sustains all creation. They ensure that crops grow, animals are nourished, and human beings have food, water, and livelihood. They also serve as reminders of human fragility and dependence upon divine mercy. When winds are balanced, they bring life; when they are excessive, they bring destruction. When rain is measured, it sustains; when it is withheld or excessive, it brings hardship. These realities remind humanity that they are not in control of the forces that sustain them, but are dependent upon the Creator who governs them with wisdom and mercy.

Reflecting upon these signs should inspire gratitude, obedience, and humility. The winds and rain are not random occurrences but deliberate acts of divine planning. They testify to the Oneness of Allah, the Exalted, and His continuous care for creation. The wise person is the one who contemplates these signs, recognises their dependence upon Allah, and prepares for accountability by living in obedience to Him.

Evolution is a process of mutation and adaptation, yet by its very nature it is imperfect, producing irregularities and flaws. When one observes the countless species across creation, however, they will find that each has been fashioned in a perfectly balanced way, enabling them to thrive in the

environment in which they live. This perfection cannot be explained by accident or chance, but points clearly to deliberate design and divine wisdom. The camel is a striking example of this. It has been created to withstand extreme heat and survive for long periods without water, making it perfectly suited for desert life. Its hump stores fat which can be converted into energy, its nostrils can close against sandstorms, and its broad feet allow it to walk upon shifting dunes without sinking. Every aspect of its design is purposeful, ensuring survival in one of the harshest climates on Earth. Chapter 88 Al Ghashiyah, verse 17:

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

This verse calls humanity to reflect upon the camel’s creation, which is not the result of random mutation but a sign of divine planning. The goat provides another profound lesson. It has been designed in such a way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would render the milk undrinkable, yet Allah, the Exalted, has created a system whereby pure, palatable milk flows from between excretion and blood. Chapter 16 An Nahl, verse 66:

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

Beyond individual species, the balance of lifespans and reproduction across creation is another sign of divine wisdom. Each species has been granted a specific lifespan and reproductive capacity that prevents one from overwhelming others. Flies, for example, live only three to four weeks but lay up to five hundred eggs. If their lifespan were longer, their population would become disproportionate and overwhelm other species. By contrast, creatures with very long lifespans produce only a few offspring, ensuring moderation in their populations.

This balance maintains harmony across ecosystems and prevents chaos. These examples—the camel, the goat, the fly, and countless others—demonstrate that creation is not the result of accident or imperfect mutation. Rather, it is the work of Allah, the Exalted, who has designed every species with precision, balance, and purpose. The systems of life are marked by harmony and stability, not irregularity and chance. They are signs for those who reflect, reminding humanity of the Oneness of Allah, the Exalted, and their accountability before Him. In conclusion, the perfection observed in the design of species is a continuous reminder of divine planning. Each creature has been fashioned with qualities that enable it to thrive in its environment, and each plays a role in maintaining balance within creation. This harmony cannot be explained by imperfect processes but only by the wisdom of the Creator. Those who reflect upon these signs will recognise that life is purposeful, not random, and will be inspired to live with gratitude, obedience, and preparation for the Day of Judgement.

The one who reflects sincerely upon the perfectly balanced systems within creation—the distance of the Sun from the Earth, the alternation of day and night, the water cycle, the winds, the rain, the design of species, and

countless other examples—cannot logically deny the existence of a single Creator who has power over all things. Each of these systems operates with precision and harmony, sustaining life in ways that even the slightest alteration would render impossible. The Holy Quran itself draws attention to these signs repeatedly, reminding humanity that they are not random occurrences but deliberate acts of divine planning. The balance of creation is a testimony to the Oneness of Allah, the Exalted. Were there multiple gods, chaos would ensue, as different wills would conflict. Yet the universe operates in flawless order, confirming the sovereignty of one Creator. These signs also serve as lessons for humanity. They remind people of their dependence upon Allah, the Exalted, and call them to humility, gratitude, and obedience. Just as the universe functions in harmony with divine decree, so too must human beings strive to live in harmony with divine guidance. To deny the Creator despite these clear signs is to ignore the very foundation of life itself. In conclusion, the balance observed in creation is not only evidence of divine existence but also a call to responsibility. It urges humanity to reflect, to recognise their dependence upon Allah, the Exalted, and to prepare for accountability on the Day of Judgement. The wise are those who see in these signs proof of divine wisdom and mercy, and who respond with faith, obedience, and gratitude.

After mentioning the balance of the wider creation, Allah, the Exalted, immediately turns attention to the signs found within human beings themselves, for they are the central purpose of this world. The Heavens and the Earth, with all their systems, have been subjugated in a perfect manner to serve humanity in its test. Chapter 31 Luqman, verse 20:

“Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?...”

This verse reminds humanity that everything in creation has been placed at their service, both in ways they can perceive and in ways hidden from them. The air they breathe, the food they eat, the systems that sustain life—all are favors bestowed upon them. Yet these favors are not merely for comfort; they are signs pointing to the Creator, urging reflection and gratitude.

Chapter 30 Ar Rum, verse 22:

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors...”

Here, the uniqueness of human beings is highlighted as a sign of divine wisdom. Despite the countless number of people created, each one is fashioned distinct, with their own appearance, voice, and personality. This individuality is not random but purposeful, designed to inspire interaction, cooperation, and learning. Unlike animals, which remain indifferent to social aspects such as culture and fashion, Allah, the Exalted, has inspired humanity with creativity, expression, and diversity. These differences in language, culture, and appearance are not causes for division but

opportunities for enrichment, enabling people to learn from one another and progress socially and financially.

The uniqueness of each human being is itself a marvellous divine act. It demonstrates that Allah, the Exalted, is not only the Creator of vast cosmic systems but also the Designer of intricate human individuality. This individuality ensures that no two lives are identical, and that each person's test is distinct. It also ensures that societies are enriched by diversity, as people bring different skills, perspectives, and experiences to collective life. The diversity of languages allows for communication across nations, the diversity of colors reflects beauty and variety, and the diversity of cultures inspires creativity and innovation. All of these are signs of divine planning, reminding humanity that their differences are not accidental but deliberate, designed to foster growth and unity.

Thus, the signs within humanity are as compelling as the signs within the universe. They remind people that they are not accidents of nature but deliberate creations, fashioned with purpose and distinction. The diversity of languages, colours, and cultures is a testimony to divine wisdom, urging humanity to reflect, to interact with one another constructively, and to use these differences as means of growth rather than division. Those who ignore these signs fail to recognise the blessings of diversity and instead fall into arrogance and prejudice, which contradict the purpose of creation.

In conclusion, the signs found within humanity—its uniqueness, diversity, and creativity—are proofs of divine wisdom and mercy. They remind people that they are central to the purpose of creation, and that their differences

are blessings designed to enrich life and foster cooperation. The wise are those who reflect upon these signs, live with gratitude, and use their individuality and diversity to draw closer to Allah, the Exalted, and to fulfil their responsibilities in this world. Chapter 30 Ar Rum, verse 22:

“...Indeed in that are signs for those of knowledge.”

As discussed earlier, the precise arrangement of the days and nights—along with their gradual changes throughout the seasons—is one of the clearest testimonies to the flawless wisdom and power of Allah, the Exalted. These alternating periods are not random occurrences, nor are they merely natural phenomena without purpose. They are deliberate signs established so that people may function, grow, reflect, and survive. Chapter 30 Ar Rum, verse 23:

“And of His signs is your sleep by night and day and your seeking of His bounty...”

This verse reminds people that both rest and work—sleeping and striving—are blessings given in perfect proportion. If the balance between the two were disrupted, everything in human life would fall into disorder. When the length of the day and night is observed carefully, it becomes apparent that each moment plays a specific role in human wellbeing. If the days were significantly longer, people would be forced to work or remain active for extended periods, leading to physical weakness, mental exhaustion, and

emotional instability. The human body simply cannot endure prolonged stretches of labor and wakefulness. Such an imbalance would also cause overwhelming heat in many regions, drying up water sources, harming crops, and making survival extremely difficult. Thus, the current length of the day is a mercy that protects physical health, supports productivity, and sustains the earth. Conversely, if the nights were much longer than they are, people would lose the hours of daylight needed for travel, earning a livelihood, cultivating farmland, and seeking beneficial knowledge. Long nights would slow the rhythm of life, hinder progress, and prevent people from fulfilling their responsibilities. A lack of daytime would also disrupt the world's climate and ecosystems, leading to dramatic consequences for both people and animals. If, however, the nights were shortened excessively, the opposite problem would arise: people would be deprived of the rest they need to maintain a strong body and a clear mind. Sleep is not simply a luxury but a necessity woven into human nature. Through sleep, the body repairs itself, the mind processes information, and emotions regain balance. Without sufficient sleep, individuals become irritable, unfocused, and vulnerable to illness. A short night would therefore diminish health, weaken the ability to think and work effectively, and create widespread instability in society. Beyond human life, the natural world also depends on this rhythm. Plants rely on a precise balance of sunlight and darkness for photosynthesis, growth, flowering, and fruiting. If the days or nights were altered, crops could fail or grow irregularly. This would lead to widespread shortages of food, affecting not only people but the animals that rely on vegetation. Entire ecosystems would collapse, demonstrating how deeply everything is interconnected. Even the changing lengths of daylight throughout the seasons serve a higher purpose. Longer days in some months provide increased opportunity for planting and harvesting, while longer nights in other periods allow for greater rest and recovery. This seasonal variation ensures that people and nature receive what they need at the right time, creating a cycle that promotes continuity, resilience, and balance. Chapter 30 Ar Rum, verse 23:

“...Indeed in that are signs for a people who listen.”

Such meticulous harmony, observed across countless systems in the universe, cannot be attributed to chance or to multiple gods. If there were multiple gods, each possessing independent will, they would differ in their desires, intentions, and decisions. Conflicting divine wills would result in chaos, not order; imbalance, not precision. The world would not operate with such consistency or perfection. Instead, the seamless functioning of the universe—seen every day in the rising and setting of the sun, the alternation of heat and cold, the growth of crops, and the stability of natural laws—points decisively to the absolute Oneness of Allah, the Exalted. Only one Creator, one Sustainer, and one Controller could maintain such unbroken coherence in every aspect of existence. Chapter 21 Al Anbiya, verse 22:

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

Thus, the rhythm of day and night is not merely a backdrop to human life; it is a sign, a gift, and a reminder calling people to reflect, to be grateful, and to recognize the perfect wisdom of Allah, the Exalted, who designed all things in precise measure. Chapter 30 Ar Rum, verse 23:

“...Indeed in that are signs for a people who listen.”

In addition, this invites people to reflect on the manner in which they listen to the teachings of Islam. It is not sufficient to merely hear words or attend gatherings; one must listen correctly so that the knowledge penetrates the heart and transforms behaviour. Correct listening involves several deliberate steps. First, one must carefully listen with attentiveness and humility, giving full focus to the words of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Second, one must connect the knowledge to their own past experiences, recognising how divine guidance relates to the choices they have made and the consequences they have faced. This reflection makes the teachings personal and relevant, rather than abstract or distant. The next step is to evaluate how the teachings can be implemented in the future. Knowledge is not meant to remain theoretical; it is a practical tool for reform and improvement. A person must consider how the guidance can be applied to their daily life, their relationships, their use of blessings, and their responsibilities. This evaluation must then be followed by sincere striving, for without effort, knowledge remains dormant. Striving involves discipline, sacrifice, and perseverance, ensuring that the teachings are not only understood but lived. This behaviour—listening carefully, connecting knowledge to experience, evaluating future application, and striving sincerely—guarantees that one benefits from the Islamic knowledge they study. Merely listening without these steps will not positively affect behaviour, for knowledge without action is like medicine left unused. It may contain the cure, but it cannot heal unless it is taken. This is the main reason why many people do not positively change, even though they have more access to Islamic knowledge than ever before. Modern technology has made lectures, books, and resources widely available, yet the absence of reflection and application has left much of this knowledge unused. The abundance of information has not translated into transformation because the essential steps of listening correctly, reflecting deeply, and striving sincerely are often neglected.

Agriculture is not only a practical necessity but a profound sign of divine mercy and power. It is the very foundation upon which the survival of all creatures depends, and Allah, the Exalted, reminds humanity that He alone provides the elements necessary for its success. Human beings may plough the soil, sow seeds, and harvest crops, but their efforts are minimal compared to the vast systems Allah, the Exalted, has placed at their service. Chapter 30 Ar Rum, verse 24:

“And of His signs is [that] He shows you the lightening [causing] fear and hope and He sends down rain from the sky...”

Lightning inspires fear of destruction, yet it also brings hope of rain and provision. Rain itself is beyond human control, descending only by divine command, and it is this rain that sustains life upon the earth. Without rain, humanity would face drought, famine, and death. With excessive rain, floods would devastate homes, crops, and livelihoods. Even in places where water is accessible, no technological advancement can cause a dead seed to sprout into life. This miracle lies solely under the control of Allah, the Exalted. Chapter 30 Ar Rum, verse 24:

“...He sends down rain from the sky by which He brings to life the earth after its lifelessness...”

The revival of barren land into fertile soil through rain is a sign of divine power, reminding humanity that life itself springs from His command. Agriculture requires a delicate arrangement of countless factors: the right measure of rain, the balance of winds, the fertility of soil, the warmth of the sun, and the cycles of seasons. Each of these elements must work in harmony for crops to grow and for life to be sustained. The fact that this balance is maintained continuously across the Earth is a clear sign of the controlling power of Allah, the Exalted, and cannot be attributed to blind chance. Chapter 30 Ar Rum, verse 24:

“...Indeed in that are signs for a people who use reason.”

This verse calls humanity to reflect deeply. Agriculture is not simply a human achievement but a divine gift. Human beings may labour in the fields, but they cannot command the rain, the sun, or the life within the seed. Their efforts are dependent upon divine mercy, and their survival is tied to the systems Allah, the Exalted, has established. Those who use reason will recognise that agriculture is a sign of divine governance, and they will respond with gratitude, obedience, and humility. Furthermore, agriculture is a reminder of human dependence and fragility. The farmer may sow seeds with diligence, but without rain, his efforts are wasted. The merchant may prepare to sell crops, but without divine blessing, the harvest may fail. This dependence teaches humility, reminding humanity that their survival is tied to the mercy of Allah, the Exalted. It also teaches gratitude, for every grain of food is a gift from Him, and every harvest is a testimony to His power. Agriculture also serves as a metaphor for spiritual life. Just as seeds require water, sunlight, and fertile soil to grow, so too does the human heart require divine guidance, remembrance, and righteous action.

to flourish. Without these, the heart remains barren, incapable of producing good deeds. Just as excessive rain or drought can destroy crops, so too can excess or deficiency in worldly pursuits destroy spiritual balance. The harmony of agriculture is therefore a mirror for the harmony required in human life, reminding people to seek moderation, balance, and reliance upon Allah, the Exalted.

In conclusion, agriculture is more than a means of sustenance; it is a living testimony to the Oneness and mercy of Allah, the Exalted. Every harvest is a reminder that life depends upon Him, and every seed that sprouts is a sign of His wisdom. Those who reflect upon these signs will see that the balance of agriculture is not accidental but purposeful, guiding them to faith, gratitude, and preparation for accountability. The wise are those who recognise that agriculture is both a physical necessity and a spiritual lesson, teaching dependence, humility, and obedience to the Creator.

After mentioning His signs in agriculture and human diversity, Allah, the Exalted, draws attention to the countless catastrophic elements within the Heavens and the Earth which are being held perfectly in balance to prevent the destruction of mankind. The universe is filled with forces and systems so immense that even the slightest deviation would result in chaos. Yet, all of these remain in harmony, sustained only by His command. The perfect distance of the Sun from the Earth is one such sign. If the Sun were closer, the Earth would be scorched; if further, it would freeze. The winds, too, are held in balance: too little would lead to stagnation and famine, while too much would bring devastation. Rain is measured precisely, for drought brings death and famine, while floods bring destruction. The tides are regulated so that they cleanse and sustain life without overwhelming the land. Even the countless celestial bodies—stars, planets, and galaxies—

are held in their paths. If they were to shift even slightly away from the course Allah, the Exalted, has set for them, the Earth would be destroyed. This delicate balance is not the result of chance but of divine governance. Chapter 30 Ar Rum, verse 25:

“And of His signs is that the heaven and earth remain by His command...”

This verse reminds humanity that the stability of the universe is not self-sustaining but dependent upon the continuous will of the Creator. The heavens and the earth do not remain by their own power; they remain because Allah, the Exalted, commands them to do so. Reflecting upon this truth should awaken humility in human beings. Despite their technological advancements and scientific discoveries, they remain powerless to control the fundamental forces of the universe. They cannot alter the distance of the Sun, regulate the tides, or command the stars. Their survival depends entirely upon the balance Allah, the Exalted, has established. This recognition should inspire gratitude, obedience, and reverence, for the universe itself is a sermon reminding humanity of their dependence upon Him. Furthermore, the balance of catastrophic elements serves as a metaphor for human life. Just as the universe remains stable only by divine command, so too does human life remain stable only when guided by divine revelation. When people abandon divine guidance, imbalance occurs, leading to chaos, injustice, and destruction. The harmony of the cosmos is therefore a mirror for the harmony required in human society, reminding humanity to live in accordance with the will of Allah, the Exalted. In conclusion, the stability of the universe is a living testimony to divine wisdom and mercy. The heavens and the Earth remain by His command, and their balance is a sign for those who reflect. The wise are those who see in this balance proof of divine power and respond with humility,

gratitude, and obedience. Every sunrise, every tide, every rainfall is a reminder that creation is sustained not by chance but by the continuous will of Allah, the Exalted.

Allah, the Exalted, after reminding humanity of the stability of the Heavens and the Earth, warns that this stability is not eternal. It is only for a specific time, for the purpose of life in this world is to lead to the Hereafter, where every soul will be resurrected and held accountable for its intentions, speech, and actions. Chapter 30 Ar Rum, verse 25:

“...Then when He calls you with a [single] call from the earth, immediately you will come forth.”

This verse emphasises the certainty and immediacy of resurrection. The call will be issued once, and every soul will respond without hesitation or delay. No one will be able to resist or ignore it, for it will be a command from the Lord of the Worlds. The important lesson here is that this is a call which no one can reject. No wealth, power, or influence will enable a person to resist it. Therefore, a person should respond to the call of Allah, the Exalted, in this world, through the Holy Prophet Muhammad, peace and blessings be upon him. This response requires sincere obedience: fulfilling the commands of Allah, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, they will ensure that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”

This verse highlights that responding to divine guidance is not a burden but a source of true life—spiritual vitality, peace of heart, and eternal success. Those who respond to this call in the present world will find the final call easy to endure and respond to, for they will already have trained their hearts to submit. Their obedience in this life will make their resurrection a moment of joy and relief, for they will rise to meet their Lord with hope and tranquillity. By contrast, those who live heedless of the call of Allah, the Exalted, misusing the blessings they have been granted, will not find peace in the final call. They will be forced to answer the trumpet blast, but it will be a great burden for them to endure. Their heedlessness will turn into regret, but regret at that moment will be of no benefit. A person can only ignore the call of Allah, the Exalted, for so long, for the final call will inevitably occur. No one will be able to avoid or ignore it. If this is inevitable, then wisdom dictates that one responds to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless, no action or regret will benefit them. At that moment, the opportunity for repentance and reform will have passed, and what comes after will be even more terrifying. The wise individual is therefore the one who recognises the certainty of the final call and prepares for it by responding to the call of Allah, the Exalted, in this world. They live with obedience, gratitude, and patience, ensuring that their blessings are used in ways pleasing to Him. In conclusion, the stability of the Heavens and the Earth is temporary, sustained only until the appointed time. The resurrection is certain, and the final call will come without delay. Those who respond to the call of Allah, the Exalted, in this world will find peace in the Hereafter, while those who live in heedlessness will face regret and terror. The wise are those who prepare today,

recognising that the final call is inevitable and that obedience now is the only path to success then.

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. Chapter 30 Ar Rum, verse 26:

“And to Him belongs whoever is in the heavens and earth...”

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. A person may be able to change the rules of their society, but they will never be able to change the rules of Allah, the Exalted. 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. This analogy makes clear that divine ownership naturally entails divine authority, and that compliance is not optional but necessary for one's own well-being. Therefore, one must comply with these rules for their own sake. The one who understands this fact 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. 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 one who strives to learn the wisdoms behind divine commands will discover that they are not arbitrary restrictions but safeguards for human dignity, justice, and harmony. For example, prohibitions against dishonesty, theft, and oppression protect society from chaos and mistrust. Commands to give charity, show kindness, and uphold justice ensure that blessings are shared and communities thrive. These rules are designed to benefit both the individual and the collective, leading to peace of mind and body in this world and eternal success in the Hereafter. By contrast, the one who worships their desires and rejects divine guidance will find themselves enslaved to impulses that bring harm to themselves and others. They may gain temporary pleasure, but they will lose lasting peace. The Holy Quran warns that those who fail to comply with divine rules should prepare themselves to face the consequences of their choice in both worlds. No objections, protests, or complaints will save them, for the rules of Allah, the Exalted, are absolute and unchanging. In conclusion, the wise individual is the one who recognises divine ownership, submits to divine authority, and lives in obedience, knowing that this submission leads to peace, justice, and success in this life and the Hereafter. The universe itself testifies to divine sovereignty, and every blessing a person enjoys is a reminder of their responsibility to use it in ways pleasing to Allah, the Exalted. To ignore this reality is to invite ruin, but to embrace it is to secure peace and salvation.

In addition, verse 26 establishes that everything in creation, except mankind, is in a state of complete submission to divine command. Chapter 30 Ar Rum, verse 26:

“And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.”

The Sun rises and sets with precision, the Moon follows its phases without deviation, the planets remain in their orbits, the tides move in harmony, and the winds circulate according to divine decree. This balance and harmony is achieved because all of creation obeys Allah, the Exalted, without hesitation or resistance. This obedience is not forced in the sense of compulsion but is the natural state of creation. The stars do not rebel against their paths, nor do the oceans refuse their boundaries. They exist in perfect synchrony, fulfilling the purpose for which they were created. This harmony ensures that life on Earth can continue without chaos, and it serves as a constant reminder to humanity of the wisdom and power of Allah, the Exalted. By contrast, mankind is unique in being granted free will. Unlike the rest of creation, which obeys instinctively and without choice, people are tested with the ability to choose obedience or disobedience. This is why imbalance and disharmony are observed among human societies: injustice, greed, oppression, and heedlessness arise when people fail to submit to the commands of Allah, the Exalted. The universe remains in harmony because it follows divine decree, while humanity experiences turmoil when it resists divine guidance. If a person desires to achieve the harmony and balance they observe within the universe in their own life, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This obedience involves correctly using the blessings they have been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person aligns their actions with divine guidance, they achieve a harmonious mental and physical condition. Their spiritual, emotional, and worldly affairs are appropriately positioned, and they are sufficiently prepared for accountability on the Day of Judgement. Consequently, this conduct results in tranquillity in both worlds. In this life, obedience brings

peace of mind, stability, and fulfilment, while in the Hereafter, it brings salvation and eternal bliss. Just as the universe thrives in harmony by submitting to divine command, so too can a person thrive in harmony by submitting to Allah, the Exalted. The one who resists divine guidance will find themselves in conflict, both internally and externally, while the one who embraces obedience will find serenity, balance, and success. In conclusion, the harmony of the universe is not merely a scientific phenomenon but a spiritual lesson. It teaches that submission to Allah, the Exalted, leads to balance, while rebellion leads to chaos. The wise individual is the one who learns from the example of creation, recognising that obedience is the path to peace in this world and salvation in the next.

Allah, the Exalted, draws attention to His unique power of renewal, reminding humanity that He alone ensures the continuous cycle of creation. The passing of the days and nights, the changing of the seasons, and the water cycle are all signs of His authority. These processes are not random but deliberate acts of divine governance, demonstrating that He begins creation and repeats it with ease. Chapter 30 Ar Rum, verse 27:

“And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth...”

This verse establishes that no other entity has any control over the universe, and therefore no other deserves obedience. The renewal of creation is not only a sign of divine power but also a reminder of resurrection. Just as Allah, the Exalted, revives the earth after its

lifelessness, He will revive human beings after death. The ease with which He repeats creation demonstrates that resurrection is not difficult for Him, even though it may seem unimaginable to human beings. This reality underscores the importance of correct belief in His attributes, for only those who understand His mercy, might, and wisdom will prepare themselves for accountability. To avoid forming misguided beliefs about Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These attributes are guiding truths that shape correct belief and encourage sincere obedience. When a person understands that Allah, the Exalted, is All-Forgiving, they will strive to obey Him, hoping for His mercy while recognising that He also punishes those who persist in disobedience. This balance between hope and fear fosters humility and sincerity, ensuring that obedience is not superficial but heartfelt. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience. A person who misunderstands the nature of divine forgiveness may fall into wishful thinking, assuming they will be pardoned regardless of their deeds. Such a belief is dangerous, for it undermines accountability and encourages heedlessness. Chapter 30 Ar Rum, verse 27:

“...And He is the Exalted in Might, the Wise.”

His forgiveness is coupled with might and wisdom, meaning that He forgives those who repent sincerely but punishes those who persist in rebellion. The divine attributes therefore serve as safeguards against error. They remind humanity that Allah, the Exalted, is not only merciful but also mighty, not only forgiving but also wise. His mercy is balanced by justice, and His forgiveness is balanced by accountability. To worship Him

correctly, one must hold all these attributes together, avoiding extremes of despair or false hope.

In conclusion, the continuous renewal of creation is both a sign of divine power and a lesson for humanity. It teaches that Allah, the Exalted, alone deserves obedience, and that correct belief in His attributes is essential for sincere worship. Those who study His names and attributes will find balance between hope and fear, leading to obedience and tranquillity. Those who neglect this understanding will fall into error, living heedlessly and facing consequences in both worlds.

Allah, the Exalted, in His infinite wisdom, reinforces the reality of His Oneness by presenting an example that appeals directly to human reason and experience. Chapter 30 Ar Rum, verse 28:

“He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?...”

This analogy is simple yet profound. Just as a human master would never consider their servant equal to them in ownership, authority, or partnership, how then can people associate the creation of Allah, the Exalted, with Him in partnership? Those whom people associate with Allah—whether idols,

false gods, or worldly powers—have no capacity to create, sustain, or provide blessings for themselves or anyone else. They are entirely dependent upon Allah, the Exalted, for their existence and sustenance. To equate the created with the Creator is therefore irrational and unjustifiable. Allah, the Exalted, is the Sustainer and the Ever-Living. He is the One who provides for all creation, while everything else is in need of Him. The idols and false partners that people worship are powerless, sustained by the very Lord they are wrongly associated with. How can something which is created and dependent be placed alongside the One who is eternal, self-sufficient, and absolute in power? This is the essence of misguidance. Chapter 30 Ar Rum, verse 28:

“...Thus do We detail the verses for a people who use reason.”

Here, Allah, the Exalted, appeals to the intellect. He makes clear that His signs are not hidden but are explained in detail for those who reflect. The example is meant to awaken the mind and heart, showing that associating partners with Allah is not only a theological error but also a logical contradiction. This example also highlights the futility of associating partners with Allah, the Exalted. Just as no person would share their wealth or authority equally with those under their control, Allah, the Exalted, does not share His sovereignty with anyone. He alone is the Creator, Sustainer, and Owner of all things. Those who use reason will recognise this reality and submit to Him alone, finding peace in His worship and guidance. Furthermore, this analogy demonstrates the mercy of Allah, the Exalted, in teaching humanity through examples they can understand. By drawing upon human experience of ownership and authority, He makes the concept of divine Oneness accessible and undeniable. It is a reminder that faith is not blind but rooted in reflection and reason. In conclusion, this analogy is a

powerful reminder that shirk is both irrational and unjust. The wise individual is the one who reflects upon this example, recognises the futility of false partners, and devotes themselves entirely to the worship and obedience of Allah, the Exalted. The universe itself testifies to His Oneness, and those who use reason will see that no one can share in His sovereignty.

Allah, the Exalted, identifies the root cause of disobedience: the pursuit of worldly desires without reflection, understanding, or guidance. When a person allows their desires to dominate, they misuse the blessings Allah, the Exalted, has granted them, turning what was meant to be a source of gratitude and obedience into a tool of heedlessness and sin. Chapter 30 Ar Rum, verse 29:

“But those who wrong follow their desires without knowledge...”

Guidance is ultimately in the hands of Allah, the Exalted. He does not force right guidance upon people, for that would nullify the test of life. Instead, He allows those who insist on following their desires to persist in their disobedience. This is not injustice but the natural consequence of their own choice. The test of life requires that people willingly choose obedience, and those who reject it are left to the path they have chosen. Chapter 30 Ar Rum, verse 29:

“...Then who can guide one whom Allah allows to be misguided?...”

In this world, such an attitude prevents a person from achieving a balanced mental and physical state. They misplace everything and everyone within their life, failing to see the blessings around them. As a result, their family, friends, career, and wealth—all of which could have been sources of peace and gratitude—become sources of stress and dissatisfaction. Persisting in disobedience, they begin to blame the wrong things and people for their troubles, such as their spouse or companions. Cutting these good influences out of their lives only increases their imbalance, leading them deeper into mental disorders, 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. Despite enjoying worldly luxuries, many of them live in turmoil, plagued by instability and dissatisfaction. Their wealth and fame cannot grant them peace, for peace comes only through obedience to Allah, the Exalted. Their lives serve as a visible example of the truth of the Quranic warning: worldly indulgence without divine guidance leads not to fulfilment but to emptiness. Chapter 30 Ar Rum, verse 29:

“...And for them there are no helpers.”

This is a clear reminder that those who persist in disobedience will not only suffer in this world but will face far worse in the Hereafter. Their attitude prevents them from preparing for accountability on the Day of Judgement, and their punishment will be severe. No helpers, excuses, or protests will save them, for they chose to reject guidance when it was offered. In

conclusion, this passage teaches that disobedience rooted in desire leads to imbalance, stress, and ruin in this world, and punishment in the Hereafter. The wise individual is the one who recognises this reality, restrains their desires, and uses the blessings of Allah, the Exalted, in ways pleasing to Him. By doing so, they achieve balance, peace, and salvation.

Chapter 30 Ar Rum, verse 29:

“But those who wrong follow their desires without knowledge. Then who can guide one whom Allah allows to be misguided?...”

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 because these systems align more closely with their worldly desires. Human beings naturally incline toward frameworks that gratify their impulses, ambitions, and preferences. This is why any code produced by people, no matter how sophisticated it may appear, is ultimately shaped by human interests, personal motives, and emotional inclinations. It lacks the purity, balance, and universal justice found in the divine law. The law of Allah, the Exalted, is founded upon His perfect wisdom, complete knowledge, and boundless mercy, whereas man-made systems are constructed upon limited knowledge, personal experience, cultural pressures, and the pursuit of advantage. The wealthy, powerful, and socially influential are often the most deeply attached to these human-created systems. They clearly perceive that recognising the truth of Islam requires submitting to a higher standard—one that would bind them to moral responsibility and restrict the unrestrained satisfaction of their

desires. Accepting divine guidance would demand humility, accountability, and fairness toward others. It would place limits on their indulgences, challenge their misuse of authority, and hinder their ability to exploit people for personal gain. Because their worldly advantages depend on maintaining control and pursuing their desires without restraint, the idea of submitting to divine instruction becomes unappealing, even threatening. As a result, many among the powerful reject the truth not because they fail to comprehend it, but because they fear the consequences of accepting it. Their privileges, reputations, and material comforts become chains that hold them back from acknowledging what is right. In their effort to preserve their worldly status, they not only deny the truth personally but also influence others to do the same. They may use their authority, wealth, and social position to create doubt, spread misinformation, or promote alternative systems designed to keep people attached to worldly values. In doing so, they present falsehood as attractive and truth as burdensome—all for the sake of protecting their immediate interests, even though it leads to long-term spiritual loss. This pattern of behaviour is not unique to modern times. Throughout history, when the Holy Prophets, peace be upon them, were sent with the message of guidance, the first to oppose them were often the leaders and elites of society. Their rejection did not stem from ignorance, for the signs of Allah, the Exalted, were clear, undeniable, and supported by wisdom that spoke directly to both the mind and heart. Instead, their hostility arose from arrogance, pride, and the fear that embracing the divine message would expose their injustices, limit their authority, and challenge the systems they had built for their own benefit. The struggle between truth and falsehood has therefore always been rooted in the condition of the heart rather than the intellect. It is rarely a matter of lacking evidence, clarity, or understanding. Rather, it is a refusal to restrain one's desires, a reluctance to abandon corrupt habits, and an unwillingness to submit to the authority of the Creator. This truth remains consistent across generations: the real barrier to accepting divine guidance is not the absence of knowledge, but the presence of arrogance, stubbornness, and the love of worldly gains.

If a person persists in this attitude, he or she will inevitably misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, misplacing everything and everyone within their life, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 30 Ar Rum, verse 29:

“...And for them there are no helpers.”

To avoid falling into spiritual and mental ruin, a person must willingly accept and act upon the teachings of Islam for their own benefit, even when those teachings oppose their personal desires. They must adopt the mindset of a wise patient who understands that the guidance of a skilled doctor is meant for their healing. Even if the prescribed treatment involves bitter medicine and a restrictive diet, the patient endures it because they recognize that the outcome—restored health—is unquestionably worth the temporary discomfort. In the same way, the individual who accepts and applies Islamic teachings, despite the challenge of restraining their desires, will ultimately attain good mental and physical health, along with inner stability and peace. Chapter 30 Ar Rum, verse 30:

“So direct your face toward the religion, inclining to truth. The nature upon which Allah has created [all] people...”

The only One who possesses the complete knowledge necessary to guide a person toward a balanced mental and physical state—and to help them correctly place everything and everyone within their life—is Allah, the Exalted. Human knowledge, despite its advancements, will always remain incomplete. Society may offer research, theories, and advice, yet it can never provide a flawless system capable of addressing every challenge a person may face. Human beings lack perfect foresight, and their understanding is inevitably influenced by personal limitations, experiences, and biases. Therefore, the guidance of people can sometimes relieve stress but can never prevent all forms of mental and physical difficulty, nor can it guarantee that one will correctly prioritise the various aspects of their life. Allah, the Exalted, alone possesses absolute knowledge, and He has conveyed everything needed for human success through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 30 Ar Rum, verse 30:

“...No change should there be in the creation of Allah. That is the upright way of life...”

This reality becomes clear when one observes the tangible difference between those who use the blessings granted to them in accordance with Islamic teachings and those who do not. Those who live according to divine guidance tend to experience greater stability, clarity, and peace, whereas those who misuse their blessings often find themselves overwhelmed by confusion, stress, and imbalance. Interestingly, most patients trust their doctors even when they do not understand the medical science behind their treatment. They follow instructions simply because they believe the professional knows better. However, Allah, the Exalted, does not ask

people to follow Islam blindly. Instead, He repeatedly invites them to reflect, examine the teachings, and recognise the wisdom and truth contained within them. He encourages people to observe the effects of His guidance on their own lives and the world around them—how it uplifts the heart, improves character, and restores balance. But in order to recognise these truths, a person must approach the teachings of Islam with an open and unbiased mind. Only then can they witness its proofs clearly, appreciate its benefits fully, and understand that acting upon divine guidance is the surest path to wholeness, stability, and peace.

But, as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will ignorantly persist in disobeying Him by misusing the blessings He has granted them. Chapter 30 Ar Rum, verse 30:

“...but most of the people do not know.”

This verse highlights the tragic reality that ignorance, combined with the pursuit of desire, leads countless individuals away from the path of obedience. They fail to recognise that the blessings they enjoy—whether wealth, health, family, or status—are entrusted to them by Allah, the Exalted, for a purpose: to be used in ways pleasing to Him. Instead of gratitude and submission, they misuse these gifts to chase fleeting pleasures, forgetting that every blessing will be a source of accountability on the Day of Judgement. The contradiction between divine guidance and worldly desire is the essence of the human test. Obedience requires restraint, patience, and discipline, while desire calls for indulgence, excess, and heedlessness. Those who allow desire to dominate their lives

inevitably misplace their priorities. They elevate temporary pleasures above eternal salvation, and in doing so, they lose balance in both their mental and physical states. Their hearts become restless, their minds anxious, and their bodies fatigued, for they are not aligned with the harmony of divine order. As a result, they misplace everything and everyone within their lives. Family ties weaken, friendships become shallow, careers become burdens, and wealth becomes a source of stress rather than comfort. Even when they enjoy worldly luxuries, these cannot shield them from inner emptiness. Their pursuit of desire blinds them to the true purpose of life, preventing them from adequately preparing for accountability on the Day of Judgement. This negligence leads to stress, trouble, and difficulties in both worlds. In this life, they suffer from dissatisfaction, conflict, and instability. In the Hereafter, they will face far greater consequences, for their ignorance and indulgence deprived them of the opportunity to prepare for eternal success. The verse reminds humanity that most people fail to recognise this reality, but the wise are those who restrain their desires, submit to divine guidance, and use their blessings in ways pleasing to Allah, the Exalted.

A major cause of ignorant behaviour—where a person neglects obedience to Allah, the Exalted—is the tendency to blindly imitate the majority within their society. Social norms are often shaped by influential elites who themselves are driven primarily by worldly desires. When people follow these patterns without reflection, they naturally drift toward actions that oppose the guidance of Allah, the Exalted. Many individuals, upon observing the majority ignore Islamic teachings, assume that the majority must be correct. This false sense of security leads them to adopt widespread behaviours without examining whether they align with truth or falsehood. Yet the majority opinion has never been a guarantee of correctness. History provides countless examples where widely accepted beliefs were later proven wrong by clear evidence—such as the once-dominant claim that the Earth was flat. Simply because many people hold a

view does not make it true. Blind conformity reduces a person to the state of cattle, following the herd without awareness or thought, which inevitably results in misguided choices in both worldly matters and spiritual matters. Chapter 6 Al An'am, verse 116:

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

And chapter 30 Ar Rum, verse 30:

“...but most of the people do not know.”

Instead of succumbing to the influence of the majority, individuals are commanded to use the intellect and reasoning that Allah, the Exalted, has granted them. They must evaluate each matter based on sound knowledge, clear evidence, and sincere reflection—even if their conclusions differ from the popular practices of their society. Islam never encourages blind following, especially in matters of faith. Rather, it urges people to learn, understand, and act upon Islamic teachings with awareness and conviction. Only by using one's mind, instead of blindly imitating others, can a person remain upon the path that leads to stability, balance, and the pleasure of Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, invites humanity to obey Him in all circumstances, for their benefit. By utilizing the blessings He has granted according to Islamic teachings, people can attain peace of mind in this world and the Hereafter, ensuring a balanced mental and physical state and correctly ordering all aspects of their lives. Chapter 30 Ar Rum, verse 31:

“Turning in Him...”

This will ensure one adopts piety. Chapter 30 Ar Rum, verse 31:

“...and fear Him...”

An aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

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

This principle is profound. Allah, the Exalted, did not simply command people not to cross His limits; He instructed them not even to approach those limits. This distinction is critical, for approaching the boundary of sin is the first step toward falling into it. The wisdom of this command is echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise but advised him not even to approach it, even though approaching it was lawful. Chapter 7 Al A'raf, verse 19:

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

This demonstrates that the danger lies not only in the unlawful act itself but in the gradual steps that lead toward it. Just because something is lawful does not mean it should always be pursued. Certain lawful things, especially vain things, must be avoided because they often serve as gateways to the unlawful. Vain speech, though not sinful in itself, frequently leads to backbiting, lying, and slander. Vain spending of wealth, though permissible, often leads to wastefulness, which is condemned. 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 have become misguided did so through a gradual process. They approached unlawful things without initially taking part in them, but over time, temptation and encouragement led them to commit those unlawful acts. For instance, someone who regularly accompanies people who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2451, that a person cannot become truly pious until they abandon some lawful things out of fear that they may lead to the unlawful. Therefore, piety requires vigilance not only in avoiding what is clearly forbidden but also in exercising restraint with what is lawful yet potentially harmful. This attitude ensures that a person remains firm in sincere obedience to Allah, the Exalted, 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, leading to peace of mind in both worlds by maintaining a balanced mental and physical state and by correctly placing everything and everyone within one's life. Chapter 2 Al Baqarah, verse 187:

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

And chapter 16 An Nahl, verse 97:

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

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, difficulties, and trouble in both worlds, producing an unbalanced mental and physical state and causing a person to misplace everything and everyone within their life. They will fail to prepare for accountability on Judgement Day, even if they experience fleeting moments of entertainment. This reality is evident when one observes the lives of those who behave in this manner, such as the rich, who despite their luxuries often live in turmoil, dissatisfaction, and heedlessness. Chapter 20 Taha, verses 124-126:

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

The central pillar upon which all good actions revolve is then mentioned, as obeying Allah, the Exalted, is impossible without it. Chapter 30 Ar Rum, verse 31:

“...and establish prayer...”

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer is the central pillar upon which all good actions revolve. It is the foundation of a person's relationship with Allah, the Exalted, and the means by which they remain steadfast in righteousness. Yet true prayer is not merely a sequence of physical movements; it is an act of deep reflection and humility that connects the worshipper to the reality of the Hereafter. This humility is attained when one understands how each stage of the prayer symbolises aspects of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being offered together. Each prayer provides a renewed opportunity to pause, reflect, and realign one's actions with divine guidance. When a person stands upright in prayer, they should remember that this mirrors how all people will stand before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it should remind them of the many people who will be criticized on Judgement Day for refusing to bow to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing to include the failure to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When one prostrates in prayer, it recalls the scene of Judgement Day when people will be invited to prostrate before Allah, the Exalted. Those who did not prostrate correctly during their lives—meaning they did not obey Him sincerely in all matters—will be prevented from doing so. Chapter 68 Al Qalam, verses 42-43:

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

When one sits on their knees in prayer, it should remind them of how they will sit in this position before Allah, the Exalted, on the Day of Judgement, awaiting their final judgement in fear and humility. Chapter 45 Al Jathiyah, verse 28:

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

The one who prays with these reflections in mind establishes their prayers correctly. Such prayer ensures that they sincerely obey Allah, the Exalted, in the time between prayers, using the blessings they have been granted as outlined in Islamic teachings. Chapter 29 Al Ankabut, verse 45:

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

And chapter 30 Ar Rum, verse 31:

“...and do not be of those who associate others with Allah.”

It is vital to understand that false deities are not limited to idols. A person may outwardly reject idol worship yet still fall into a more subtle and dangerous form of devotion: obeying and prioritizing something above the

commands of Allah, the Exalted. In reality, whatever someone consistently submits to—whenever it contradicts divine instruction—becomes their true object of worship. This can include cultural pressures, societal expectations, material goals, social media influence, the pursuit of status, or even one's own desires. When these influences override divine guidance, they take on the role of a lord in a person's life. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious authorities from the people of the book were not bowed to in physical worship. Instead, they were treated as ultimate authorities when they altered divine guidance—permitting what Allah, the Exalted, had forbidden and forbidding what He had allowed. Their followers accepted these distortions and obeyed them despite knowing they contradicted revelation. This obedience, even in the absence of physical prostration, was considered a type of worship because it placed human authority above the authority of Allah, the Exalted. This principle is further emphasised concerning the Devil. Chapter 36 Yaseen, verse 60:

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

Most people do not worship the Devil, yet they are described as having done so because they obeyed him in opposition to divine commands. Worship, therefore, is not limited to rituals of the body—it is defined by obedience, loyalty, and priority of the heart. If anyone or anything is obeyed over Allah, the Exalted, that influence effectively becomes a deity in one's life. For this reason, a person must be extremely cautious not to submit to any influence, idea, or individual when their guidance opposes what Allah, the Exalted, has commanded. Persisting in such behaviour leads a person to become entangled in servitude to multiple competing "masters," such as social norms, fashion trends, corporate expectations, family pressures, peer opinions, and personal cravings. Trying to satisfy all these conflicting influences inevitably results in inner conflict and emotional instability. Just as an employee cannot function properly under the conflicting instructions of several supervisors, a person who abandons the servitude of Allah, the Exalted, becomes overwhelmed by pressures they were never meant to serve. These worldly "masters" constantly change their expectations, leaving a person emotionally exhausted and spiritually unstable. This leads to a life filled with restlessness, dissatisfaction, and contradiction. Over time, this unstable state can produce sadness, anxiety, loneliness, depression, and even suicidal thoughts. People who live their lives chasing the approval of society—such as many celebrities and public figures—demonstrate this truth clearly. Despite their wealth, fame, and status, they often struggle with severe mental and emotional distress because worldly influences cannot provide lasting contentment. More critically, obeying any influence in defiance of Allah, the Exalted, will bring no benefit in the hereafter. These false "masters"—whether they are people, social trends, ideologies, or personal desires—will completely abandon those who served them. They will neither defend them nor intercede for them. Instead, they will disassociate themselves entirely. True liberation from emotional turmoil, confusion, and spiritual instability is only found in devoting oneself wholly to Allah, the Exalted. Obedience to Him produces clarity, balance, and internal harmony. It enables a person to correctly place everything and everyone in their life, leading to a balanced mental and physical state. Through this alignment, a person prepares properly for their accountability

on the Day of Judgement and attains peace of mind in this world and the next.

Allah, the Exalted, warns against adopting the destructive attitude of the people of the book who were granted divine knowledge that should have united them, yet, out of desire for leadership, authority, and social influence, many of their scholars intentionally misinterpreted their sacred teachings. This deliberate distortion created factions and divisions, each claiming to be upon the truth. Chapter 30 Ar Rum, verse 32:

“[Or] of those who have divided their religion and become sects...”

This warning is not merely historical but timeless. It highlights how the misuse of divine knowledge for worldly gain leads to division, arrogance, and misguidance. Each misguided faction rejoices in its own interpretation. Chapter 30 Ar Rum, verse 32:

“...every faction rejoicing in what it has.”

They take pride in their distortions, convincing themselves and others that they are rightly guided, while in reality they are far from the truth. This arrogance blinds them to correction and entrenches them deeper in error.

Muslims must avoid following in their footsteps by intentionally misinterpreting the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. To misuse divine knowledge is to misuse the blessings Allah, the Exalted, has granted. Such misuse leads to imbalance in both mental and physical states, misplacement of priorities, and failure to prepare adequately for accountability on the Day of Judgement. Even if such individuals enjoy worldly luxuries, their inner turmoil will manifest as stress, trouble, and difficulties in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 253, that the one who intentionally misuses Islamic knowledge has been promised Hell. Furthermore, the one who intentionally misinterprets divine teachings poisons their faith and may even kill it without realising it. Faith is like a delicate plant: it must be nurtured and protected from harmful influences. Just as a plant dies if left exposed to toxins or neglect, so too can faith die if a person persists in sins and distortions. Persisting in misinterpretation and sin gradually weakens the heart until faith is extinguished. This is the greatest loss, for such a person may leave this world without faith, condemning themselves to eternal regret. Therefore, it is vital to avoid misinterpreting divine teachings to satisfy worldly desires. The one who does so will experience stress, difficulties, and trouble in this world, and punishment in the next. Their misuse of knowledge will not only harm themselves but also mislead others, multiplying their burden of accountability.

Finally, one must avoid placing loyalty with any single religious teacher or sect. Instead, they should learn Islamic teachings from qualified scholars while keeping their loyalty firmly with Allah, the Exalted, at all times—even if this means disagreeing with their teacher or group. Loyalty to a group inevitably leads to misinterpretation of divine teachings in order to defend that group. Loyalty to Allah, the Exalted, ensures sincerity, correctness, and balance in interpretation. Such loyalty brings peace of mind in both worlds,

through a balanced mental and physical state, and through correctly placing everything and everyone within one's life. This principle is not a call to abandon scholars or teachers, for Islam emphasises the importance of learning from those who are knowledgeable. Rather, it is a reminder that scholars themselves are human beings who may err, and that ultimate loyalty must rest with Allah, the Exalted, alone. When a person ties their faith to a group or individual, they risk distorting divine teachings to protect that allegiance. This leads to sectarianism, arrogance, and division, all of which the Holy Quran warns against. By contrast, when loyalty is directed to Allah, the Exalted, the person approaches the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with sincerity, humility, and balance. Such loyalty liberates the person from bias. It allows them to accept truth even when it comes from outside their group, and it prevents them from rejecting truth simply because it conflicts with their allegiance. This attitude ensures that divine guidance is applied correctly, leading to unity among Muslims, tranquillity in the heart, and righteousness in action. It also protects faith from corruption, for faith is like a plant that must be nurtured and shielded from harmful influences. Misplaced loyalty poisons the soil of faith, while loyalty to Allah, the Exalted, nourishes it with sincerity and humility. Moreover, loyalty to Allah, the Exalted, strengthens resilience against worldly temptations. A person who places their loyalty in a group may compromise their principles to maintain acceptance or status within that group. But a person whose loyalty is with Allah, the Exalted, will remain steadfast even if it means standing alone. This independence of faith is a mark of true sincerity, for it demonstrates that their devotion is not to human approval but to divine truth.

In conclusion, the lesson is clear: division and misinterpretation arise when people seek worldly gain from divine knowledge, while unity, tranquillity, and salvation arise when people remain loyal to Allah, the Exalted, and interpret His guidance with sincerity and humility. The wise person is the

one who nurtures their faith like a plant, protects it from corruption, and remains steadfast in loyalty to Allah, the Exalted, alone. This loyalty is the essence of piety, the foundation of peace in this world, and the key to salvation in the Hereafter.

Allah, the Exalted, also warns against adopting a hypocritical attitude whereby one only turns to Him in obedience whenever they face a worldly difficulty. Chapter 30 Ar Rum, verse 33:

“And when adversity touches the people, they call upon their Lord, turning to Him...”

This verse highlights a dangerous inconsistency in faith. Such people treat their relationship with Allah, the Exalted, as a temporary refuge, turning to Him only when worldly troubles overwhelm them. Their obedience is not rooted in sincerity or devotion but in desperation. They view faith as a currency to be spent in times of crisis, offering prayer, charity, or supplication merely to escape hardship. This transactional approach strips worship of its essence, reducing it to a tool for worldly gain rather than a means of drawing closer to Allah, the Exalted. The moment Allah, the Exalted, removes their difficulty, instead of showing gratitude in intention, speech, and action, they return to disobedience. Gratitude in intention means performing good deeds solely to please Allah, the Exalted. Gratitude in speech means speaking good words or remaining silent. Gratitude in action means correctly using the blessings He has granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Yet, instead of gratitude,

they misuse blessings, falling back into heedlessness. Chapter 30 Ar Rum, verses 33-34:

“...Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. So that they will deny what We have granted them...”

This ingratitude has profound consequences. Chapter 30 Ar Rum, verse 34:

“...Then enjoy yourselves, for you are going to know.”

This is a stern reminder that those who misuse blessings will eventually face the reality of their choices. Their hypocrisy deprives them of balance in their mental and physical state. They misplace everything and everyone within their life. Family, friends, career, and wealth—blessings meant to bring peace—become sources of stress and dissatisfaction. Persisting in disobedience, they begin to blame the wrong things and people for their troubles, such as their spouse or companions. Cutting these good influences out of their lives only deepens their imbalance, leading to mental disorders, 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. Despite enjoying worldly luxuries, many live in turmoil, plagued by

instability and dissatisfaction. Their wealth and fame cannot shield them from emptiness, for peace comes only through obedience to Allah, the Exalted. Their attitude also prevents them from preparing for accountability on the Day of Judgement. They waste opportunities for repentance and reform, leaving themselves vulnerable to punishment in the Hereafter. The worldly difficulties they sought to escape will pale in comparison to the eternal consequences of their hypocrisy. In conclusion, this passage teaches that obedience must be sincere, consistent, and rooted in gratitude. Turning to Allah, the Exalted, only in hardship is hypocrisy; true faith is demonstrated by steadfastness in both ease and difficulty. The wise person is the one who nurtures gratitude in all circumstances, using blessings correctly, and preparing for the Day of Judgement. This sincerity ensures peace of mind in this world and salvation in the next.

Every individual who turns away from the divine framework revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of their own worldly desires. Human-made codes of conduct are inevitably shaped by personal ambition, inclination, and self-interest. Unlike the law of Allah, which is founded upon wisdom, justice, and mercy, these artificial structures reflect the whims of those who construct them. Chapter 30 Ar Rum, verse 35:

“Or have We sent down to them an authority, and it speaks of what they were associating with Him?”

This verse makes clear that no divine authority has ever been granted to justify the systems people invent. They are not rooted in revelation, nor do

they carry the weight of eternal truth. They are fragile, temporary constructs, serving worldly ambition rather than guiding humanity to righteousness. It is often the wealthy and influential who cling most tightly to these man-made codes. They recognise that embracing Islam would mean submitting to a higher moral order, one that places boundaries on their unchecked desires. Such submission would restrict their exploitation of others, their indulgence in extravagance, and their misuse of authority. Fearing the loss of their privileges, they not only reject the truth themselves but also encourage others to follow their path, attempting to preserve their worldly status even at the cost of their eternal well-being. This pattern has repeated throughout history. The first opponents of the Holy Prophets, peace be upon them, were frequently the elites of society—those who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were clear and manifest. Rather, their opposition was born of arrogance, pride, and a refusal to restrain their desires. Thus, the denial of divine guidance is rarely an intellectual dispute over truth and falsehood. It is most often a matter of the heart—a deliberate refusal to submit to the authority of the Creator. The signs of Allah, the Exalted, are evident, but those consumed by pride and ambition blind themselves to them. Their rejection is not ignorance of proof but a conscious choice to preserve their own desires and authority. In summary, the true obstacle to faith is not the absence of evidence but the unwillingness to humble oneself before Allah, the Exalted. Submission requires humility, discipline, and recognition of divine authority. Those who abandon the law of Allah for man-made systems do so to gratify fleeting desires, but in doing so they sacrifice eternal peace for temporary indulgence. The wise person is the one who recognises the futility of human codes, embraces the wisdom of divine law, and submits wholeheartedly to Allah, the Exalted, thereby attaining balance, tranquillity, and salvation.

After discussing the hypocritical attitude whereby one only obeys Allah, the Exalted, in times of difficulty in order to be relieved and then disobeys Him in times of ease, Allah, the Exalted, turns attention to another destructive attitude: rejoicing arrogantly in times of ease while misusing the blessings He has granted, and falling into despair and impatience when faced with difficulties—difficulties that are often the direct result of one's own poor choices and sinful actions. Chapter 30 Ar Rum, verse 36:

“And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.”

This verse exposes the imbalance of those who fail to understand the true nature of life and faith. They celebrate worldly ease as though it is permanent, forgetting that blessings are a trust from Allah, the Exalted, to be used correctly. When hardship arrives, instead of responding with patience and reflection, they collapse into despair, failing to recognise that trials are either the consequence of their own actions or a test meant to purify and elevate them. Their joy in ease is shallow, and their despair in hardship is destructive, both stemming from a lack of sincere submission. Sadly, this attitude is often seen in people who ignorantly assume that a verbal declaration of belief in Allah, the Exalted, should shield them from all difficulties and tests in this world. They persist in disobedience, misusing the blessings they have been granted, and then complain when hardship touches them. They fail to grasp that faith is not a mere statement but a lived reality, demonstrated through good actions. Only when belief is supported by obedience can one secure peace of mind in both worlds, through a balanced mental and physical state and through correctly placing everything and everyone within their life. Furthermore, they fail to accept that this world is inherently a place of trials. Even those who constantly

obey Allah, the Exalted, will inevitably encounter difficulties, for tests are part of the divine plan. Chapter 30 Ar Rum, verse 37:

“Do they not see that Allah extends provision for whom He wills and restricts [it]?...”

Provision, ease, and hardship are all under His control, distributed according to His wisdom. This verse teaches that both abundance and restriction are signs of Allah’s authority, designed to test gratitude and patience. Islam does not promise that those who obey Allah, the Exalted, will be free from difficulties. Rather, it promises that they will be guided through them. With divine guidance, they overcome trials, maintain balance, and achieve peace of mind in both worlds. Their obedience ensures that hardships refine rather than destroy them, and their reward is abundant—just as the obedient servants of Allah, the Exalted, before them were granted success. Chapter 30 Ar Rum, verse 37:

“...Indeed, in that are signs for a people who believe.”

The lesson is clear: ease and hardship are both tests. Ease requires gratitude, humility, and correct use of blessings. Hardship requires patience, trust, and steadfastness. The hypocrite rejoices arrogantly in ease and despairs in hardship, while the sincere person remains grateful in ease and patient in hardship. The former misuses blessings and collapses

under trials, while the latter uses blessings correctly and grows stronger through trials. This balance is the essence of faith and the path to salvation.

To develop the correct mindset—one that enables a person to remain steadfast in obeying Allah, the Exalted, during both ease and hardship—it is essential to cultivate strong and resilient faith. Such faith does not appear suddenly, nor can it be sustained through emotion alone. Instead, it grows through understanding, reflection, and consistent practice. A person strengthens their faith by engaging deeply with 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 divine teachings repeatedly emphasise that true peace, stability, and success—both in this life and the hereafter—are attainable only through obedience to Allah, the Exalted. Conversely, those who neglect Islamic knowledge often find their faith weak and easily shaken. Without understanding the wisdom, justice, and mercy embedded within divine guidance, they are more vulnerable to following their desires, especially when those desires conflict with what Allah, the Exalted, has commanded. In such moments, they may mistakenly assume that restraining their impulses leads to difficulty, not realising that submitting their desires to divine instruction is the only path to lasting tranquillity, clarity of mind, and inner balance. Their lack of knowledge blinds them to the reality that peace and fulfilment come precisely from aligning their actions with the will of Allah, the Exalted. For this reason, it becomes essential for every individual to actively seek Islamic knowledge, reflect upon it sincerely, and implement it consistently in their daily life. Faith strengthens through learning, but it becomes firmly rooted only through action. By living according to the guidance of Allah, the Exalted, a person begins to understand the wisdom behind every divine instruction and witnesses its positive effects on their heart, relationships, and overall well-being. This journey of learning and implementation enables a person to correctly use the blessings they have been granted, placing every responsibility, relationship, and desire in its proper place. As a result,

they develop a balanced mental and physical state and an ordered, purposeful life. With strong faith guiding them, they remain steadfast in obedience during ease—when desires are tempting—and during hardship—when patience and trust are required. Ultimately, such steadfastness becomes a source of peace in this world and a means of attaining eternal success in the next.

Having discussed the importance of obedience to Allah, the Exalted, the narrative proceeds to highlight that Islam, in its role as a comprehensive code of conduct, unequivocally commands people to also uphold and fulfill the rights of people. Chapter 30 Ar Rum, verse 38:

“So give the relative his right, as well as the needy and the traveler...”

As Islam is a complete code of conduct, Allah, the Exalted, consistently connects worldly matters, such as inheritance, trade, marriage, and governance, to His obedience throughout the Holy Quran. This demonstrates that Islam is not limited to ritual worship but encompasses every dimension of human life. It is a comprehensive framework that influences every situation a person faces, whether worldly or religious, and affects every worldly thing they interact with. Therefore, it is essential to avoid adopting the ignorant attitude whereby one assumes that Allah, the Exalted, only cares about religious duties such as the obligatory prayers. In truth, Allah, the Exalted, will question people about every circumstance they encountered, whether worldly or religious, because all actions fall under His authority. This means that every decision, every interaction, and every use of blessings must be aligned with divine guidance. To achieve

this, people must learn and act upon Islamic teachings so that they conduct themselves correctly in every situation. Such obedience ensures they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while preparing themselves adequately for their responsibilities on the Day of Judgement. This comprehensive conduct results in tranquillity in both realms, for it harmonises the inner state with outward action. One must therefore avoid treating Islam like a coat, to be worn and removed according to personal desires. The one who behaves in this manner is not truly worshipping Allah, the Exalted, but is worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

This verse reveals the danger of allowing desires to dictate conduct, for such a person elevates their whims to the status of a deity, thereby abandoning true obedience to Allah, the Exalted. The one who fails to act upon Islamic teachings in every situation will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This imbalance manifests as stress, challenges, and hardships in both realms, even if they appear to enjoy certain worldly luxuries. Their wealth, status, or comfort cannot shield them from inner turmoil, for peace cannot be found in disobedience. In reality, Islam provides a holistic framework that integrates worship with daily life. Prayer, charity, honesty in trade, kindness to family, justice in leadership—all are interconnected acts of obedience. To separate worldly matters from religious duties is to fragment faith and reduce it to ritual. True submission

requires consistency: obedience in ease and hardship, in private and public, in worship and worldly affairs. In conclusion, Islam is not situational but comprehensive. It governs every aspect of life, ensuring that people live with balance, gratitude, and responsibility. The wise person is the one who embraces Islam fully, applying its guidance in all matters, thereby securing peace of mind in this world and salvation in the Hereafter. Chapter 30 Ar Rum, verse 37:

“So give the relative his right...”

Allah, the Exalted, provides all-encompassing guidance in the Holy Quran, addressing both the spiritual and worldly dimensions of human life. Among the most repeated instructions is the kind treatment of one's relatives. This single command, if sincerely acted upon, would ensure prosperity, peace, and justice across society. If each person treated their relatives with compassion, fairness, and support, no external aid would be required, for every family unit would become a source of strength and stability. The kindness shown within families would ripple outward, positively shaping the entire community and creating a society rooted in mercy and justice. The Holy Quran makes clear that one must aid their relatives in matters that are praiseworthy in Islam and warn them against anything blameworthy. Chapter 5 Al Ma'idah, verse 2:

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

This principle establishes that cooperation must be rooted in obedience to Allah, the Exalted, and never in wrongdoing. True loyalty to family is not blind support but guiding them towards righteousness and protecting them from harm. Sadly, many people today ignore this guidance. They often aid others based on personal relationships, regardless of whether the matter is good or bad. This attitude contradicts the divine sequence outlined in Islamic teachings. Chapter 2 Al Baqarah, 83:

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

Here, Allah, the Exalted, places worship of Him first, followed by kindness to parents and relatives, showing that loyalty to family must always be guided by loyalty to Allah.

A person must support their relatives according to their means, whether through emotional, physical, or financial assistance. This is best achieved by treating others as one wishes to be treated. However, one must not rely on societal definitions of what constitutes a “good relative,” for these often contradict the standards set by Islam. Instead, one must fulfil the rights of relatives according to Islamic teachings, seeking only the pleasure of Allah, the Exalted, regardless of whether relatives themselves acknowledge or reciprocate this kindness. Importantly, severing ties with relatives for worldly reasons is strictly forbidden. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs ties with relatives for worldly

reasons will not enter Paradise. While Islam permits distancing oneself from relatives over religious reasons, it is still better to maintain ties by aiding them in what is good and warning them against what is bad. This approach may encourage them to repent sincerely and return to the path of guidance. In reality, the kind treatment of relatives is not merely a social courtesy but a divine command. It is a cornerstone of justice and harmony, ensuring that families become strong foundations for society. By aiding relatives in righteousness, avoiding cooperation in sin, and maintaining ties even in difficulty, a person secures peace of mind in this world and prepares for success in the Hereafter. In conclusion, Islam teaches that family ties are sacred trusts. They must be nurtured with kindness, protected with sincerity, and maintained with patience. The wise person is the one who fulfils the rights of their relatives according to divine guidance, thereby strengthening their family, uplifting their society, and securing their own salvation.

Chapter 30 Ar Rum, verse 38:

“...as well as the needy...”

One must ensure they aid those who are considered socially weak in society, such as orphans and widows, according to their means. These individuals often lack the protection and support that others enjoy, and Islam has placed immense emphasis on their care. In our age, sponsoring orphans and widows has become remarkably simple. With modern technology, one can arrange sponsorship online within minutes, and the amount required is often less than what many spend on their monthly

phone bill. This ease removes any excuse for neglecting such a vital duty. People must not ignore this essential part of Islam, for it leads to the continuous support of Allah, the Exalted, in both worlds. This promise has been confirmed in a Hadith found in *Sahih Muslim*, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who takes care of an orphan will obtain his closeness in Paradise. This profound reward is mentioned in *Sahih Bukhari*, number 6005. To be near the Messenger of Allah, peace and blessings be upon him, in Paradise is among the greatest honours a person could hope for. In addition, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in *Sahih Bukhari*, number 6006. This Hadith demonstrates the immense value of serving the vulnerable. It equates the act of caring for widows and the needy with the most demanding voluntary acts of worship, such as continuous night prayer and fasting. Therefore, the one who finds it difficult to perform voluntary good deeds should act upon this Hadith, for by supporting the needy they can achieve the same reward with minimal effort. In reality, this teaching reflects the mercy and practicality of Islam. Allah, the Exalted, has opened multiple paths to His pleasure, ensuring that every person, regardless of their capacity, can attain closeness to Him. For some, voluntary worship may be difficult due to health, work, or other responsibilities. Yet, by caring for orphans and widows, they can still secure immense reward and spiritual elevation. In conclusion, aiding the socially weak is not only a moral duty but a direct path to divine reward. It strengthens society, alleviates suffering, and secures peace of mind in both worlds. The wise person is the one who recognises this opportunity, embraces it sincerely, and thereby earns the continuous support of Allah, the Exalted, while preparing for eternal success.

Chapter 30 Ar Rum, verse 38:

“...and the traveler...”

The traveller is the stranger who finds themselves stuck in a foreign land, far from the comfort of home and the support of family. Such a person is vulnerable, often without resources, and exposed to the dangers and uncertainties of the road. Allah, the Exalted, commands compassion towards this category of people, urging that they be aided with wealth, food, protection, or any form of assistance that eases their journey. This command is not incidental but reflects the comprehensive nature of Islam, which extends mercy and justice to every circumstance of life. The one who possesses wealth should show kindness towards the traveller, recognising that their need is genuine and their situation precarious. Even small acts of generosity—providing food to sustain them, offering a means of transportation to continue their journey, or shielding them from harm—carry immense weight in the sight of Allah, the Exalted. Such assistance transforms the hardship of travel into an opportunity for mercy and solidarity. In reality, aiding the traveller is a reflection of obedience to Allah, the Exalted, and a demonstration of sincere humanity. It ensures that society remains compassionate and just, for when each person supports the stranger, no one is left abandoned. This principle also reminds us of the transient nature of life itself. Just as the traveller moves from one land to another, so too does every person journey through the stages of existence—from childhood to adulthood, from worldly life to the Hereafter. Supporting the traveller is therefore symbolic of supporting one another through the trials of existence. Furthermore, the kindness shown to travellers strengthens the bonds of society. It creates trust among strangers, fosters goodwill between communities, and ensures that mercy is not confined to family or friends but extended universally. A society that neglects its travellers becomes cold and divided, but a society that

embraces them with compassion reflects the mercy of Allah, the Exalted, in its collective character. In conclusion, the traveller is a reminder of human vulnerability and the need for solidarity. Assisting them is not merely charity but an act of worship, a means of drawing closer to Allah, the Exalted, and a way of embodying the mercy that Islam commands. The wise person is the one who recognises this opportunity, embraces it sincerely, and thereby earns the pleasure of Allah, the Exalted, while preparing for eternal success.

Chapter 30 Ar Rum, verse 38:

“So give the relative his right, as well as the needy and the traveler...”

It is important to note that one must always remember that whatever means they possess, such as wealth, health, influence, or knowledge, has been granted to them by Allah, the Exalted, as a loan and not as a permanent gift. A loan must inevitably be repaid to its rightful owner. The way one repays the loan granted by Allah, the Exalted, is by using these blessings in ways pleasing to Him—such as aiding the needy, supporting the vulnerable, and fulfilling the rights of others. In this light, the one who aids the needy is not performing an act of generosity beyond obligation, but is in fact repaying the debt they owe Allah, the Exalted, a debt that manifests as the rights owed to the needy. When one internalises this reality, it prevents them from adopting the incorrect attitude of imagining that they are doing a favor to Allah, the Exalted, or to the needy person. In truth, Allah, the Exalted, has favored them twice: first, by granting them worldly blessings, and second, by granting them the opportunity to gain countless reward

through aiding the needy. Moreover, the needy person has also done the donor a favor by accepting their help. If every needy person rejected the aid of others, then how would anyone obtain the reward promised in divine teachings? Remembering these points safeguards one's reward from being destroyed by arrogance, pride, or ingratitude. Finally, aiding the needy includes fulfilling any lawful need a person may have. This encompasses emotional support, such as offering comfort and encouragement; physical assistance, such as helping with daily tasks or protection from harm; and financial aid, such as providing sustenance or resources to meet basic needs. Therefore, no person, irrespective of how little wealth they possess, can excuse themselves from aiding the needy and thereby fulfilling their rights. Even the smallest act of kindness—such as a comforting word, a helping hand, or a modest contribution—counts as repayment of the loan entrusted by Allah, the Exalted, and secures reward in both worlds. This teaching reminds us that wealth and resources are not possessions to be hoarded but trusts to be used responsibly. The wise person is the one who recognises their blessings as loans, repays them through service to others, and thereby secures peace of mind in this world and salvation in the Hereafter.

Allah, the Exalted, highlights the importance of intention as the very foundation of success. Chapter 30 Ar Rum, verse 38:

“...That is best for those who desire the countenance of Allah , and it is they who will be the successful.”

This verse makes clear that deeds are not judged merely by their outward form but by the inward purpose that motivates them. A deed performed with a corrupt or worldly intention will never lead to true success, while even the smallest act done sincerely for the sake of Allah, the Exalted, carries immense weight in His sight. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 3154, that those who perform deeds for the sake of people—such as showing off—will be told on the Day of Judgment to seek their reward from those they acted for. Since this is impossible, such individuals will be left empty-handed. This Hadith exposes the futility of insincere action and the danger of seeking human praise instead of divine pleasure. It is vital to understand that the foundation of all deeds, and indeed of Islam itself, is one's intention. This principle is confirmed in the famous Hadith found in Sahih Bukhari, number 1. Allah, the Exalted, does not judge deeds by their outward size or appearance but by the sincerity of the heart that motivates them. Thus, intention is the seed from which all deeds grow, and only those planted for Allah, the Exalted, will bear fruit in this world and the Hereafter. Therefore, a person should ensure that all their religious and useful worldly actions are performed solely for the sake of Allah, the Exalted, so that they gain reward from Him in both realms. A sign of this correct mentality is that such a person neither expects nor desires gratitude or appreciation from others for the deeds they perform. If one seeks human recognition, it reveals an incorrect intention. Acting with the correct intention also protects the heart from sadness and bitterness. Those who act for the sake of people will inevitably encounter ingratitude, which leaves them feeling frustrated and resentful, as though their effort was wasted. This is often seen in parents and relatives who fulfil their duties for the sake of their children or family members rather than for Allah, the Exalted. When those children or relatives fail to show gratitude, bitterness arises. By contrast, the one who acts for the sake of Allah, the Exalted, fulfils all duties with serenity, knowing that even if others fail to acknowledge their efforts, Allah, the Exalted, is fully aware and will reward them. This attitude leads to peace of mind and lasting happiness, as it frees the heart from dependence on human praise and anchors it in divine recognition. It is the way every person must act, otherwise they risk being left empty-handed on the Day of

Judgment. True success lies in sincerity, for intention is the foundation of faith, the measure of deeds, and the key to salvation. Chapter 18 Al Kahf, verse 110:

"...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

After discussing the correct ways to spend one's assets, Allah, the Exalted, warns against misusing them, such as dealing in financial interest, as this will always lead to a loss, even if this is not obvious. Chapter 30 Ar Rum, verse 39:

"And whatever you give for interest to increase within the wealth of people will not increase with Allah..."

At the time of the revelation of the Holy Quran, many forms of interest-based transactions were practiced. One common form was when a vendor sold an article and fixed a time limit for payment, stipulating that if the buyer failed to pay within the specified period, the time would be extended but the price increased. Another form was when a lender gave a sum of money and demanded that the borrower return more than the original loan within a set time. A third form was when a borrower agreed to repay a loan within a certain limit at a fixed rate of interest, with the condition that if they failed, the lender would extend the time but increase the rate. It is transactions

such as these that the injunctions of the Holy Quran apply to, for they are rooted in exploitation and injustice. Those who defend interest often fail to differentiate between lawful profit gained from investment and unlawful profit gained from interest. They argue that if profit on money invested in a business is lawful, then profit on a loan should also be lawful. They claim that instead of investing wealth, one may loan it to someone who then makes a profit, and therefore the borrower should share that profit with the lender. This reasoning ignores the fundamental difference between the two. No business venture is immune from risk, and no venture carries an absolute guarantee of profit. It is unjust that those who dedicate their resources to business are not guaranteed profit, while those who lend wealth are fully protected against loss and assured of gain at a fixed rate.

In lawful trade, both parties benefit equitably. The buyer gains from the item purchased, while the seller receives compensation for effort and time. In interest-based transactions, however, the exchange of benefits is unequal. The lender secures fixed profit, while the borrower faces uncertainty. If the borrowed funds are spent on necessities, there is no profit at all. Even if invested, the borrower may gain or lose. Thus, interest causes either a loss on one side and a profit on the other, or an assured gain for one party and an uncertain outcome for the other. Lawful trade fosters fairness, while interest breeds imbalance. The burden of interest places crushing pressure on borrowers. They may borrow again to repay the original loan and interest, and the outstanding sum often remains even after repayment. This financial strain deprives families of necessities, leading to stress, physical ailments, and mental anguish. In such a system, the rich grow richer while the poor sink deeper into poverty. Though interest may outwardly appear to increase wealth, in reality it causes overall loss. Lawful business opportunities are missed, wealth may be consumed in ways displeasing to the owner such as medical expenses, and greed intensifies, leaving the person spiritually impoverished despite material abundance. Contentment is lost, replaced by endless pursuit of worldly gain. In the Hereafter, charity

given from unlawful wealth is rejected, leaving the person empty-handed on the Day of Judgment. Financial interest also has devastating moral and social consequences. It breeds greed, selfishness, and cruelty. It leads to worship of wealth, erodes compassion, and destroys unity. Economically and morally, it ruins society, creating division between rich and poor and fostering bitterness instead of love.

Charity, by contrast, is the fruit of generosity and compassion. It is the outward expression of a heart that seeks the pleasure of Allah, the Exalted, rather than the satisfaction of worldly greed. Unlike financial interest, which breeds selfishness and exploitation, charity strengthens society through cooperation and goodwill. When individuals spend their surplus wealth in charitable ways or invest in lawful business ventures, the entire community benefits. Trade, industry, and agriculture flourish, standards of living rise, and production increases. In such a society, justice and mercy become the foundation upon which stability and prosperity are built. Chapter 30 Ar Rum, verse 39:

“...But what you give in charity, desiring the countenance of Allah - those are the multipliers.”

This verse teaches that charity given sincerely for the sake of Allah, the Exalted, is not diminished but multiplied. It grows in reward, it purifies wealth, and it spreads blessings across society. Charity is therefore not merely a financial transaction but a spiritual act. It transforms wealth into a means of attaining divine pleasure, it alleviates the suffering of the needy, and it fosters bonds of compassion between people. The one who gives

charity sincerely does not lose but gains—both in this world, through the flourishing of society, and in the Hereafter, through eternal reward.

In conclusion, financial interest is a system of exploitation that enriches the few while impoverishing the many. Lawful trade and charity uplift society, foster compassion, and secure divine blessing. The wise person recognises that wealth is a trust from Allah, the Exalted, and uses it in ways that bring benefit to both themselves and others. In doing so, they secure peace of mind in this world and eternal success in the Hereafter.

Given that all stages of existence: life, provision, death, and resurrection, are under His command, Allah, the Exalted, declares that He is the sole authority to be obeyed in every situation. Chapter 30 Ar Rum, verse 40:

“Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that?...”

When a person provides even a portion of another person’s necessities—such as shelter, food, or financial support—it is natural and appropriate for the recipient to express gratitude. If such appreciation is due to created beings for small and limited favours, then it is infinitely more deserved by Allah, the Exalted, who has granted every blessing found within the universe. Every benefit a person enjoys—life, health, intellect, guidance,

resources, opportunities, relationships, and the countless gifts embedded in creation—comes directly from Him alone. Therefore, showing gratitude to Allah, the Exalted, is not only proper but a matter of justice. True gratitude begins with intention. Gratitude of the heart means that a person performs their actions solely for the pleasure of Allah, the Exalted. If their intention is mixed with worldly motives such as praise, recognition, or personal gain, then they cannot expect reward from Allah, the Exalted. This reality is clearly warned about in a narration found in Jami At Tirmidhi, number 3154. One of the strongest signs of a sincere intention is that a person does not hope for acknowledgment or compensation from others, because their focus is on the Creator instead of the creation. Gratitude of the tongue consists of speaking good words, praising Allah, the Exalted, and avoiding harmful or useless speech. Gratitude through action means using one's blessings—time, wealth, skills, influence, family, health, and opportunities—in ways that align with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is expressed through intention, speech, and action, Allah, the Exalted, promises an increase in blessings. This increase does not only refer to material gain, but also includes tranquillity, clarity, emotional stability, and a balanced state of mind and body. Chapter 14 Ibrahim, verse 7:

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

Another perspective further highlights the necessity of gratitude and obedience. When a person owns something, it is accepted and reasonable that they have full authority over it and can use it as they choose. Since Allah, the Exalted, created, owns, and sustains everything in existence—including every person—He alone has the right to decide what is

permissible and what is not, what should occur and what should be avoided. Therefore, it is only fair and logical that a person obey Allah, the Exalted, for they themselves and everything they possess belong entirely to Him.

Likewise, when someone lends an item they own to another person, it is only fair that the borrower uses it according to the owner's wishes. The same principle applies to the blessings of this world. Allah, the Exalted, has not granted these blessings as permanent gifts; rather, they are temporary loans. Just as worldly loans must be repaid, the loan of blessings must also be returned—yet not through physical repayment, but through using them in ways that please Allah, the Exalted. Misusing blessings is, therefore, a form of betrayal of the trust given by their true Owner. In contrast, the blessings of Paradise are not loans but gifts. In Paradise, a person will be free to enjoy what they receive without restriction, because they will have earned these gifts through obedience in the worldly life. Chapter 7 Al A'raf, verse 43:

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

Thus, a person must not confuse the temporary loans of this worldly life with the permanent gifts of the hereafter. Worldly blessings come with accountability, whereas the blessings of Paradise come with freedom. Understanding this distinction helps a person remain humble, obedient, and grateful, ensuring they use every blessing in a way that leads to success in both worlds.

Just as Allah, the Exalted, is the sole source of life, bringing forth the living from the dead, He alone is also the source of death. Even though the means of death may appear to be worldly causes, such as sickness, accidents, or natural decline, in reality, these are only instruments under His command. The true cause of death is His will, for He alone determines the appointed time of every soul. Chapter 30 Ar Rum, verse 40:

“...then will cause you to die...”

This verse reminds humanity that death is not random, nor is it solely the result of material causes. It is a deliberate act of Allah, the Exalted, who controls both the beginning and the end of life. Reflecting on this truth instils humility and submission. It teaches that life is a trust, not a possession, and that death is not an end but a transition decreed by the Creator. Recognising Allah, the Exalted, as the source of both life and death prevents arrogance and despair. It encourages gratitude during life and patience at the time of death, knowing that both are part of His perfect wisdom. This understanding also strengthens faith in the Hereafter. Just as Allah, the Exalted, brings life from nothingness and causes death at His command, He will resurrect all souls for accountability. Thus, life, death, and resurrection are all signs of His absolute power and mercy. Chapter 30 Ar Rum, verse 40:

“...then will cause you to die, and then will give you life...”

Denying the possibility of human resurrection on the Day of Judgement is perplexing when the world is filled with countless signs of resurrection that occur daily, monthly, and yearly. Allah, the Exalted, provides clear examples in creation that mirror the reality of bringing the dead back to life. For instance, barren land that appears lifeless is revived when Allah, the Exalted, sends rain. From soil that seemed dead, lush vegetation springs forth, and from dry seeds buried beneath the earth, living plants emerge. Just as a seed—lifeless and concealed in the ground—comes alive by the command of Allah, the Exalted, the human body, buried in the earth, can likewise be brought back to life by His command. The One who revives the dead earth can surely revive the dead human. The cycle of the seasons also demonstrates this truth. In winter, trees stand bare and appear lifeless as their leaves wither and fall. Yet when the season changes, the same trees burst forth with fresh leaves, blossoms, and vitality. These cycles of death and renewal occur repeatedly, serving as a reflection of resurrection. Resurrection is even witnessed continuously inside the human body. Cells constantly die and are replaced with new ones—skin cells are a clear example. Life and death coexist within us every moment, showing that renewal is a natural and ongoing process decreed by Allah, the Exalted. Sleep itself is a daily sign of resurrection. Sleep is often described as the minor death, as the sleeper loses awareness and control. Allah, the Exalted, then returns their soul if they are destined to continue living. Chapter 39 Az Zumar, verse 42:

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

These repeated signs throughout creation demonstrate that resurrection is neither irrational nor far-fetched—it is part of the natural order established by Allah, the Exalted.

Beyond these observable signs, the Day of Judgement is also a necessity dictated by justice. The universe is marked by precision and balance. The Earth is positioned at a perfectly balanced distance from the sun; even a slight shift would make life impossible. The water cycle is balanced with flawless consistency, ensuring that life continues. The ground is designed with exact balance—soft enough for delicate shoots to emerge, yet strong enough to support immense structures. These examples point to a Creator who established balance in all things. Yet one glaring imbalance remains in this world: the actions of people. Tyrants often escape accountability, and many who endure oppression or hardship never receive full compensation for their patience. Those who obey Allah, the Exalted, frequently suffer trials, while those who disobey Him may live in worldly ease. If balance is a fundamental principle in creation, then justice must be completed somewhere—and that place is the Day of Judgement.

Allah, the Exalted, certainly has the power to reward or punish fully in this world, but His wisdom dictates otherwise. He allows people opportunities to repent and change, rather than immediately punishing them. Likewise, He withholds the full reward of the obedient in this world because this life is not Paradise. Part of the beauty and depth of faith is belief in the unseen—especially belief in the eternal reward awaiting in the next life. If all reward were visible and immediate, faith would lose its spiritual value.

Fear of the full punishment of the Hereafter and hope for the full reward there serve as powerful motivators, encouraging one to avoid sins and pursue righteous deeds.

In order for this Day of Recompense to occur, the material world must eventually come to an end. As long as people continue to act, their record remains incomplete. Therefore, the termination of the world is necessary before final judgment can begin.

Reflecting on these truths strengthens one's certainty in the Day of Judgement. This certainty encourages individuals to prepare for that Day by properly utilizing every blessing granted to them, as instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so brings peace of mind and success in both worlds by helping a person achieve a balanced mental and physical state and by placing everything and everyone in their proper position within their life. Chapter 45 Al Jathiyah, verse 22:

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

Given that Allah, the Exalted, is the controller of life, provision, death, and resurrection, it becomes evident that obedience is due to Him alone in every situation. 30 Ar Rum, verse 40:

“...Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.”

It is essential to recognize that false deities, such as idols, are not the only beings a person might worship and obey aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Him—whether social media, fashion, culture, or even other people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable 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, and this obedience was judged as a type of worship. 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.”

Most people do not openly worship the Devil, yet they are accused of doing so because they obeyed him in opposition to Allah, the Exalted. This truth highlights the danger of yielding to any influence that leads to disobedience. Those who turn away from servitude to Allah, the Exalted, inevitably become enslaved to other masters—whether individuals, social pressures, or worldly desires. Attempting to satisfy multiple and unjust masters only results in stress and exhaustion, for their demands are inconsistent and impossible to fulfil. Just as an employee with several supervisors struggles to meet conflicting expectations, those who abandon obedience to Allah, the Exalted, sacrifice their peace of mind by serving countless worldly influences. Over time, this misplaced obedience can lead to sadness, isolation, and despair, as the pursuit of worldly approval fails to bring satisfaction. Celebrities and public figures often exemplify this reality, appearing outwardly successful yet inwardly restless and unfulfilled. Moreover, obedience to false masters will yield no benefit in the Hereafter, for these entities will not come to anyone’s aid when divine accountability is established. The only path to true peace and eternal success is to abandon obedience that leads to disobedience of Allah, the Exalted, and to devote oneself entirely to Him. By correctly using the blessings He has granted in accordance with His teachings, a person secures tranquillity in this world and salvation in the next.

Islam encourages people to control their worldly desires, guiding them to use their blessings responsibly and in ways pleasing to Allah, the Exalted. This discipline is not always welcomed by those whose only aim in life is to indulge their desires. For such individuals, the restraint promoted by Islam

exposes their behaviour as animalistic, driven by instinct rather than reason and divine guidance. Consequently, they criticize Islam, not because of its weakness, but because of its strength in curbing the excesses of human nature. In addition, businesses and industries that profit from the unchecked indulgence of desires actively strive against Islam. Their survival depends on encouraging people to abandon restraint and pursue indulgence, whether through material consumption, entertainment, or other avenues. In doing so, they misuse the blessings granted to them by Allah, the Exalted, directing their wealth, influence, and creativity towards opposing divine guidance. This opposition prevents the rights of people from being fulfilled, as resources are consumed by exploitation rather than justice and compassion. The inevitable outcome of such misuse is corruption spreading across the earth. Chapter 30 Ar Rum, verse 41:

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned...”

This verse is a timeless reminder that corruption is not accidental but the direct result of human actions. When desires are worshipped, when blessings are misused, and when divine guidance is ignored, the natural consequence is disorder, injustice, and decline. This corruption manifests in many forms. Economically, it appears as exploitation, inequality, and greed. Socially, it breeds division, selfishness, and cruelty. Morally, it erodes compassion, humility, and unity. Even the environment suffers, as the reckless pursuit of profit leads to waste, pollution, and destruction of natural resources. In every case, the root cause is the same: the misuse of blessings and the refusal to restrain desires according to the teachings of Islam.

By contrast, when people act upon divine guidance, they use their blessings responsibly, fulfil the rights of others, and establish harmony both within themselves and in society. Restraint does not diminish life but enriches it, ensuring that wealth, power, and influence are directed towards justice, compassion, and collective well-being.

In conclusion, the spread of corruption is the direct consequence of ignoring divine guidance and misusing the gifts of Allah, the Exalted. True peace and justice can only be achieved when desires are controlled, blessings are used correctly, and obedience to Allah, the Exalted, becomes the foundation of all actions. This is the path that secures tranquillity in this world and eternal success in the Hereafter.

In order to encourage people to return to divine guidance, Allah, the Exalted, allows them to experience the consequences of their disobedience. This is not an act of cruelty but an act of mercy, for it awakens the heedless heart and reminds the forgetful soul of its true purpose. On an individual level, this return to guidance brings peace of mind, a balanced mental and physical state, and the correct placement of everything and everyone within one's life. On a societal level, it ensures that the rights of people are fulfilled, justice is established, and compassion becomes the foundation of human interaction. Chapter 30 Ar Rum, verse 41:

“...so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to right guidance].”

This verse reveals that the difficulties and trials people face are often the direct result of their own actions. By allowing them to taste a portion of these consequences, Allah, the Exalted, provides an opportunity for reflection and repentance. The wisdom behind this is profound. If people were never allowed to experience the results of their disobedience, they would persist in heedlessness, believing that their actions carried no consequences. By contrast, when they taste hardship, they are reminded of the fragility of worldly life and the necessity of divine guidance. This awakening can lead them back to obedience, gratitude, and humility. On a broader scale, societies that ignore divine guidance inevitably suffer corruption, injustice, and imbalance. Yet even these societal consequences serve as a reminder that only by returning to Allah, the Exalted, can harmony and stability be restored. Thus, trials are not punishments without purpose but lessons designed to guide humanity back to the path of truth.

In conclusion, the verse teaches that suffering the consequences of disobedience is itself a mercy, for it provides the chance to return to Allah, the Exalted, before the final accountability of the Hereafter. Those who heed this reminder by acting on the Islamic code of conduct secure peace of mind in this world and eternal success in the next.

No matter how advanced a society becomes, and regardless of the vast knowledge it acquires across countless disciplines—including psychology, neurology, sociology, and the various dimensions of human behaviour—it

will always remain impossible for people to produce a code of conduct that perfectly aligns with human nature and encompasses every circumstance, condition, and scenario that individuals or societies will ever face throughout their time on Earth. This limitation is inherent and unavoidable. Humanity is still uncovering basic truths about its own creation, such as the functions of different regions of the brain, the workings of human consciousness, and the complexities of emotional and social development. If people are still learning fundamental aspects of their own existence, how can they possibly hope to construct a flawless and comprehensive system that ensures justice, balance, and lasting peace? A perfect code of conduct requires complete knowledge of human nature—its strengths, weaknesses, inclinations, and the hidden workings of the heart. It requires a full understanding of the consequences of every action, not only in the present moment but across generations. It requires insight into every trial a person will experience, at every stage of life. This level of knowledge is unattainable for any human being or society, no matter how sophisticated their research or technology may become. Only Allah, the Exalted, possesses such knowledge. He alone is the Creator of all things, and His understanding is absolute—encompassing the past in its entirety, the present in its fullness, and the future in its every detail. His knowledge is not limited by perception, experience, time, or bias. Therefore, He alone is able to provide humanity with a code of conduct that is truly suited to human nature—one that distinguishes with perfect clarity between good and evil, benefit and harm, justice and oppression. His guidance leads to real peace of mind, while the abandonment of His guidance leads inevitably to confusion, conflict, and emotional turmoil. History serves as undeniable evidence of this reality. Whenever the divine code of conduct was sincerely adopted and correctly implemented—whether in communities, families, or entire civilizations—it produced tranquillity, justice, compassion, and stability. Individuals who adhered to it found inner peace and balanced lives. Societies that upheld it became beacons of fairness, safety, and prosperity. Conversely, whenever human-made systems dominated—systems rooted in limited knowledge, personal interests, and ever-changing desires—inequality, corruption, and internal unrest soon followed. Thus, individuals must embrace the divine guidance granted to them by Allah, the

Exalted, recognizing that it is the most beneficial path for their well-being, even when certain aspects challenge their personal desires or contradict popular trends within society. The one who wishes to attain lasting peace in this world and success in the next must adopt the attitude of a wise patient: a patient who accepts the instructions of their physician wholeheartedly, knowing that the bitter taste of certain medicines and the strictness of a prescribed regimen are ultimately in their best interest. Just as such a patient ultimately attains physical and mental well-being by following their doctor's guidance, a person who follows the divine code of conduct attains a balanced mental and physical state, correctly places everything and everyone within their life, and finds peace of mind in both worlds.

The punishment that people face as a direct consequence of obeying others in disobedience to Allah, the Exalted—whether those influences are fashion, culture, or social trends—serves not only as a personal reckoning but also as a deterrent to others. This deterrent applies both to those living at the same time and to those who come later, for history itself becomes a witness to the outcome of disobedience. Chapter 30 Ar Rum, verse 42:

“Say, “Travel through the land and observe how was the end of those before. Most of them were associators.””

The verse therefore warns against adopting a self-absorbed way of life, where one's attention is confined only to personal circumstances while ignoring the greater realities surrounding them. Such a narrow outlook blinds the heart from recognizing the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflection upon

these lessons is one of the surest means of refining character, avoiding repeated mistakes, and finding lasting inner peace. It allows a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. History is filled with examples of nations that misused their blessings, indulged in desires, and turned away from divine guidance. Their downfall serves as a warning to those who come after them. Observing the ruins of once-great civilizations, the collapse of empires, and the destruction of communities that ignored divine law should stir humility and caution in the hearts of those who witness them. These lessons remind us that wealth, power, and influence are fleeting, and that only obedience to Allah, the Exalted, secures lasting success. On a personal level, reflection upon the trials of others can cultivate gratitude and wisdom. 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. These observations are not meant to foster arrogance but to cultivate humility, gratitude, and a sense of responsibility. 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. By doing so, they protect themselves from repeating the errors of those who came before, they strengthen their character, and they secure peace of mind in this world while preparing for eternal success in the Hereafter.

Allah, the Exalted, commands people to adopt the correct behaviour before they reach their unavoidable accountability. Chapter 30 Ar Rum, verse 43:

“So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling...”

This verse is a solemn reminder that the Day of Judgement is certain, and no one will be able to resist or delay it. The wise person is therefore the one who prepares for it now, before the opportunity is lost.

It is crucial to understand that even if the Day of Judgement itself is many years away, a person’s individual reckoning begins at the time of their death. Death is never far, irrespective of how long one lives, and thus false hopes of a long life are among the most dangerous deceptions. Such hopes cause people to prioritise amassing and enjoying the material world over preparing for the eternal Hereafter. A simple reflection on one’s daily routine—how much time is spent on worldly pursuits compared to preparation for the Hereafter—reveals the imbalance that dominates most lives.

False hope for a long life is one of the strongest weapons the Devil uses to misguide people. When a person believes they will live long, they delay repentance and preparation, imagining they can reform in the near future. Yet in most cases, this “near future” never arrives, and death overtakes them without adequate preparation. This false hope also encourages hoarding of wealth and worldly possessions, convincing people that they will need them for their old age. The Devil frightens them into thinking they will be abandoned when they grow weak and can no longer work. They forget that Allah, the Exalted, who provided for them in youth, will provide for them in old age as well. In fact, provision was decreed for all creation

fifty thousand years before the creation of the heavens and the earth, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange indeed that a person will dedicate forty years of their life saving for retirement, which rarely lasts longer than twenty years, yet fail to prepare in the same way for the eternal Hereafter. Islam does not forbid preparation for worldly needs; there is no harm in saving for the near future. However, the Hereafter must always remain the priority. Many people admit they may die at any time, yet they behave as if they will live forever. Even if they were promised eternal life on earth, they would not be able to strive harder to accumulate more of the material world, for the restrictions of day and night would still limit them. How many people have passed away earlier than expected, and how many truly learn from this reality? In truth, one of the greatest pains a person will feel at the time of death or in the Hereafter is regret for delaying preparation. Chapter 63 Al Munafiqun, verses 10-11:

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

This regret is the inevitable outcome of misplaced priorities. A person would be labelled a fool if they dedicated more time and wealth to a house they were only going to live in briefly, compared to a house they planned to inhabit for a very long time. This is the example of giving priority to the temporal world over the eternal Hereafter. Muslims are instructed to work for both the world and the Hereafter, but to recognise that death does not come at a time, situation, or age known to them. It is certain to come, and therefore preparation for it and what follows must take precedence over

preparing for a worldly future that may never arrive. True wisdom lies in balancing worldly responsibilities with eternal priorities, ensuring that one's life is directed toward obedience to Allah, the Exalted, and preparation for the everlasting abode. Those who heed this reminder secure peace of mind in this world and eternal success in the Hereafter, while those who delay will face regret that cannot be undone. Chapter 30 Ar Rum, verse 43:

“...That Day, they will be divided.”

Since Allah, the Exalted, does not compel anyone to accept guidance, every individual is free to choose the path they wish to follow in life—and they will inevitably face the outcomes of the choice they made. Chapter 30 Ar Rum, verse 44:

“Whoever disbelieves - upon him is [the consequence of] his disbelief...”

A person who turns away from divine guidance, or who lives in practical disregard of it—even if they verbally identify with Islam—will inevitably misuse the blessings they have been granted. This misuse is not limited to physical blessings such as wealth or health, but extends to emotional, social, and spiritual blessings as well. Because their choices are not grounded in the wisdom of the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they fail to develop a balanced mental and physical state. As a result,

they begin to misplace everything and everyone within their life, assigning the wrong priorities, nurturing the wrong attachments, and neglecting what is truly beneficial. Inevitably, the various areas of their life—family, relationships, career, possessions, and social circles—become sources of stress and inner disturbance rather than stability and comfort. When they continue in this state of disobedience, they lose the ability to recognise the real cause of their distress. Rather than reflecting on their own actions and attitudes, they blame external factors and innocent people around them, such as their spouse, children, friends, or colleagues. When they push these supportive individuals away or sever ties with them, the internal disorder within their heart only intensifies. Over time, this imbalance deepens and leads them toward emotional collapse, manifesting in depression, anxiety, substance abuse, and in severe cases, suicidal tendencies. This tragic pattern is clearly visible in the lives of many who persistently misuse the blessings given to them. Even among the wealthy and famous—those who seem to possess everything worldly life can offer—one often witnesses loneliness, addiction, fractured relationships, and emotional instability. Their worldly luxuries do not shield them from spiritual emptiness, nor do they replace the inner peace that only obedience to Allah, the Exalted, can bring. Beyond the worldly consequences, the ultimate loss is far greater. Since their attitude prevented them from preparing for accountability on the Day of Judgement, their punishment in the hereafter will be far more severe. Their worldly blessings, which were meant to be tools for righteousness and gratitude, become witnesses against them. Thus, rejecting or neglecting divine guidance harms a person in both realms: it robs them of tranquillity in this life and exposes them to unbearable regret in the next.

Furthermore, to emphasize the necessity of complementing faith in Allah, the Exalted, with righteous actions, the ensuing portion of the verse highlights good deeds exclusively, given that faith holds diminished value in their absence. Chapter 30 Ar Rum, verse 44:

“Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing.”

This verse emphasises that disbelief carries its own inevitable consequence, while righteousness is an investment that a person makes for their own soul. The deliberate mention of good deeds in this verse highlights the truth that faith has little value if it is not supported by action. Faith is not a static possession but a living reality that requires constant nourishment. The one who fails to support their faith with deeds is in great danger of losing it altogether. Faith may be likened to a delicate flame: it shines brightly when tended, but it weakens and dies when deprived of fuel. Just as a fire requires wood to continue burning, faith requires acts of obedience—such as prayer, charity, patience, honesty, and service to others—to remain alive. Neglecting this spiritual nourishment places a person at risk of losing the very light that guides them, and such a loss is the most devastating of all. The Holy Quran repeatedly pairs belief with righteous deeds, teaching that the two are inseparable. Faith is the seed, but deeds are the water and sunlight that allow it to grow. Without deeds, faith remains fragile, vulnerable to temptation and heedlessness. With deeds, faith becomes strong, resilient, and capable of guiding a person through the trials of life. The believer who supports their faith with action is preparing for themselves, storing provisions for the Hereafter. Every act of kindness, every moment of patience, and every word of truth becomes a safeguard against regret on the Day of Judgement. By contrast, disbelief and disobedience prepare only loss. The one who neglects righteous deeds, even if they claim faith, risks arriving on the Day of Judgement empty-handed. Their faith, having been deprived of nourishment, may have withered away, leaving them without the light they once possessed. This is why the verse emphasises deeds: they are the evidence of faith, the fruit of

belief, and the preparation for eternity. In conclusion, faith and deeds are inseparable. Faith without deeds is like a flame without fuel, destined to fade. Deeds without faith are like actions without purpose, lacking divine acceptance. True success lies in uniting both: sincere belief in Allah, the Exalted, and consistent obedience to His commands. This union preserves the light of faith, secures peace of mind in this world, and prepares eternal reward in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 30 Ar Rum, verses 44-45:

“...And whoever does righteousness - they are for themselves preparing. That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.”

The reality that obedience to Allah, the Exalted, benefits the individual alone is a fundamental principle of Islam. Recognising this truth prevents the adoption of arrogance, whereby one falsely imagines that obedience is a favour done to Allah, the Exalted. Such arrogance corrupts sincerity and hinders genuine submission, particularly when personal desires conflict with divine commands, leading a person away from the right path. By contrast, those who understand that their faith and obedience ultimately serve their own benefit cultivate humility before Allah, the Exalted. This humility anchors them in steadfastness, ensuring dedication to obedience in both hardship and ease. In times of trial, 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 traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Gratitude manifests in intention when actions are performed solely to please Allah, the Exalted; in

speech when good words or silence are chosen; and in deeds 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, the 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 tranquility. 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.

After emphasizing the importance of obedience for the benefit of the individual, Allah, the Exalted, draws attention to further signs within the universe which testify to His Oneness and demonstrate why He alone must be obeyed. Chapter 30 Ar Rum, verse 46:

“And of His signs is that He sends the winds as bringers of good tidings...”

The winds are among the most visible and yet most profound signs of divine wisdom. They are indispensable to life on earth, serving multiple functions that sustain creation. Winds enable pollination, allowing crops, plants, and trees to reproduce, thereby ensuring food supplies for humanity and animals. They are also essential for sea travel, which in earlier times was the only means of long-distance transportation and remains, even today, the primary mode of transporting goods across the globe. Winds carry rainclouds to specific locations, distributing water to the creation, without which life could not endure. This system is perfectly balanced: a complete absence of winds would lead to stagnation and chaos, while excessive winds would bring destruction and disorder. Chapter 30 Ar Rum, verse 46:

“...and to let you taste His mercy...”

Closely connected to this is the water cycle, another sign of divine wisdom. Water evaporates from the seas, rises, and condenses into rain. In its natural state, rain is acidic, but when it descends upon mountains, the minerals within them neutralize its acidity, rendering it suitable for human and animal use. If this delicate balance were altered, the result would be catastrophic for life on earth. Rain itself is also perfectly regulated: too little rain results in drought and famine, while too much rain leads to floods and devastation. Chapter 23 Al Mu'minun, verse 18:

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

The oceans themselves are also perfectly designed. The salt within them prevents the decay of dead creatures from contaminating the waters. Without this, the oceans would become polluted, making sea life impossible and spreading impurity to the land. Furthermore, the composition of water is such that it allows both sea life to thrive within it and heavy ships to sail upon it. If its properties were altered even slightly, only one of these functions could exist, not both. Yet, by divine wisdom, both coexist in harmony, ensuring the survival of marine ecosystems and the continuation of global trade. Indeed, even in the modern age, sea transport remains the most widely used method of moving goods across the world. Chapter 30 Ar Rum, verse 46:

“...and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.”

The lesson is clear: the winds, the seas, the rain, and the entire water cycle are not random phenomena but signs of a Creator who has established balance and harmony in all things. These systems sustain life, provide livelihoods, and maintain order on earth. Any alteration in their balance would bring chaos, yet their perfect regulation continues to testify to the Oneness, power, and mercy of Allah, the Exalted. The one who reflects upon these signs recognises that they are not merely natural processes but

manifestations of divine mercy. Winds that carry rainclouds, seas that sustain life and commerce, and rain that nourishes the earth are all gifts designed to remind humanity of its dependence upon Allah, the Exalted. Gratitude is therefore the natural response. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds, obtained through 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]...”

Every individual 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 worldly desires. Human systems are inevitably rooted in inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made codes 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 submission 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 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 worldly status, even

at the expense of eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. Thus, 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 desires and submit to the authority of the Creator. Chapter 30 Ar Rum, verse 47:

“And We have already sent messengers before you to their peoples, and they came to them with clear evidences...”

Those who persisted in pursuing worldly desires inevitably misused the blessings Allah, the Exalted, granted them. As a result, they obtained an unbalanced mental and physical state, misplaced everything and everyone within their life, and failed to adequately prepare for accountability on the Day of Judgement. This led to stress, trouble, and difficulties in both worlds, even if they enjoyed some worldly luxuries. Chapter 30 Ar Rum, verse 47:

“...then We took retribution from those who committed crimes...”

Their worldly indulgence brought temporary enjoyment but ultimately resulted in ruin, both in this life and the next.

As mentioned earlier, Islam encourages restraint and discipline. Those whose only aim in life is to fulfil desires will criticise it, for Islam exposes their conduct as animalistic. Furthermore, businesses and industries that profit from indulgence strive against Islam, encouraging people to abandon its teachings. Yet in the face of this criticism, one must remain steadfast in obedience to Allah, the Exalted. He promises peace of mind and protection from the negative effects of people, even if this is not immediately apparent. Chapter 30 Ar Rum, verse 47:

“...and incumbent upon Us was support of the believers.”

This assurance is a source of strength. It teaches that while the powerful may resist divine law, while industries may promote indulgence, and while critics may mock restraint, the believer who remains steadfast is never abandoned. Support from Allah, the Exalted, is guaranteed, and His support brings peace in this world and salvation in the Hereafter.

In addition, it is important to note that divine support has been promised to the believer and not the Muslim. One must therefore understand the difference in order to ensure they obtain divine support in both worlds. Muslims are those who lack Islamic knowledge and instead accept Islam

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...”

This verse highlights that submission without knowledge and conviction results in weak faith. Such individuals may fulfil the basic obligations of Islam, but because their understanding is shallow, they are easily swayed by desires and worldly influences. Their obedience is fragile, and they often misuse the blessings granted to them, particularly when divine commands conflict with personal inclinations. 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. This knowledge strengthens faith, removing doubt and instilling steadfastness. 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.”

Their faith is not passive but active, demonstrated through sacrifice, striving, and unwavering obedience. Strong faith manifests in two essential

qualities: gratitude and patience. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech is expressed through positive words or silence, avoiding complaints or negativity. Gratitude in action is demonstrated by 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, tranquillity, and success in both this life and the Hereafter. Chapter 14 Ibrahim, verse 7:

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

Patience, likewise, is not mere endurance but active trust in divine wisdom. It 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 this is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

This verse reminds mankind that divine wisdom surpasses human perception, and that apparent difficulties may conceal hidden benefits, just as apparent comforts may conceal harm. Therefore, those who act rightly in all circumstances—combining gratitude and patience—receive the

steadfast support and mercy of Allah, the Exalted. This results in tranquillity in both worlds, through attaining a harmonious mental and physical condition and correctly placing everything and everyone in their lives. This truth is reinforced in a Hadith found in Sahih Muslim, number 7500. Chapter 30 Ar Rum, verse 47:

“...and incumbent upon Us was support of the believers.”

Allah, the Exalted, once again reminds mankind that the source of living in this world, water, is provided and controlled by Him alone. Irrespective of the technological advancements made by people, they cannot control the elements needed to ensure they obtain the provision required to survive on this Earth. Chapter 30 Ar Rum, verses 48-49:

“It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice. Although they were, before it was sent down upon them - before that, in despair.”

These verses highlight the absolute dependence of creation upon divine mercy. Water is the foundation of life, and its provision is entirely under the control of Allah, the Exalted. Despite mankind's technological advancements, no human being can command the winds, direct the clouds,

or guarantee rainfall. The winds move at His command, the clouds form and disperse according to His will, and rain descends only when He decrees. This system is perfectly balanced, sustaining life and reviving the earth after its barrenness. The verses also capture the emotional reality of mankind. Before rain arrives, people despair, recognising their helplessness in the face of drought and dryness. Yet when rain falls, joy immediately replaces despair. This transformation is itself a sign of divine mercy, for Allah, the Exalted, not only provides sustenance but also restores hope and tranquillity. The cycle of despair and joy reminds mankind of their dependence upon Him and of His power to change circumstances in an instant. Rain is more than a physical necessity; it is a spiritual reminder. It teaches humility, for no human effort can produce it without divine permission. It teaches gratitude, for its arrival revives crops, quenches thirst, and sustains life. It teaches trust, for its timing and distribution are beyond human control but perfectly regulated by divine wisdom. The water cycle itself is a sign of balance: evaporation, condensation, and rainfall occur in harmony, ensuring that life continues. Any disruption to this balance would bring chaos, yet Allah, the Exalted, maintains it with precision.

Furthermore, the imagery of despair turning into joy reflects the broader reality of human life. Just as barren land is revived by rain, hearts burdened by trials are revived by divine mercy. The believer who recognises this truth learns to remain patient in hardship, trusting that relief will come, just as rain follows drought. The believer also learns to remain grateful in ease, acknowledging that every blessing is a gift from Allah, the Exalted.

The lesson is clear: provision is not in human hands but in the hands of Allah, the Exalted. Gratitude must therefore be directed to Him alone, for

He is the One who revives the earth after its lifelessness and who transforms despair into joy. Those who reflect upon this truth recognise His Oneness and submit to His authority, knowing that survival itself depends upon His mercy. Chapter 30 Ar Rum, verse 50:

“So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.”

The denial of resurrection on the Day of Judgement is indeed perplexing, for the world is filled with countless signs of renewal and revival that Allah, the Exalted, has placed before mankind. These signs occur daily, monthly, and yearly, serving as reminders of His power to bring the dead back to life. Barren land that appears lifeless is revived when Allah, the Exalted, sends rain. From soil that seemed dead, lush vegetation springs forth, and from dry seeds buried beneath the earth, living plants emerge. Just as a seed—lifeless and concealed in the ground—comes alive by His command, so too can the human body, buried in the earth, be brought back to life. The One who revives the dead earth can surely revive the dead human. The cycle of the seasons further illustrates this truth. In winter, trees stand bare and appear lifeless as their leaves wither and fall. Yet when the season changes, the same trees burst forth with fresh leaves, blossoms, and vitality. These cycles of death and renewal occur repeatedly, serving as reflections of resurrection. Resurrection is also witnessed continuously within the human body. Cells constantly die and are replaced with new ones—skin cells being a clear example. Life and death coexist within mankind every moment, showing that renewal is a natural and ongoing process decreed by Allah, the Exalted. Sleep itself is a daily sign of resurrection. It is often described as the minor death, as the sleeper loses

awareness and control. Allah, the Exalted, then returns their soul if they are destined to continue living. Chapter 39 Az Zumar, verse 42:

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

Beyond these observable signs, the Day of Judgement is also a necessity dictated by justice. The universe is marked by precision and balance. The Earth is positioned at a perfectly balanced distance from the sun; even a slight shift would make life impossible. The water cycle is balanced with flawless consistency, ensuring that life continues. The ground is designed with exact balance—soft enough for delicate shoots to emerge, yet strong enough to support immense structures. These examples point to a Creator who established balance in all things. Yet one glaring imbalance remains in this world: the actions of people. Tyrants often escape accountability, and many who endure oppression or hardship never receive full compensation for their patience. Those who obey Allah, the Exalted, frequently suffer trials, while those who disobey Him may live in worldly ease. If balance is a fundamental principle in creation, then justice must be completed somewhere—and that place is the Day of Judgement.

Allah, the Exalted, certainly has the power to reward or punish fully in this world, but His wisdom dictates otherwise. He allows people opportunities to repent and change, rather than immediately punishing them. Likewise, He withholds the full reward of the obedient in this world because this life is not

Paradise. Part of the beauty and depth of faith is belief in the unseen—especially belief in the eternal reward awaiting in the next life. If all reward were visible and immediate, faith would lose its spiritual value. Fear of the full punishment of the Hereafter and hope for the full reward there serve as powerful motivators, encouraging one to avoid sins and pursue righteous deeds. In order for this Day of Recompense to occur, the material world must eventually come to an end. As long as people continue to act, their record remains incomplete. Therefore, the termination of the world is necessary before final judgment can begin. Reflecting on these truths strengthens one's certainty in the Day of Judgement. This certainty encourages individuals to prepare for that Day by properly utilizing every blessing granted to them, as instructed in the Holy Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so brings peace of mind and success in both worlds by helping a person achieve a balanced mental and physical state and by placing everything and everyone in their proper position within their life. Chapter 45 Al Jathiyah, verse 22:

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

Although Allah, the Exalted, continuously grants mankind countless blessings, many individuals exhibit impatience and ingratitude during times when they face difficulty. Chapter 30 Ar Rum, verse 51:

“But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter ungrateful.”

Such behaviour reveals a shallow understanding of divine wisdom, for trials are not punishments without purpose but opportunities for purification, growth, and reward. To avoid this destructive mindset, the person must cultivate a positive outlook rooted in faith. Whenever difficulties arise, the person should remind themselves that the situation could have been far worse. If the problem is worldly, gratitude should be shown that it has not affected faith, for the greatest calamity is the loss of belief. Instead of dwelling on immediate sadness, the person should focus on the ultimate reward promised to those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings, they should recount the countless blessings that remain. This act of reflection shifts the heart from despair to gratitude. In every difficulty, the person should remember the words of Allah, the Exalted, in Chapter 2 Al Baqarah, verse 216:

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

This verse teaches that divine wisdom is hidden within trials, and what appears harmful may in fact be beneficial, while what appears desirable may in fact be harmful. Adopting this mindset transforms the person's response to hardship. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech means speaking positively or remaining silent. Gratitude in action means using blessings in ways pleasing to Him. Patience means refraining from complaints in words and

actions, while trusting that Allah, the Exalted, always chooses what is best. Together, gratitude and patience create balance, bringing peace of mind and success in both worlds. The person who reflects upon these truths learns to see trials not as obstacles but as opportunities. Hardship becomes a means of purification, ease becomes a chance for gratitude, and both together become pathways to divine mercy. This positive mindset is the key to transforming difficulties into blessings. To conclude, the person must reflect on these facts so that they adopt a positive mindset. This mindset is a key element in dealing with difficulties in a way that leads to countless blessings in both worlds. The cup is not half empty—it is half full, overflowing with divine mercy for those who choose to see it.

Despite the countless signs within divine teachings and the creation that point to the Oneness of Allah, the Exalted, and the necessity of obeying Him, many persist in pursuing their worldly desires. When a person becomes consumed by these desires, they lose control over their actions and are driven solely by the need to satisfy them, often ignoring the harmful consequences that follow. This condition mirrors that of a drug addict, whose addiction compels them toward substances, stripping them of control and clouding their judgment. Such individuals may commit wrongful acts, like theft, while remaining oblivious to the damage they cause, as their addiction blinds them to reality. Excessive worldly desires, such as the relentless pursuit of wealth, can produce a similar outcome. When desire intensifies, it morphs into an addiction that governs a person's behaviour, enslaving them to their whims. At this stage, reasoning with them is akin to reasoning with the dead, for their spiritual hearts have been consumed entirely by worldly cravings. Chapter 30 Ar Rum, verse 52:

“So indeed, you will not make the dead hear...”

This verse symbolically portrays those whose hearts are spiritually dead. Their pursuit of desires has silenced their conscience, making them incapable of recognizing truth even when it is presented clearly before them. Just as physical death prevents one from hearing, spiritual death prevents one from perceiving divine wisdom.

Allah, the Exalted, then cautions that the failure to properly receive Islamic teachings would prevent individuals from attaining right guidance, akin to how spiritually defunct hearts derive no benefit. Chapter 30 Ar Rum, verse 52:

“...nor will you make the deaf hear the call when they turn their backs, retreating.”

This verse highlights the condition of those who fail to listen correctly to Islamic teachings. Just as the physically deaf cannot benefit from a call they cannot hear, those who turn away from divine guidance—whether through negligence, arrogance, or distraction—cannot benefit from it, even if the truth is presented clearly before them. This warning is not about physical hearing but about spiritual receptivity. To truly benefit from Islamic knowledge, a person must listen with attentiveness, humility, and sincerity. Correct listening requires more than simply hearing words; it involves engaging the heart and mind. A person must carefully absorb the teachings, connect them to their own past experiences, reflect on how they

can be implemented in the future, and then sincerely strive to act upon them. Only through this process does knowledge transform into practice, shaping character and behaviour in a positive way. Merely listening without reflection or application will not bring about change. This is the main reason why many people, despite having unprecedented access to Islamic knowledge through books, lectures, and digital platforms, fail to reform their lives. Knowledge that remains theoretical does not soften the heart or refine conduct. Those who hear but do not internalise, who study but do not act, and who acknowledge truth but do not submit, remain spiritually deaf. Their hearts are unmoved, and their lives remain unchanged. By contrast, the person who listens correctly—attentively, reflectively, and sincerely—becomes transformed by divine guidance. They achieve balance in their mental and physical state, they place everything and everyone in their lives in the proper position, and they prepare adequately for accountability on the Day of Judgement. True listening is therefore not passive reception but active engagement, leading to lasting change and divine mercy.

Finally, those who refuse to learn from the consequences experienced by others—whether witnessed in their own era or recorded throughout history—will likewise fail to benefit from right guidance. Chapter 30 Ar Rum, verse 53:

“And you cannot guide the blind away from their error...”

This verse cautions against developing a self-focused approach to life in which a person sees nothing beyond their own immediate concerns. When someone becomes absorbed only in their personal circumstances, their

heart becomes closed to the countless lessons unfolding around them. This inward blindness prevents them from recognising the wisdom that can be gained from the successes and failures of other people, from the rise and fall of past nations, and from the many trials they observe in their surroundings. Such neglect deprives them of one of the most effective tools for character development—reflection. Learning from the experiences of others is a powerful way to refine one's behaviour, avoid repeating destructive choices, and cultivate a sense of grounded inner peace. Through thoughtful reflection, a person develops a balanced mental and physical state and learns to correctly place everything and everyone within their life. For instance, when one notices how the wealthy and celebrated often misuse the blessings they have been granted—only to find themselves consumed by anxiety, depression, addiction, or even suicidal thoughts despite having material comfort—it becomes clear that real tranquillity cannot be bought with wealth nor achieved by following unrestrained desires. Their suffering serves as a living reminder that external success does not guarantee internal stability. Likewise, observing someone endure illness should inspire gratitude for one's own health and encourage its proper use before it deteriorates. Witnessing the struggles of others is meant to awaken humility, gratitude, and a renewed commitment to using one's blessings responsibly. For these reasons, Islam consistently urges people to remain thoughtful, perceptive, and reflective. Instead of viewing life only through the narrow frame of personal experience, individuals are encouraged to broaden their perspective, to examine the world around them, and to extract wisdom from every event they witness. Those who cultivate this habit are more receptive to divine guidance and more capable of achieving clarity, balance, and peace. Those who neglect it, however, resemble the “blind” described in the verse—unable to benefit from direction because they refuse to open their eyes to the signs placed before them.

The eagerness of the Holy Prophet Muhammad, peace and blessings be upon him, to guide others was born out of his compassion and concern for their eternal welfare. Yet Allah, the Exalted, repeatedly reminded him that his mission was not to compel people into right guidance but to convey the message with clarity and sincerity, and to provide the perfect role model for others to follow. Chapter 88 Al Ghashiyah, verses 21-22:

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

These verses contain timeless wisdom for anyone who calls others to righteousness. They teach that the responsibility of the caller is to deliver the truth faithfully, without distortion, and with compassion, while leaving the outcome to Allah, the Exalted, who alone guides hearts. This understanding liberates the caller from grief and frustration when their efforts appear 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. Chapter 30 Ar Rum, verse 53:

“...You will only make hear those who believe in Our verses so they have submitted to Allah.”

This truth 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. It ensures that their efforts remain pure, their patience firm, and their hope anchored in the mercy and justice of Allah, the Exalted. In this way, the caller becomes a true servant of Allah, embodying humility and perseverance, and leaving the guidance of hearts to the One who created them.

Chapter 30 Ar Rum, verse 53:

“...You will only make hear those who believe in Our verses so they have submitted to Allah.”

In order for a person to be genuinely and positively shaped by the teachings of Islam, they must first cultivate strong faith. This strength of faith is essential because it anchors a person in consistent obedience to Allah, the Exalted, regardless of the circumstances they face—whether moments of comfort and ease or moments of hardship and trial. Without firm faith, a person will waver, but with it, they remain steady, composed, and resilient through every situation. Strong faith develops when a person earnestly studies and implements the clear proofs and guidance contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources illuminate how sincere obedience to Allah, the Exalted, produces peace of mind, emotional stability, and clarity of purpose in both this world and the next. Through learning, reflection, and consistent practice, a person begins to witness firsthand the tranquillity, justice, and inner harmony that arise from following divine instruction. This experience strengthens their conviction and deepens their trust in Allah, the Exalted. Conversely, when someone remains uninformed or indifferent toward Islamic teachings, their faith naturally becomes weak. Such a person is easily swayed by personal desires and impulses, falling into disobedience whenever Islamic guidance challenges their inclinations. Their weakness stems not from a lack of intelligence but rather from a failure to recognise that resisting unhealthy desires and instead obeying Allah, the Exalted, is the only path that creates genuine peace of mind in both worlds. Because they have not acquired certainty through knowledge and practice, they struggle to see the wisdom behind divine commands and prohibitions. Therefore, a person must strive to reach certainty of faith by actively learning Islamic knowledge and translating that knowledge into consistent action. This certainty empowers them to remain steadfast in obedience to Allah, the Exalted, at all times, regardless of whatever trials or temptations they face. It also ensures that they use all the blessings they have been granted in the correct manner outlined by Islamic teachings—whether those blessings involve health, wealth, relationships, time, or intellect. When a person aligns their behaviour with divine guidance and uses their blessings responsibly, they naturally attain peace of mind in both worlds. This manifests through a balanced mental and physical state and through the proper placement of

everything and everyone within their life. Such balance allows them to navigate challenges with wisdom, appreciate blessings with gratitude, and live with a sense of calm rooted in certainty and obedience to Allah, the Exalted.

Another indication of the total dominion and power of Allah, the Exalted, over people is the progression He dictates for them from one stage to the next, even as they strive to preserve their strength. Chapter 30 Ar Rum, verse 54:

“Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair...”

This verse is a striking reminder of the divine decree that governs human life. People begin in weakness as infants, grow into strength during youth and adulthood, and inevitably return to weakness in old age. No matter how much they strive to preserve their strength, they cannot escape the stages ordained by Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised the urgency of acting while strength remains. In a Hadith found in Jami At Tirmidhi, number 2306, he advised that one must hasten to perform good deeds before being overtaken by mental and physical weakness. Observing those who have lost their health through sickness or ageing should inspire others to make use of the health they currently possess. This means striving for success in both worldly and religious matters, while giving priority to religion over worldly pursuits. For instance, a person should use their good health to journey regularly to the Mosques in order to offer their obligatory prayers with the congregation,

before a time comes when they desire to do so but lack the physical strength. The mercy of Allah, the Exalted, is evident in the fact that when a person utilises their good health correctly, then upon losing it, He continues to grant them the same reward they used to receive when performing good deeds during their time of strength. This has been advised in a Hadith found in Imam Bukhari's Adab Al Mufrad, number 500. However, those who live in heedlessness and fail to utilise their good health will receive no reward during their health or when they fall sick, as they neglected the opportunity to act when they were able.

This teaching is directly connected to the next matter mentioned in the Hadith quoted earlier: senility. A person should make use of their youth and strong intelligence before reaching senility. This includes gaining and acting upon knowledge, and using mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Delaying this effort with the assumption that one can learn and act upon Islamic knowledge later in life is a dangerous illusion, for there is no guarantee that one will reach old age. Even if they do, learning becomes more difficult, as the prime age for acquiring knowledge is youth. Furthermore, even if knowledge is gained in older age, implementing it is harder, as habits become deeply ingrained and positive change is more difficult. Therefore, one must not delay in using their mental strength to learn and act upon useful knowledge while they are younger. It is important to behave in this manner before senility occurs, as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390. This supplication itself is a reminder of the seriousness of senility, which strips a person of their mental clarity and ability to act.

In conclusion, the stages of life are a sign of the complete control over mankind Allah, the Exalted, possesses. Chapter 30 Ar Rum, verse 54:

“...He creates what He wills, and He is the Knowing, the Competent.”

Youth, health, and intelligence are blessings that must be utilised before they fade. Those who act with urgency, prioritising religion over worldly pursuits, will continue to receive reward even when their strength diminishes. Those who delay, however, risk losing both the opportunity and the reward. This teaching is a call to seize the present moment, to act while one has the capacity, and to prepare for the inevitable stages of weakness with deeds that will continue to benefit them in the sight of Allah, the Exalted.

The speed at which one's state changes from weakness to strength and back to weakness is a powerful reminder of the extremely limited time people have in this world. Chapter 30 Ar Rum, verse 55:

“And the Day the Hour appears the criminals will swear they had remained but an hour...”

The major cause of being deluded from practically preparing for one's death and accountability in the hereafter is possessing false hopes of a long life. Chapter 30 Ar Rum, verse 55:

“...Thus they were deluded.”

It is an extremely blameworthy trait because it becomes the primary reason a person gives precedence to collecting and pursuing the material world while neglecting their preparation for the eternal hereafter. A person only needs to examine their typical 24-hour day—observing how much effort, thought, and time are dedicated to worldly pursuits compared to the time and attention given to the hereafter—to recognise the truth of this. False hope for a long life is one of the Devil's most effective tools in leading people astray. When someone convinces themselves that they will live many years, they begin postponing their preparation for the hereafter, assuming they can take it seriously “later.” Yet, for most people, this “later” never arrives. Death overtakes them suddenly, and they depart this world without having sufficiently prepared for the eternal life ahead. Furthermore, having false hope for a long life causes a person to delay sincere repentance, self-accountability, and positive change in their character. They assume that they still have plenty of time to reform themselves. This deceptive belief also encourages hoarding worldly possessions—whether wealth or material comforts—under the false assumption that they will require these things throughout their imagined long life. The Devil frightens people by suggesting that unless they accumulate excessive wealth, they will suffer in old age, with no one to support them once they are physically unable to work. They forget that the One who provided for them in their youth—Allah, the Exalted—will continue providing for them in old age as well. In reality, the provision for all creation was decreed fifty thousand

years before the creation of the Heavens and the Earth, as confirmed in a Hadith found in *Sahih Muslim*, number 6748. It is astonishing that a person may spend forty years steadily preparing financially for retirement—an earthly stage that rarely lasts more than twenty years—yet they neglect to prepare in the same way for the eternal hereafter. Islam does not teach a person to abandon worldly planning altogether. There is no harm in saving or making reasonable preparations for the near future, so long as the hereafter remains the higher priority. Many people openly acknowledge that death can come at any moment, yet their behaviour suggests they believe they will live forever. Some are so attached to worldly accumulation that even if they were guaranteed eternal life on Earth, they could not strive any harder than they already do because they are already pushing themselves to the limits of their time and capacity. Countless individuals have passed away far earlier than they anticipated—yet how many people witness these deaths and truly take a lesson that transforms their behaviour? In truth, one of the greatest pains a person will experience at the moment of death—or at any stage of the hereafter—is overwhelming regret for delaying preparation for the next life. Chapter 63 Al Munafiqun, verses 10-11:

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

A person would be considered utterly foolish if they spent more time, effort, and money on a house they planned to occupy only briefly, while neglecting the home where they intended to live permanently. Yet this is

precisely the reality of the one who prioritises the temporary world and neglects the eternal hereafter. Chapter 30 Ar Rum, verse 55:

“...Thus they were deluded.”

A person should indeed work for both this world and the Hereafter, but with a clear understanding that death does not arrive at an age, condition, or moment known to them. What is certain is that it will arrive. Therefore, preparing for death and all that follows it must take precedence over preparing for a future in this world—a future that may never come. The one who understands this reality will thus practically prepare for their death and accountability by correctly using the blessings Allah, the Exalted, has granted them. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 30 Ar Rum, verse 56:

“But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."”

This verse highlights the certainty of resurrection and accountability, reminding mankind that their time in the world is limited by divine decree.

Those who possess knowledge and faith recognise this truth and prepare accordingly, while those who remain heedless are taken by surprise when the Day of Resurrection arrives. The wisdom contained here is that worldly pursuits, though necessary, must never overshadow preparation for the eternal life. Wealth, status, and worldly plans are uncertain, but death and resurrection are inevitable. The person who uses their blessings—health, wealth, time, and intellect—in ways pleasing to Allah, the Exalted, secures peace in this world and eternal success in the Hereafter. By contrast, the one who neglects preparation for death, distracted by worldly ambitions, will face regret when confronted with the reality of resurrection. This truth also teaches discipline in how one views their blessings. Health should be used for worship and service before weakness overtakes it. Wealth should be spent in ways pleasing to Allah, the Exalted, before it is lost or becomes a source of regret. Time should be valued as the most precious resource, for once it passes it can never be reclaimed. Intellect should be directed towards understanding divine guidance and applying it, rather than being wasted on trivial pursuits. Each blessing is a trust, and each trust must be used to prepare for the inevitable accountability. Furthermore, this perspective transforms daily actions into acts of worship. Earning a livelihood becomes a means of fulfilling responsibilities and supporting family, but when done with sincerity it also becomes preparation for the Hereafter. Caring for one's health becomes not only a worldly necessity but also a way of preserving strength for worship. Even simple acts, when done with the intention of pleasing Allah, the Exalted, become provisions for the eternal journey. The wise person therefore lives as a traveller, conscious that this world is not their permanent home. They fulfil their worldly duties but never allow them to distract from their ultimate destination. They understand that peace of mind in this world comes from knowing they are preparing for the next, and peace in the Hereafter comes from having lived with discipline and sincerity.

Therefore, the certainty of death and resurrection makes it essential that preparation for the eternal life takes priority over preparation for worldly futures. Those who recognize this truth and act upon it will attain balance, peace, and success in both worlds. Those who neglect it will face regret when the Day of Resurrection arrives, realizing too late that they had been granted blessings to prepare but failed to use them. At that point, no excuse will be accepted, repentance will not be possible, and no further opportunity will be given to reform their behaviour. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].”

On the Day of Resurrection, every deed will be sealed, and each soul will be judged according to what it has earned. Those who wronged themselves by neglecting divine guidance will discover that words cannot shield them, excuses cannot avail them, and no opportunity will remain to appease Allah, the Exalted. The wisdom contained in this reality is that accountability in the Hereafter is absolute and final. The present world is the only arena in which choice, repentance, and reform are possible. Once death arrives, the record is closed, and the Day of Resurrection will unveil the true state of every person's actions. Those who prepared with sincerity will rejoice in their foresight, while those who delayed will be crushed by regret. This reminder should awaken urgency in the heart, urging the person to use their blessings—health, wealth, time, and intellect—in obedience rather than wasting them in heedlessness. The verse therefore serves as both a warning and a motivation. It warns of the futility of excuses on the Day of Resurrection, when no plea will be accepted, and it motivates the person to act now, while the opportunity remains. The wise

will not gamble with their eternal fate by postponing preparation. Instead, they will live each day as though it may be their last, ensuring that their record is filled with deeds pleasing to Allah, the Exalted. In this way, they secure peace of mind in this world and eternal success in the next, while those who delay will face the painful reality of having squandered their chance.

Just as the opponents of truth in earlier generations resisted divine guidance, the leaders of the non-Muslims of Mecca adopted various strategies to discourage people from accepting Islam, fearing the loss of their social influence and leadership. One of their methods was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him. Yet the role of a Holy Prophet, peace be upon them, is not to impress people with displays of power, but to clarify the divine guidelines for humanity and to serve as the perfect example for them to follow. Miracles bestowed upon them by Allah, the Exalted, were occasional signs, limited to particular times and places, and served only to support their message. They were never the essence of Prophethood. Because miracles are bound by time and place, only those who directly witness them are compelled to accept the truth. For others, they remain accounts of past events, which may inspire but cannot carry the same force of conviction. In contrast, the Holy Quran, together with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, stands as an everlasting and living miracle. It is accessible to all people at all times, and its wisdom, eloquence, and transformative power far surpass any temporary miracle granted to earlier Holy Prophets, peace be upon them. Chapter 30 Ar Rum, verse 58:

“And We have certainly presented to the people in this Qur'an from every [kind of] example...”

The non-Muslims of Mecca, masters of the Arabic language, recognized 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 announcement of Prophethood, they knew he was not a deceiver. 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 fact was acknowledged by both the People of the Book and the non-Muslims of Mecca. He could not have known the altered or original teachings contained in those texts. This reality 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, had He granted the non-Muslims of Mecca the miracles they demanded and they still rejected Islam, He would have annihilated them completely, just as He destroyed earlier nations who denied clear signs. But since Allah, the Exalted, did not will their destruction, He chose not to meet their demands. Instead, they twisted this into a false argument against 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 clear that the leaders of Mecca were not sincerely seeking truth. Their demands for miracles were only a tactic to discourage others from accepting Islam. Even if dazzling signs had been shown to them, they would have invented excuses to reject them, for they had already resolved not to accept Islam, as it conflicted with their worldly ambitions and desires. Chapter 30 Ar Rum, verse 58:

“...But if you should bring them a sign, the disbelievers will surely say, "You are but falsifiers."”

Every individual who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces systems devised by human beings does so in pursuit of worldly gratification. Human-made laws and codes are ultimately shaped by personal inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems reflect the desires of those who construct them. The wealthy and powerful are often the most resistant to divine guidance, for they recognise that accepting Islam would require them to submit to a higher moral framework that places limits on their unchecked indulgence. Such submission would restrict their exploitation of others, their excesses, and their misuse of authority. Out of fear of losing influence and privilege, they not only reject the truth themselves but also encourage others to follow their lead, thereby attempting to preserve their worldly status at the expense of their eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites of society, who feared that divine guidance would expose their injustices and undermine their power. Their rejection was not due to a lack of evidence, for the signs of Allah, the Exalted, were clear and manifest. Rather, it was rooted in arrogance, pride, and a refusal to restrain their desires. Thus, denial of divine guidance is rarely an intellectual dispute about truth; it is most often a matter of the heart—a refusal to submit to the authority of the Creator. Chapter 30 Ar Rum, verse 59:

“Thus does Allah seal the hearts of those who do not acknowledge the truth.”

The sealing of hearts is attributed to Allah, the Exalted, because nothing occurs in the universe without His will. Yet it is evident that this outcome is

the consequence of their own misguided choices. When people persist in arrogance and desire, refusing to acknowledge the truth, their hearts become closed to guidance. This is not because Allah, the Exalted, denies them the opportunity, but because they themselves reject it until their spiritual blindness becomes a seal upon their hearts. The lesson is profound: divine guidance is always present, but only those who humble themselves and restrain their desires will receive it. Those who insist on following their whims will find themselves spiritually sealed, while those who submit to Allah, the Exalted, will discover their hearts opened to wisdom, justice, and mercy.

When a person chooses a path different from that of their peers, particularly one rooted in obedience to Allah, the Exalted, it often unsettles those around them. This is because such a choice exposes the inadequacy of decisions made by others who have prioritised their personal desires over divine guidance. Feelings of insecurity and discomfort can arise, leading to criticism directed at those who remain steadfast in their faith. Sadly, this criticism often comes from family members, who may feel challenged by the example of discipline and devotion set before them.

Beyond the family circle, societal pressures intensify the struggle. Social media, fashion trends, and cultural norms frequently portray Islamic values as outdated or restrictive, framing them as obstacles to worldly ambitions such as wealth, popularity, and social standing. Industries that Islam critiques for their excesses and injustices—whether in entertainment, fashion, or finance—often resist the incorporation of Islamic principles. They discourage Muslims from practicing their faith openly, fearing that Islamic values will expose the flaws in their systems. This resistance fuels

widespread anti-Islamic sentiments, which are particularly visible on public platforms where Islam is misrepresented and its followers are ridiculed.

Those who strive to live according to Islamic teachings, which emphasise moderation and responsible enjoyment of blessings, are often met with hostility from individuals who indulge in excess and act without restraint. Islam describes such behaviour as animalistic, driven by impulses rather than reason or discipline. These individuals attempt to dissuade others from accepting Islam and discourage Muslims from practicing it, luring them instead into a lifestyle of unchecked desires. They frequently target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet perceptive individuals recognise the superficiality of these criticisms. For example, while opponents may object to Islamic dress codes, they remain silent regarding the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its adherents that provoke such attacks, leading detractors to criticise Islam in any way they can. Chapter 30 Ar Rum, verse 58:

“And We have certainly presented to the people in this Qur'an from every [kind of] example. But if you should bring them a sign, the disbelievers will surely say, "You are but falsifiers."”

In every circumstance, the believer must remain unwavering in their obedience to Allah, the Exalted. Such dedication grants serenity and

shields them from harmful influences, even if this protection is not immediately visible. Chapter 30 Ar Rum, verse 60:

“So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain.”

Loyalty to Allah, the Exalted, ensures that blessings are used correctly, fostering a harmonious mental and physical state. This enables the believer to organise their life effectively, prepare for accountability on the Day of Judgement, and attain tranquillity in both worlds. Guided by faith, they navigate ease and hardship with peace of mind, securing boundless rewards in this life and the next. By contrast, those who ignore the commands of Allah, the Exalted, in pursuit of approval from others inevitably lose inner tranquillity. Their misuse of blessings leads to mental and physical chaos, disorganisation in their lives, and neglect of preparation for accountability. This results in stress, challenges, and difficulties in both worlds, regardless of the material comforts they may enjoy.

To maintain a resolute mindset, where one responds positively to the promise of Allah, the Exalted, of obtaining peace of mind in both worlds through obeying Him, one must nurture strong faith. Such faith is essential for remaining devoted to Allah, the Exalted, in every situation, whether in ease or adversity. It is strengthened through understanding and applying the clear signs and teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience brings tranquillity in this

world and the Hereafter. Conversely, those lacking knowledge of Islamic principles possess fragile faith, leaving them vulnerable to straying when desires conflict with divine guidance. Their ignorance clouds the truth that surrendering desires in favour of Allah's commands is the key to peace in both worlds. Chapter 30 Ar Rum, verse 60:

“...And let them not disquiet you who are not certain.”

Thus, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they remain obedient to Allah, the Exalted, at all times, using their blessings in accordance with His teachings. This ensures a balanced mental and physical state, proper prioritization of all aspects of life, and ultimate success in both worlds.

It is a well-known reality that whenever a person resolves to perform a good deed—whether it requires time, energy, or wealth—they will inevitably encounter obstacles. The first obstacle is the Devil, who persistently seeks to discourage people from righteous actions, whispering doubts and distractions into their hearts. The second obstacle is one's own inner self, which is naturally inclined towards laziness, greed, and comfort, preferring ease over effort. The third obstacle is other people, who often dissuade or belittle those striving to do good. Sadly, many of these discouragers are persons whose faith is weak. Because their faith is fragile, they fail to recognise the immense value of even small good deeds. Their weakness inclines them towards worldly pleasures, which directly conflict with the effort and sacrifice required for obedience to Allah, the Exalted. As a result,

they frequently question why someone would dedicate themselves to such actions, especially when those deeds demand significant effort or resources. For example, a person may be determined to create a website to share beneficial knowledge, yet others may mock or belittle the idea, failing to appreciate its importance. Similarly, those who wish to give charity are often discouraged by people who warn them to hoard their wealth in case of future financial hardship. The examples are countless, but the pattern remains the same: those with weak faith attempt to put off others from good deeds, not because they have sound reasoning, but because they themselves do not value obedience to Allah, the Exalted, and prefer indulgence in worldly desires. In such circumstances, a person who desires to do good must be careful in choosing whom they consult. Just as a sick person seeks advice only from a qualified doctor, or someone with car troubles consults a mechanic, a believer must seek counsel only from those with strong faith. These are the individuals who learn and act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only such people will truly appreciate the importance of even small good deeds and will encourage others to pursue them. Consulting those without Islamic knowledge or strong faith is unwise, for they will inevitably belittle the plan and discourage it, even if their intention is not malicious. Chapter 30 Ar Rum, verse 60:

"...And let them not disquiet you who are not certain [in faith]."

The lesson is profound: good deeds must be pursued with determination, and consultation should be sought only from those who will strengthen one's resolve. In this way, the person protects themselves from the whispers of the Devil, the laziness of the inner self, and the

discouragement of others, ensuring that their efforts remain sincere and pleasing to Allah, the Exalted.

Moreover, this teaching underscores the value of consistency in small actions. Even deeds that appear minor—such as offering a kind word, giving a small amount of charity, or sharing beneficial knowledge—carry immense weight in the sight of Allah, the Exalted. Those with strong faith recognise this and encourage others to persist, while those with weak faith dismiss such deeds as insignificant. Yet the Holy Prophet Muhammad, peace and blessings be upon him, taught that even small deeds, when done consistently, are beloved to Allah.

Ultimately, one must cultivate resilience. They must recognise that obstacles are inevitable, but they are also opportunities to demonstrate sincerity and perseverance. By consulting the right people, resisting the whispers of the Devil, and disciplining the inner self, a person can remain steadfast in their pursuit of good deeds. In doing so, they secure tranquility in this world and eternal reward in the Hereafter.

Chapter 30 Ar Rum, verse 60:

"...And let them not disquiet you who are not certain [in faith]."

This verse serves as a powerful reminder of the profound influence companionship has on the human soul. Human beings are inherently social, and their beliefs, habits, and character are inevitably shaped by those they spend time with. This influence may manifest immediately or gradually, but it always leaves a lasting impression. Companionship is never neutral—it is a force that molds one's values, emotions, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this truth in a Hadith recorded in *Sunan Abu Dawud*, number 4833. He explained that companionship is like entering a perfume shop or a blacksmith's forge: one who enters the perfume shop departs with its fragrance, while one who visits the blacksmith leaves tainted by its smoke. This analogy illustrates that a person inevitably absorbs the qualities of those around them, whether beneficial or harmful. When a person surrounds themselves with the righteous and sincere, their heart is naturally drawn toward humility, sincerity, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage them to use their blessings wisely, and inspire them to prepare for accountability on the Day of Judgement. In their company, one's heart is uplifted, intentions are purified, and conduct is refined. They learn balance in mind, body, and spirit, and are guided toward a life of peace, contentment, and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to reflect their attitudes and behaviour. Though the change may begin subtly, it gradually erodes spiritual awareness and weakens the bond with Allah, the Exalted. Such individuals become prone to following their desires, misusing blessings, and neglecting their ultimate purpose. This corruption 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, the heart becomes restless. No amount of material comfort can fill the emptiness created by spiritual neglect. Outwardly, they may appear successful, but inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships weaken, their minds grow unsettled, and their hearts are burdened with

guilt and regret. The consequences of poor companionship extend beyond this world. They bring confusion and despair in this life and lead to spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always careful in choosing 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. Expanding further, companionship is not only about influence but also about accountability. Those who walk with the righteous are reminded of their duties, corrected when they falter, and encouraged when they struggle. This mutual support strengthens resilience and ensures that one's journey toward Allah, the Exalted, is steady and purposeful. On the other hand, companionship with the heedless often normalises sin, excuses negligence, and encourages indulgence, making it harder for a person to recognise their own decline. Thus, companionship is both a mirror and a guide. It reflects one's values and shapes one's future. The wise person recognises this and deliberately chooses companions who uplift their soul, refine their character, and draw them closer to Allah, the Exalted. In doing so, they protect themselves from spiritual corruption and secure tranquillity in both this world and the Hereafter.

To conclude, it must be recognised that a person is obliged to accept and act upon the teachings of Islam for their own benefit, even when those teachings contradict personal desires. The example of a wise patient illustrates this truth: such a patient accepts and follows the medical advice of a doctor, knowing it is for their own good, even though the prescription may involve bitter medicines and a strict diet. In the same way, the person who embraces and practices Islamic teachings ultimately attains balance in mental and physical health, harmony in relationships, and peace within the heart. This is because only Allah, the Exalted, possesses the perfect knowledge required to ensure that a person organises life correctly and places everything and everyone in their proper place. Human knowledge,

despite centuries of advancement, remains limited. Society cannot resolve every issue a person faces, nor can it prevent all forms of stress or provide flawless guidance in every circumstance. Human advice is restricted by limited foresight, personal biases, and incomplete understanding. Allah, the Exalted, alone has complete knowledge, and He has granted it to humanity in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. Those who act upon divine guidance find tranquillity, balance, and purpose, while those who ignore it often experience confusion, imbalance, and dissatisfaction. Patients, in most cases, do not understand the science behind the medicines they are prescribed, yet they trust their doctor blindly. Allah, the Exalted, however, does not expect people to blindly trust His teachings. Instead, He invites reflection upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the truthfulness of Islam may be recognised through clear proofs. This requires approaching the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, peace of mind is not something that can be manufactured by human effort alone. It is Allah, the Exalted, who controls the spiritual hearts of people—the true abode of tranquility. He alone decides who obtains peace 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, grants peace of mind only to those who use the blessings He has bestowed upon them in the correct way, as outlined in Islamic teachings. Those who act upon His guidance find harmony in their lives, balance in their mental and physical states, and serenity in their hearts. They are rightly guided through ease and hardship, prepared for accountability on the Day of Judgement, and rewarded with tranquility in both worlds. In contrast, those who ignore His commands in pursuit of their desires remain restless, misplaced, and unprepared, regardless of the material comforts they may enjoy. Thus, the path to true serenity lies in obedience to Allah, the Exalted. By using blessings in accordance with His guidance, nurturing faith through reflection, and submitting desires to His will, a person secures tranquillity in this life and eternal success in the Hereafter. Chapter 30 Ar Rum, verse 60:

"So be patient. Indeed, the promise of Allah is truth..."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

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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